














HISTORICAL LIGHTS.



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# HISTORICAL LIGHTS

SIX THOUSAND QUOTATIONS

FROM

Standard Histories  
and Biographies . .

With Twenty Thousand Cross-References  
and a General Index, also an Index of  
Personal Names

These extracts consist chiefly of acts and incidents. They are designed for those who desire ready access to the events, the lessons and the precedents of history, in the preparation of addresses, essays and sermons, also in giving point to arguments in legal cases, in discussing political issues, and in writing for the press.

COMPILED BY THE

REV. CHARLES E. LITTLE

AUTHOR OF "BIBLICAL LIGHTS AND SIDE-LIGHTS"

"Examine History, for it is Philosophy teaching by experience."—CARLYLE



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## PREFACE

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HISTORICAL statements awaken in the average mind an interest which proves the existence of a hidden element in them, that does not pertain to a mere record of facts. The marvels of history, and its prosy facts as well, not only attest the oneness of human nature and the unity of human experience, but they also forecast a shadowy premonition of coming events. This thought has found its graceful expression in the words of a German writer, who says: "All history is an imprisoned epic—nay, an imprisoned psalm and prophecy."

While historical statements address our curiosity for knowledge, they also stimulate the imagination to give realistic colouring to the picture presented to the mind. Hence it is that historical fields will ever prove chosen grounds for reference and illustration by those who address the public.

This volume is the outgrowth of certain lines of historical readings, originally designed for the author's personal benefit, and to aid in the preparation of sermons and addresses. After nearly twenty-five years of reading and brief indexing of interesting facts and incidents, a mass of quotations has accumulated, and under the natural law of selection this volume represents the "survival of the fittest."

It is not presumed that the field of selection is exhausted, or that omissions have not been made of numerous interesting statements. Many lengthy selections have been excluded by the plan of the book, which permits only brief extracts. It is merely claimed that a large class of historical facts and fancies which have aided the compiler in his work are in this ready reference form offered by the publishers to others who may value historical allusions and quotations in addressing the public either by the pen or the voice. This collection is both religious and secular in its character, and the quotations are especially fitting the needs of preachers, temperance and political speakers, essayists in schools, and writers for the press.

It is also claimed that the topical arrangement of these quotations, and the extensive cross-reference index, and the index of personal names will greatly facilitate their use by requiring only a brief search to find them, and making a previous recollection of the passages unnecessary. In this way they may supply in a large measure the lack of a ready memory to those who are unable to recall historical facts and incidents, or have forgotten the volume in which they may be found. They may be equally serviceable to those who have but little opportunity for historical readings. These quotations are taken from standard histories and biographies, and chiefly relate to the early civilised races and the English and American peoples. Those taken from the Holy Scriptures have been published in a volume by themselves, entitled "Biblical Lights and Side Lights."

It has been the aim of the compiler to present each quotation complete in itself, so that it may not be necessary to examine the authority quoted; yet each may be verified by the reader and the connections studied by following the reference which concludes each article. The articles quote the exact words of the various authors, except where otherwise expressed by brackets. The title, catchword and compiler's addendum, in brackets, will usually so complete the meaning of the quotation that it will not be necessary to make further examination of the historical connections. When more information is desired, it may frequently be found in the large cyclopædias by those who have not at hand the authorities to which reference is made.

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CHARLES E. LITTLE.





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## HISTORICAL LIGHTS.

**1. ABANDONMENT, Inhuman.** *Moslems.* The rapine of the Carmathians [a fanatical Turkish sect] was sanctified by their aversion to the worship of Mecca; they robbed a caravan of pilgrims, and twenty thousand devout Moslems were abandoned on the burning sands to a death of hunger and thirst.—GIBBON'S *ROME*, ch. 52.

**2. ABANDONMENT, A mortifying.** *Bp. T. Hall.* The infamous Timothy Hall, who had distinguished himself among the clergy of London by reading the declaration [issued by James II. to supplant the Protestant faith], was rewarded with the bishopric of Oxford. . . . Hall came to his see; but the canons of his cathedral refused to attend his installation; the university refused to create him a doctor; not a single one of the academic youth applied to him for holy orders; no cap was touched to him; and in his palace he found himself alone.—MACAULAY'S *HISTORY OF ENGLAND*, ch. 9.

**3. ABILITIES misapplied.** *Frederick II. and Voltaire.* [France sent Voltaire to negotiate a difficult alliance.] The negotiation was of an extraordinary description. Nothing can be conceived more whimsical than the conferences which took place between the first literary man and the first practical man of the age, whom a strange weakness had induced to exchange their parts. The great poet would talk of nothing but treaties and guaranties, and the great king of nothing but metaphors and rhymes. On one occasion Voltaire put into his Majesty's hand a paper on the state of Europe, and received it back with verses scrawled on the margin. In secret they both laughed at each other. Voltaire did not spare the king's poems; and the king has left on record his opinion of Voltaire's diplomacy.—MACAULAY'S *FREDERICK THE GREAT*, p. 39.

**4. ABILITIES, Numerous.** *Roman Emp. Justinian.* The emperor professed himself a musician and architect, a poet and philosopher, a lawyer and theologian; and if he failed in the enterprise of reconciling the Christian sects, the review of the Roman jurisprudence is a noble monument of his spirit and industry.—GIBBON'S *ROME*, ch. 43.

**5. ABILITIES overrated.** *Pompey.* Unfortunately he had acquired a position by his negative virtues which was above his natural level, and misled him into overrating his capabilities. So long as he stood by Cæsar he had maintained his honor and his authority. He allowed men

more cunning than himself to play upon his vanity, and Pompey fell—fell amid the ruins of a Constitution which had been undermined by the villainies of its representatives. His end was piteous, but scarcely tragic, for the cause to which he was sacrificed was too slightly removed from being ignominious. He was no Phœbus Apollo sinking into the ocean, surrounded with glory. He was not even a brilliant meteor. He was a weak, good man, whom accident had thrust into a place to which he was unequal; and ignorant of himself, and unwilling to part with his imaginary greatness, he was flung down with careless cruelty by the forces which were dividing the world.—FROUDE'S *CÆSAR*, ch. 23.

**6. ABILITIES shown.** *In Youth.* When Philonicus, the Thessalian, offered the horse named Bucephalus in sale to Philip, at the price of thirteen talents, the king, with the prince and many others, went into the field to see some trial made of him. The horse appeared extremely vicious and unmanageable, and was so far from suffering himself to be mounted, that he would not bear to be spoken to, but turned fiercely upon all the grooms. Philip was displeased, and bade them take him away. But Alexander, who had observed him well, said, "What a horse are they losing, for want of skill and spirit to manage him!" Philip at first took no notice of this; but, upon the prince's often repeating the same expression, and showing great uneasiness, he said, "Young man, you find fault with your elders, as if you knew more than they, or could manage the horse better." "And I certainly could," answered the prince. "If you should not be able to ride him, what forfeiture will you submit to for your rashness?" "I will pay the price of the horse." Upon this all the company laughed, but the king and prince agreeing as to the forfeiture, Alexander ran to the horse, and, laying hold on the bridle, turned him to the sun; for he had observed, it seems, that the shadow which fell before the horse, and continually moved as he moved, greatly disturbed him. While his fierceness and fury lasted, he kept speaking to him softly and stroking him; after which he gently let fall his mantle, leaped lightly upon his back, and got his seat very safe. Then, without pulling the reins too hard, or using either whip or spur, he set him a going. As soon as he perceived his uneasiness abated, and that he wanted



only to run, he put him in a full gallop, and pushed him on both with the voice and spur. Philip and all his court were in great distress for him at first, and a profound silence took place. But when the prince had turned him and brought him straight back, they all received him with loud acclamations, except his father, who wept for joy, and, kissing him, said, "Seek another kingdom, my son, that may be worthy of thy abilities; for Macedonia is too small for thee."—PLUTARCH.

**7. ABILITIES, Useless.** *John Dryden.* Reign of James II. The help of Dryden was welcome to those Roman Catholic divines who were painfully sustaining a conflict against all that was most illustrious in the Established Church. . . . The first service which he was required to perform, in return for his pension, was to defend his [Catholic] Church in prose against Stillingfleet. But the art of saying things well is useless to a man who has nothing to say; and this was Dryden's case. He soon found himself unequally paired with an antagonist whose whole life had been one long training for controversy. The veteran gladiator disarmed the novice, inflicted a few contemptuous scratches, and turned away to encounter more formidable combatants.—MACAULAY'S ENG., ch. 7.

**8. ABNEGATION of Self.** *Martin Luther.* A.D. 1518. [He journeyed on foot to meet the papal ambassador at Augsburg.] "My thoughts," said he afterward, "on the journey were these: Now I must die; and often did I remark, What a reproach will I be to my parents!" When in the neighborhood of Augsburg Luther was overcome by bodily weariness. Faint-hearted friends had often warned him on the way not to enter Augsburg. But in reply to them he said, "In Augsburg, even in the midst of mine enemies, Jesus Christ also reigns. May Christ live, even if Martin should die."—REIN'S LIFE OF LUTHER, ch. 5.

**9. ABSENCE condemned.** *King George II.* A.D. 1736. People of all ranks were indignant at the king's long stay in Germany [during all the summer and autumn]. On the gate of St. James' palace this notice was stuck up: "Lost or strayed out of this house a man who has left a wife and six children on the parish. Whoever will give any tidings of him to the church-wardens of St. James' parish, so as he may be got again, shall receive four shillings and sixpence reward.—N.B. This reward will not be increased, nobody judging him to deserve a crown."—KNIGHT'S ENG., ch. 6.

**10. ABSENCE, Reasonable.** *Trial of Charles II.* The judges assembled in the vast Gothic hall of Westminster, the palace of the Commons. At the first calling over of the list of members designed to compose the tribunal [to try the king], when the name of Fairfax was pronounced without response, a voice from the crowd of spectators cried out, "He has too much sense to be here." When the act of accusation against the king was read, in the name of the people of England, the same voice again replied, "Not one tenth of them!" The officer commanding the guard ordered the soldiers to fire upon the gallery from whence these rebellious words proceeded, when it was discovered that they had been

uttered by Lady Fairfax, the wife of the lord-general.—LAMARTINE'S CROMWELL, p. 42.

**11. ABSOLUTION in Advance.** *Elevation of Julius II.* We understand from Burcard, that it was at this time an established custom for every new pope, immediately after his election, and as the first act of his apostolical function, to give a full absolution to all the cardinals of all the crimes they might thereafter commit of whatever nature and degree.—TYTLER'S HIST., vol. 2, ch. 14.

**12. ABSOLUTION, Costly.** *Palæologus (Michael),* the usurper of Constantinople, was excommunicated from the Greek Church because of cruelty. [See No. 1335.] The Christian who had been separated from God and the Church became an object of horror; and in a turbulent and fanatical capital, that horror might arm the hand of an assassin or inflame a sedition of the people. Palæologus felt his danger, confessed his guilt, and deprecated his judge; the act was irretrievable; the prize [a kingdom] was obtained; and the most rigorous penance which he solicited would have raised the sinner to the reputation of a saint. The unrelenting patriarch [Arsenius] refused to announce any means of atonement or any hopes of mercy; and condescended only to pronounce, that for so great a crime, great indeed must be the satisfaction. "Do you require," said Michael, "that I should abdicate the empire?" and at these words he offered or seemed to offer the sword of state. Arsenius [the patriarch] eagerly grasped this pledge of sovereignty; but when he perceived that the emperor was unwilling to purchase absolution at so dear a rate, he indignantly escaped to his cell, and left the royal sinner kneeling and weeping at the door. The danger and scandal of this excommunication subsisted above three years, till the popular clamor was assuaged by time and repentance. . . . Arsenius . . . denied with his last breath the pardon which was implored.—GIBBON'S ROME, ch. 62.

**13. ABSOLUTION desired.** *Death of Charles II.* A.D. 1685. [The French ambassador] Barillon hastened to the bed-chamber [of Charles II.], took the duke [of York] aside, and delivered the message of the mistress [of Charles—the Duchess of Portsmouth, who entreated that a priest be called, as the king was a Catholic at heart]. The conscience of James [the Duke of York] smote him. . . . Several schemes were discussed and rejected. At last the duke commanded the crowd to stand aloof, went to the bed and stooped down, and whispered something which none of the spectators could hear, but which they supposed to be some question of State. Charles answered in an audible voice, "Yes, yes, with all my heart." None of the bystanders, except the French ambassador, guessed that the king was declaring his wish to be admitted into the bosom of the Church of Rome. "Shall I bring a priest?" said the duke. "Do, brother," said the sick man. "For God's sake do, and lose no time. But no; you will get into trouble." "If it costs me my life," said the duke, "I will fetch a priest." [The priest was secretly brought and the king absolved.]—MACAULAY'S HIST. OF ENG., ch. 4.

**14. ABSTINENCE, Certainty by.** *Dr. Samuel Johnson.* A.D. 1778. Talking of drinking wine,

he said: "I did not leave off wine because I could not bear it. I have drunk three bottles of port without being the worse for it. University College has witnessed this." BOSWELL: "Why, then, sir, did you leave it off?" JOHNSON: "Why, sir, because it is so much better for a man to be sure that he is never to be intoxicated, never to lose the power over himself. I shall not begin to drink wine till I grow old and want it." BOSWELL: "I think, sir, you once said to me that not to drink wine was a great deduction from life." JOHNSON: "It is a diminution of pleasure, to be sure; but I do not say a diminution of happiness. There is more happiness in being rational."—BOSWELL'S JOHNSON, p. 386.

**15. ABSTINENCE, Limit of. Diverse.** Föderé states that some workmen buried in a damp quarry were extricated alive after a period of fourteen days; while after the wreck of the Medusa, the sufferers on the raft, exposed to a high temperature and constant exertion, at the end of three days, although they still had a small quantity of wine, were so famished that they commenced devouring the dead bodies of their companions. Dr. Willan has recorded a case in which, under the influence of religious delusion, a young man lived sixty days, taking during that time nothing but a little water flavored with orange juice. Dr. McNaughton, of Albany, gives a similar instance, during which a young man lived fifty-four days on water alone.—AMERICAN CYC., "ABSTINENCE."

**16. ABSTINENCE, Prudential.** Dr. Samuel Johnson, A.D. 1776. Finding him still persevering in his abstinence from wine, I ventured to speak to him of it. JOHNSON: "Sir, I have no objection to a man's drinking wine, if he can do it in moderation. I found myself apt to go to excess in it, and therefore, after having been for some time without it, on account of illness, I thought it better not to return to it. Every man is to judge for himself, according to the effects which he experiences. One of the Fathers tells us that he found fasting made him so peevish, that he did not practise it."—BOSWELL'S JOHNSON, p. 275.

**17. ABSTINENCE, Twofold.** *Greek Emp. Andronicus.* [Being deposed by his grandson] his calamities were embittered by the gradual extinction of sight; his confinement was rendered each day more rigorous; and during the absence and sickness of his grandson, his inhuman keepers, by threats of instant death, compelled him to exchange the purple for the monastic habit and profession. The monk Antony [as he was now called] had renounced the pomp of the world; yet he had occasion for a coarse fur in the winter season, and as wine was forbidden by his confessor, and water by his physician, the sherbet of Egypt was his common drink.—GIBBON'S *ROME*, ch. 63.

**18. ABSTINENCE, Unconscious.** *The Poet Shelley.* Mrs. Shelley used to send him something to eat into the room where he habitually studied; but the plate frequently remained untouched for hours upon a bookshelf, and at the end of the day he might be heard asking, "Mary, have I dined?"—SYMONDS'S *SHELLEY*, ch. 4.

**19. ABSTRACTION, Art of.** "*Waistcoat Button.*" He had long desired to get above a school-

fellow in his class, who defied all his efforts, till Scott noticed that whenever a question was asked of his rival, the lad's fingers grasped a particular button on his waistcoat, while his mind went in search of the answer. Scott accordingly anticipated that if he could remove this button, the boy would be thrown out, and so it proved. The button was cut off, and the next time the lad was questioned, his fingers being unable to find the button, and his eyes going in perplexed search after his fingers, he stood confounded, and Scott mastered by strategy the place he could not gain by mere industry. "Often in after-life," said Scott, in narrating the manoeuvre to Rogers, "has the sight of him smote me as I passed by him; and often have I resolved to make him some reparation, but it ended in good resolutions."—HURTON'S *LIFE OF SIR W. SCOTT*, ch. 1.

**20. ABSTRACTION, Blunders by.** *Sir I. Newton.* Several anecdotes are preserved of his absence of mind. On one occasion, when he was giving a dinner to some friends, he left the table to get them a bottle of wine; but on his way to the cellar he fell into reflection, forgot his errand and his company, went to his chamber, put on his surplice, and proceeded to the chapel. Sometimes he would go into the street half dressed, and, on discovering his condition, run back in great haste, much abashed. Often while strolling in his garden he would suddenly stop, and then run rapidly to his room, and begin to write, standing, on the first piece of paper that presented itself. Intending to dine in the public hall, he would go out in a brown study, take the wrong turn, walk awhile, and then return to his room, having totally forgotten the dinner. . . Having dismounted from his horse to lead him up a hill, the horse slipped his head out of the bridle; but Newton, oblivious, never discovered it, till, on reaching a toll-gate at the top of the hill, he turned to remount, he perceived that the bridle which he held in his hand had no horse attached to it. His secretary records that his forgetfulness of his dinner was an excellent thing for his old housekeeper, who "sometimes found both dinner and supper scarcely tasted of, which the old woman has very pleasantly and mumpingly gone away with." On getting out of bed in the morning, he has been observed to sit on his bedside for hours, without dressing himself, utterly absorbed in thought.—*CYCLOPEDIA OF BIOGRAPHY*, p. 257.

**21. ABSTRACTION, Dangerous.** *Archimedes.* [When the Romans captured Syracuse] Archimedes was in his study, engaged in some mathematical researches; and his mind, as well as his eye, was so intent upon his diagram, that he neither heard the tumultuous noise of the Romans, nor perceived that the city was taken. A soldier suddenly entered his room, and ordered him to follow him to Marcellus; and Archimedes refusing to do it, until he had finished his problem, and brought his demonstration to bear, the soldier, in a passion, drew his sword and killed him.—*PLUTARCH*.

**22. ABUSE, Absence of.** *Savages.* It is said of the Ainu savages, who are inhabitants of the North Pacific, that they give striking proof of their amiability of disposition, in that they



have no words of abuse in their language.—AM. CYC., "AINUS."

**23. ABUSE, Personal.** *Milton, by Salmasius.* If any one thinks that classical studies of themselves cultivate the taste and the sentiments, let him look into Salmasius's *Responsio*. There he will see the first scholar of his age not thinking it unbecoming to taunt Milton with his blindness, in such language as this: "A puppy, once my pretty little man, now blear-eyed, or rather a blinding; having never had any mental vision, he has now lost his bodily sight; a silly coxcomb, fancying himself a beauty; an unclean beast, with nothing more human about him than his guttering eyelids; the fittest doom for him would be to hang him on the highest gallows, and set his head on the Tower of London." These are some of the incivilities, not by any means the most revolting, but such as I dare reproduce, of this literary warfare.—PATTISON'S MILTON, ch. 9.

**24. ABUSE, Slanderous.** *Napoleon I. The English press teemed with . . . abuse. . . .* He was a . . . demon in human form. He was a robber and a miser, plundering the treasuries of nations that he might hoard his countless millions; and he was also a profligate and a spendthrift, squandering upon his lusts the wealth of empires. He was wallowing in licentiousness, his camp a harem of pollution, ridding himself, by poison, of his concubines. . . . at the same time he was *physically an imbecile*—a monster whom God in His displeasure had deprived of the passions and powers of healthy manhood. He was an idol whom the entranced people . . . worshipped. . . . He was also a sanguinary, heartless, merciless butcher.—ABBOTT'S NAPOLEON B., vol. 1, ch. 9.

**25. ABUSE, Success by.** *Politics.* Some pretty rough politicians used to find the way to Washington from the Western States, fifty or sixty years ago. Matthew Lyon was one of these, a man of great note in his day. Josiah Quincy once asked him how he obtained an election to the House of Representatives so soon after his emigration to Kentucky. He answered, "By establishing myself at a cross-roads, which everybody in the district passed from time to time, and abusing the sitting member."—CYCLOPEDIA OF BIOGRAPHY, p. 756.

**26. ACCESS, Humble.** *To Rom. Emp. Diocletian.* The sumptuous robes of Diocletian and his successors were of silk and gold; and it is remarked with indignation, that even their shoes were studded with the most precious gems. The access to their sacred person was every day rendered more difficult by the institution of new forms and ceremonies. . . . When a subject was at length admitted to the Imperial presence, he was obliged, whatever might be his rank, to fall prostrate on the ground, and to adore, according to the Eastern fashion, the divinity of his lord and master.—GIBBON'S ROME, ch. 13.

**27. ACCIDENT, Destiny by.** *Brand.* [Duchy of Bethlem Gabor.] An unexpected accident had given a singular turn to the dispute as to the succession of Juliers. This duchy was still ruled conjointly by the Electorate House of Brandenburg and the Palatine of Neuburg; and a marriage between the Prince of Neuburg and a Princess of Brandenburg was to have in-

separably united the interests of the two houses. But the whole scheme was upset by a box on the ear, which, in a drunken brawl, the Elector of Brandenburg unfortunately inflicted upon his intended son-in-law. From this moment the good understanding between the two houses was at an end. The Prince of Neuburg embraced popery. The hand of a princess of Bavaria rewarded his apostasy, and the strong support of Bavaria and Spain was the natural result of both. To secure to the Palatine the exclusive possession of Juliers, the Spanish troops from the Netherlands were marched into the Palatinate. To rid himself of these guests, the Elector of Brandenburg called the Flemings to his assistance, whom he sought to propitiate by embracing the Calvinist religion.—THIRTY YEARS' WAR, § 92.

**28. ACCIDENT, Distress by.** *Henry II. of France.* [Henry's daughter Elizabeth was to be married to Philip, and his sister Margaret to the Duke of Savoy.] Magnificent rejoicings took place at Paris during the summer of 1559 in celebration of these royal nuptials. Lists were erected in front of the palace of the Tournelles, and a splendid tournament was held, at which, on the 27th of June, the king himself, supported by the Duke of Guise and two other princes, maintained the field against all antagonists. Henry, who was an admirable cavalier, triumphantly carried off the honors of the day; but toward the close of it, having unfortunately chosen to run a course with Montgomery, captain of his Scottish guards, the lance of the stout knight shivered in the encounter, and the broken truncheon, entering the king's eye, penetrated to the brain. Henry languished eleven days in great suffering, and expired . . . in the forty-first year of his age.—STUDENTS' HIST. OF FRANCE, ch. 15, § 7.

**29. ACCIDENT, Revolution by.** *"Sicilian Vespers."* As the citizens of Palermo flocked to vespers on one of the festivals of Easter week, March 30, 1282, a French soldier grossly insulted a young and beautiful Sicilian maiden in the presence of her betrothed husband; the latter instantly drew his dagger and stabbed the offender to the heart. This was the signal for a violent explosion of popular fury; cries of "Death to the French!" resounded on all sides; upward of two hundred were cut down on the spot, and the massacre was continued in the streets of Palermo through the whole night. From the capital the insurrection spread to Messina, from Messina to the other towns of the island; everywhere the French were ruthlessly butchered, without distinction of age, sex, or condition; the total number of the slain is said to have exceeded eight thousand. Such was the terrible catastrophe of the "Sicilian Vespers."—STUDENTS' HIST. OF FRANCE, ch. 9, § 10.

**30. ACCIDENT, Saved by.** *Thomas Paine.* During the Reign of Terror Thomas Paine was imprisoned, but was saved from the guillotine, apparently by an accident. The door of his room was marked for the executioner, but the sign was made on it while it was open; and at night, when the terrible messenger usually arrived, the mark was on the inside, and, as he himself says, "the destroying angel passed by." STEVENS'S METHODISM, Book 7, ch. 1.



**31. ACCIDENT, Significant.** *Norman Duke William.* [Battle of Hastings.] When he prepared to arm himself, he called first for his good hauberk, and a man brought it on his arm, and placed it before him; but in putting his head in, to get it on, he unawares turned it the wrong way, with the back part in front. He soon changed it; but when he saw those who stood by were sorely alarmed, he said, "I have seen many a man who, if such a thing had happened to him, would not have borne arms, or entered the field the same day; but I never believed in omens, and I never will. I trust in God, for He does in all things His pleasure, and ordains what is to come to pass according to His will. I have never liked fortune-tellers, nor believed in diviners; but I commend myself to Our Lady. Let not this mischance give you trouble. The hauberk which was turned wrong, and then set right by me, signifies that a change will arise out of the matter which we are now stirring. You shall see the name of the duke changed into king. Yea, a king shall I be, who hitherto have been but duke." [He was unharmed in battle.] —DECISIVE BATTLES, § 309.

**32. ACCIDENT utilized.** *Son of Ali.* A familiar story is related of the benevolence of one of the sons of Ali. In serving at table, a slave had inadvertently dropped a dish of scalding broth on his master; the heedless wretch fell prostrate, to deprecate his punishment, and repeated a verse of the Koran: "Paradise is for those who command their anger:"—"I am not angry:"—"and for those who pardon offences:"—"I pardon your offence:"—"and for those who return good for evil:"—"I give you your liberty, and four hundred pieces of silver."—GIBBON'S *ROME*, ch. 50.

**33. ———.** *Norman Invasion.* When Duke William himself landed, as he stepped on the shore he slipped, and fell forward upon his two hands. Forthwith all raised a loud cry of distress. "An evil sign," said they, "is here." But he cried out lustily, "See, my lords, by the splendor of God, I have taken possession of England with both my hands. It is now mine, and what is mine is yours."—DECISIVE BATTLES, § 297.

**34. ACCOMPLISHMENTS, Worthy.** *Themistocles.* [The prudent Athenian general] was laughed at, in company where free scope was given to raillery, by persons who passed as more accomplished in what was called gentle breeding; he was obliged to answer them with some asperity: "'Tis true I never learned how to tune a harp or play upon a lute, but I know how to raise a small and inconsiderable city to glory and greatness."—PLUTARCH.

**35. ACKNOWLEDGMENT, Slender.** *Postage.* The only acknowledgment of his twenty-five years' services which John Adams carried with him in his unwelcome and mortifying retirement, was the privilege which had been granted to Washington on his withdrawal from the presidency, and after his death to his widow, and bestowed likewise upon all subsequent ex-presidents and their widows, of receiving his letters free of postage for the remainder of his life.—*AM. CYC.*, "JOHN ADAMS."

**36. ACQUAINTANCE, Brief.** *Am. Indians.* The English [colonists] received a friendly wel-

come . . . on the island of Roanoke. . . "The people were most gentle and loving and faithful, void of all guile and treason, and such as live after the manner of the Golden Age." [They afterward learned] the practice of inviting men to a feast, that they might be murdered in the hour of confidence.—BANCROFT'S *HIST. OF U. S.*, ch. 3.

**37. ACQUAINTANCE, Unwelcome.** *Samuel Johnson.* He gave us an entertaining account of *Bet Flint*, a woman of the town, who, with some eccentric talents and much effrontery, forced herself upon his acquaintance. "Bet (said he) wrote her own life in verse, which she brought to me, wishing that I would furnish her with a preface to it. (Laughing.) I used to say of her, that she was generally slut and drunkard—occasionally, whore and thief. She had, however, genteel lodgings, a spinnet on which she played, and a boy that walked before her chair."—BOSWELL'S *JOHNSON*, p. 461.

**38. ACROSTIC, Political.** *Reign of Charles II.* It happened by a whimsical coincidence that, in 1671, the cabinet consisted of five persons, the initial letters of whose names made up the word Cabal: Clifford, Arlington, Buckingham, Ashley, and Lauderdale.—MACAULAY'S *HIST. OF ENG.*, ch. 2.

**39. ACTIVITY, Roman.** *Roman Navy.* In the first Punic war the republic had exerted such incredible diligence, that within sixty days after the first stroke of the axe had been given in the forest a fleet of one hundred and sixty galleys proudly rode at anchor in the sea.—GIBBON'S *ROME*, ch. 3.

**40. ACTION, Decisive.** *Colonel Gordon.* [Lord George Gordon was a contemptible demagogue, who brought a clamorous mob of sixty thousand persons to the House of Parliament; he reported for their vengeance the names of the members who spoke against the petition in their behalf which he had presented, while they waited in palace yard with many threatening demonstrations. His crowd twice attempted to force the doors. Expostulation with the fanatic was in vain.] At last, Colonel Gordon, a near relative, went up to him and said: "My Lord George, do you intend to bring your rascally adherents into the House of Commons? If you do, the first man of them that enters—I will plunge my sword, not into him, but into your body." A party of horse-guards at length arrived, and the rabble went home.—KNIGHT'S *ENG.*, vol. 6, ch. 26.

**41. ACTIONS speak.** *Declaring War.* [Ancus, one of the early kings of Rome,] created a college of sacred Heralds, called Fetiales, whose business it was to demand reparation for injuries in a regular and formal manner, and in case of refusal to declare war by hurling a spear into the enemy's land.—LIDDELL'S *ROME*.

**42. ———.** "Cutting off . . . tallest Pop-pies." The only Latin town that defied Tarquin's power was Gabii; and Sextus, the king's youngest son, promised to win this place also for his father. So he fled from Rome and presented himself at Gabii; and there he made complaints of his father's tyranny and prayed for protection. The Gabians believed him, and took him into their city, and they

trusted him, so that in time he was made commander of their army. Now, his father suffered him to conquer in many small battles, and the Gabians trusted him more and more. Then he sent privately to his father, and asked what he should do to make the Gabians submit. Then King Tarquin gave no answer to the messenger, but, as he walked up and down his garden, he kept cutting off the heads of the tallest poppies with his staff. At last the messenger was tired, and went back to Sextus and told him what had passed. But Sextus understood what his father meant, and he began to accuse falsely all the chief men, and some of them he put to death and some he banished. So at last the city of Gabii was left defenceless, and Sextus delivered it up to his father.—LIDDELL'S *ROME*.

**43. ACTORS and Actresses.** *Origin of.* This craft dates its existence back to some centuries before Christ. The earliest mention we find of it in history is in the time of Solon in Greece. It was then attached to the religious rites, and its appliances and influences used to clothe with greater solemnity and effect the sacred celebrations of the Greeks. So high a place had the profession at this period, that actors were all trained and paid at the expense of the State. . . . From the time of the Cæsars the stage degenerated rapidly, from being disconnected from those religious rites from which it drew its chief distinction, and was finally lost altogether during the dark ages.—*AM. CYC.*, "ACTORS."

**44. ACTORS dishonored.** *Roman Law.* The laws of Rome expressly prohibited the marriage of a senator with any female who had been dishonored by a servile origin or theatrical profession.—*GIBBON'S ROME*, ch. 4.

**45. ACTORS, Respect for.** *Dr. Samuel Johnson.* *SIR JOSHUA REYNOLDS*: "I do not perceive why the profession of a player should be despised; for the great and ultimate end of all the employments of mankind is to produce amusement. Garrick produces more amusement than anybody." *BOSWELL*: "You say, Dr. Johnson, that Garrick exhibits himself for a shilling. In this respect he is only on a footing with a lawyer, who exhibits himself for his fee, and even will maintain any nonsense or absurdity, if the case require it. Garrick refuses a play or a part which he does not like; a lawyer never refuses." *JOHNSON*: "Why, sir, what does this prove? only that a lawyer is worse. Boswell is now like Jack in 'The Tale of a Tub,' who, when he is puzzled by an argument, hangs himself. He thinks I shall cut him down, but I'll let him hang" (laughing vociferously). *SIR JOSHUA REYNOLDS*: "Mr. Boswell thinks, that the profession of a lawyer being unquestionably honorable, if he can show the profession of a player to be more honorable, he proves his argument."—*BOSWELL'S JOHNSON*, p. 211.

**46. ADDRESS, Spectacular.** *Antony.* [At the funeral of Cæsar, when] the body was brought into the forum, and Antony spoke the usual funeral eulogium, as he perceived the people affected by his speech, he endeavored still more to work upon their passions, by unfolding the bloody garment of Cæsar, showing them in how many places it was pierced, and pointing out the number of his wounds. This threw everything into confusion. Some called aloud to kill the

murderers; others, as was formerly done in the case of that seditious demagogue Clodius, snatched the benches and tables from the neighboring shops, and erected a pile for the body of Cæsar, in the midst of consecrated places and surrounding temples. As soon as the pile was in flames, the people, crowding from all parts, snatched the half-burned brands, and ran round the city to fire the houses of the conspirators; but they were on their guard against such an assault, and prevented the effects.—*PLUTARCH*.

**47. ADDRESS, Successful.** *Edward IV.* While Warwick was winning triumphs on battlefield after battlefield the young king seemed to abandon himself to a voluptuous indolence, to revels with the city wives of London, and to the caresses of mistresses like Jane Shore. Tall in stature and of singular beauty, his winning manners and gay carelessness of bearing secured Edward a popularity which had been denied to nobler kings. When he asked a rich old lady for ten pounds toward a war with France, she answered, "For thy comely face thou shalt have twenty." The king thanked and kissed her, and the old woman made her twenty forty.—*HIST. OF ENG. PEOPLE*, § 497.

**48. ADDRESS, Theatrical.** *Samuel Johnson.* His unqualified ridicule of rhetorical gesture or action is not, surely, a test of truth; yet we cannot help admiring how well it is adapted to produce the effect which he wished. "Neither the judges of our laws, nor the representatives of our people, would be much affected by labored gesticulations, or believe any man the more because he rolled his eyes, or puffed his cheeks, or spread abroad his arms, or stamped the ground, or thumped his breast; or turned his eyes sometimes to the ceiling, and sometimes to the floor."—*BOSWELL'S JOHNSON*, p. 89.

**49. ADDRESS, Trickster's.** *Edmund Burke.* It was in the December of 1792 that Burke had enacted that famous bit of melodrama out of place, known as the Dagger Scene. The government had brought in an Alien Bill, imposing certain pains and restrictions on foreigners coming to this country. . . . Burke began to storm as usual against murderous atheists. Then, without due preparation, he began to fumble in his bosom, suddenly drew out a dagger, and with an extravagant gesture threw it on the floor of the House, crying that this was what they had to expect from their alliance with France. The stroke missed its mark, and there was a general inclination to titter, until Burke, collecting himself for an effort, called upon them with a vehemence to which his listeners could not choose but respond, to keep French principles from their heads and French daggers from their hearts; to preserve all their blandishments in life, and all their consolations in death; all the blessings of time, and all the hopes of eternity.—*MORLEY'S BURKE*, ch. 9.

**50. ADMINISTRATION, Responsibility of.** *Reign of Charles. II.* To the royal office and royal person they [the commons] loudly and sincerely professed the strongest attachment. But to [Lord Chancellor] Clarendon they owed no allegiance, and they fell on him as furiously as their predecessors had fallen on Strafford. The minister's virtues and vices alike contributed to his ruin. He was the ostensible head of the admin-



istration, and was therefore held responsible even for those acts which he had strongly, but vainly, opposed in council.—MACAULAY'S HIST. OF ENG., ch. 2.

**51. ADMINISTRATION, An unfortunate.** *Pres. Martin Van Buren's.* The administration of Van Buren has generally been reckoned as unsuccessful and inglorious. But he and his times were unfortunate rather than bad. He was the victim of all the evils which followed hard upon the relaxation of the Jacksonian methods of government. He had neither the will nor the disposition to rule as his predecessor [Andrew Jackson] had done; nor were the people and their representatives any longer in the humor to suffer that sort of government. The period was unheroic; it was the ebb-tide between the belligerent excitements of 1832 and the war with Mexico. The financial panic added opprobrium to the popular estimate of imbecility in the government. "The administration of Van Buren," said a satirist, "is like a parenthesis; it may be read in a low tone of voice, or altogether omitted, without injuring the sense!" But the satire lacked one essential quality—truth.—HIST. U. S., RIDGPATH, ch. 55.

**52. ADMINISTRATION united.** *A. Lincoln.* Judge Baldwin, of California . . . solicited a pass outside of our lines to see a brother in Virginia. [Being refused by the commanding general and Secretary of War] . . . finally he obtained an interview with Mr. Lincoln, and stated his case. "Have you applied to General Hallock?" . . . "Yes, and met with a flat refusal." . . . "Then you must see Stanton." . . . "I have, and with the same result." . . . "Well, then," said Mr. Lincoln, with a smile, "I can do nothing; for you must know *I have very little influence with this Administration.*"—RAYMOND'S LINCOLN, p. 748.

**53. ADMIRATION changed.** *Martin Luther.* As a reverent pilgrim he arrived at Rome, after a six weeks' journey. Seeing the city from afar, he fell upon the earth and cried out, "Hail! thou sacred Rome!" And yet he found many things different from what he had expected. His experience there made a lasting impression upon him. "I would not have taken one hundred thousand florins not to have seen Rome. Among other coarse talk, I heard one reading mass, and when he came to the words of consecration, he said, 'Thou art bread and shalt remain bread, thou art wine and shalt remain wine.' What was I to think of this? And, moreover, I was disgusted at the manner in which they could 'rattle off' a mass as if it had been a piece of jugglery, for long before I reached the Gospel lesson my neighbor had finished his mass and cried out to me, 'Enough! enough! hurry up and come away,' etc."—REIN'S LUTHER, ch. 4.

**54. ADMIRATION, Objectionable.** *Oliver Goldsmith.* In the summer of 1762 he was one of the thousands who went to see the Cherokee chiefs, whom he mentions in one of his writings. The Indians made their appearance in grand costume, hideously painted and besmeared. In the course of the visit Goldsmith made one of the chiefs a present, who, in the ecstasy of his gratitude, gave him an embrace that left his face well bedaubed with oil and red ochre.—IRVING'S GOLDSMITH, ch. 13.

**55. ADMIRATION, Supreme.** *Colonel Cropper.* This worthy veteran, like his general [Washington], had but one toast, which he gave every day and to all companies; it was, "God bless General Washington."—CUSTIS' WASHINGTON, vol. 1, ch. 2.

**56. ADMONITION disregarded.** *General St. Clair.* A.D. 1791. General St. Clair, with an army of two thousand men, set out from Fort Washington to break the power of the Miami confederacy. . . . In what is now Mercer County, Ohio, . . . his camp was suddenly assailed by more than two thousand warriors, led by Little Turtle and several American renegades who had joined the Indians. After a terrible battle of three hours' duration, St. Clair was completely defeated, with a loss of fully one half of his men. . . . The news of the disaster spread gloom throughout the land . . . the government was for awhile in consternation. For once the benignant spirit of Washington gave way to wrath. "Here," said he, "in a tempest of indignation, 'here in this very room . . . I said to him, 'You have careful instructions from the Secretary of War, and I myself will add one word—BEWARE OF A SURPRISE!' He went off with that my last warning ringing in his ears. Yet he has suffered that army to be cut to pieces, hacked, butchered, tomahawked by a surprise—the very thing I guarded him against! How can he answer to his country? The blood of the slain is upon him—the curse of widows and orphans!" [After a period of silence he solemnly added:] "I looked at the despatches hastily, and did not note all the particulars. General St. Clair shall have justice. I will receive him without displeasure—he shall have full justice."—RIDGPATH'S HIST. OF U. S., ch. 46.

**57. ADOPTION of Captives.** *American Indians.* Sometimes a captive was saved, to be adopted in place of a warrior who had fallen . . . the allegiance and, as it were, the identity of the captive . . . became changed. [His] . . . children and the wife . . . left at home are to be blotted from his memory; he is to be the departed chieftain resuscitated . . . to cherish those whom he cherished; to hate those whom he hated . . . the foreigner thus adopted is esteemed to stand in the same relations of consanguinity.—BANCROFT'S U. S., vol. 3, ch. 22.

**58. ADOPTION by the State.** *Napoleon I.* [After the battle of Austerlitz.] He immediately adopted all the children of those [soldiers] who had fallen. They were supported and educated at the expense of the State. They all, as the children of the emperor, were permitted to attach the name of Napoleon to their own.—ABBOTT'S NAPOLEON B., vol. 1, ch. 31.

**59. ADORATION, Human.** *Greek Emperors.* The most lofty titles, and the most humble postures, which devotion has applied to the Supreme Being, have been prostituted by flattery and fear to creatures of the same nature with ourselves. The mode of adoration, of falling prostrate on the ground, and kissing the feet of the emperor, was borrowed by Diocletian from Persian servitude; but it was continued and aggravated till the last age of the Greek monarchy. Excepting only on Sundays, when it was waived, from a motive of religious pride, this humiliating reverence was exacted from all who entered the



royal presence, from the princes invested with the diadem and purple, and from the ambassadors who represented their independent sovereigns, the caliphs of Asia, Egypt, or Spain, the kings of France and Italy, and the Latin emperors of ancient Rome.—GIBBON'S *ROME*, ch. 63.

**60. ADULATION, Official.** *Of Charles I.* The pleasant words with which the Lord Keeper Finch opened the Parliament [of 1640]: "His Majesty's kingly resolutions are seated in the ark of his sacred breast, and it were a presumption of too high a nature for any *Uzzah* uncalled to touch it; yet his Majesty is now pleased to lay by the shining beams of majesty, as Phœbus did to Phaeton, that the distance between sovereignty and subjection should not bar you of that filial freedom of access to his person and counsels." But the time had come when this style of language was no longer to be endured by the commons.—HOOD'S *CROMWELL*, ch. 16, p. 203.

**61. ADULATION, rebuked.** *Of James I.* [James I., dining with Bishops Neile and Andrews, asked their opinion] whether he might not take his subjects' money without the fuss of Parliament? Neile replied, "God forbid you should not, for you are the breath of our nostrils." Andrews hesitated; but the king insisted upon an answer; he said: "Why, then, I think your Majesty may lawfully take my brother Neile's money, for he offers it."—KNIGHT'S *ENG.*, vol. 3, ch. 23, p. 364.

**62. ADULATION, Ridiculous.** *Red Beard.* When Henry VIII. met Francis I. on the Field of the Cloth of Gold in 1520, a Venetian observer described the beard of Henry as "being somewhat red, has at present the appearance of being gold."—KNIGHT'S *HIST. OF ENG.*, ch. 17.

**63. ADULTERY excused.** *Mahomet's.* In his adventures with Zeinib, the wife of Zeid, and with Mary, an Egyptian captive, the amorous prophet forgot the interest of his reputation. At the house of Zeid, his freedman and adopted son, he beheld, in a loose undress, the beauty of Zeinib, and burst forth into an ejaculation of devotion and desire. The servile, or grateful, freedman understood the hint, and yielded without hesitation to the love of his benefactor. But as the filial relation had excited some doubt and scandal, the angel Gabriel descended from heaven to ratify the deed, to annul the adoption, and gently to reprove the prophet for distrusting the indulgence of his God. One of his wives, Hafna, surprised him on her own bed, in the embraces of his Egyptian captive; she promised secrecy and forgiveness; he swore that he would renounce the possession of Mary. Both parties forgot their engagements; and Gabriel again descended with a chapter of the Koran, to absolve him from his oath, and to exhort him freely to enjoy his captives and concubines, without listening to the clamors of his wives. In a solitary retreat of thirty days, he labored, alone with Mary, to fulfil the commands of the angel. . . . Perhaps the incontinence of Mahomet may be palliated by the tradition of his natural or preternatural gift; he united the manly virtue of thirty of the children of Adam; and the apostle might rival the thirteenth labor of the Grecian Hercules.—GIBBON'S *MAHOMET*, p. 56.

**64. ADULTERY, Punishment for.** *Roman Law.* The edge of the Julian law was sharpened by the incessant diligence of the emperors. The licentious commerce of the sexes may be tolerated as an impulse of nature, or forbidden as a source of disorder and corruption; but the fame, the fortunes, the family of the husband, are seriously injured by the adultery of the wife. The wisdom of Augustus, after curbing the freedom of revenge, applied to this domestic offence the animadversion of the laws; and the guilty parties, after the payment of heavy forfeitures and fines, were condemned to long or perpetual exile in two separate islands.—GIBBON'S *ROME*, ch. 44.

**65. ADULTERY, Shameless.** *Fifteenth Century.* Princes set the example. Charles VII. received Agnes Sorel as a present from his wife's mother, the old Queen of Sicily; and mother, wife, and mistress, he takes them all with him as he marches along the Loire, the happiest understanding subsisting between the three. The English, more serious, seek love in marriage only. Gloucester marries Jacqueline; among Jacqueline's ladies his regards fall on one equally lovely and witty, and he marries her too. But in this respect, as in all others, France and England are far outstripped by Flanders, by the Count of Flanders, by the great Duke of Burgundy. The legend expressive of the Low Countries is that of the famous countess who brought into the world three hundred and sixty-five children. The princes of the land, without going quite so far, seem at the least to endeavor to approach her. A Count of Clèves has sixty-three bastards. John of Burgundy, Bishop of Cambrai, officiates pontifically with his thirty-six bastards and sons of bastards ministering with him at the altar. Philippe-le-Bon had only sixteen bastards, but he had no fewer than twenty-seven wives, three lawful ones and twenty-four mistresses.—MICHELET'S *JOAN OF ARC* p. 26.

**66. ADULTERY, Vengeance for.** *John XII.* John . . . XII. had the address to excite an insurrection of the people, who dethroned his rival Leo VIII., and reinstated him in the pontifical chair. But John did not live to enjoy his triumph; three days after his reinstatement he met the reward of his crimes, and perished by the hand of an indignant husband, who detected him in the arms of his wife.—TYTLER'S *HIST.*, Book 6, ch. 4, p. 101.

**67. ADULTERY, Victim of.** *Peredeus a Lombard Champion.* [Rosamond, the Queen of Italy, desired his assistance in a plot to assassinate her royal husband,] but no more than a promise of secrecy could be drawn from the gallant Peredeus, and the mode of seduction employed by Rosamond betrays her shameless insensibility both to honor and love. She supplied the place of one of her female attendants who was beloved by Peredeus, and contrived some excuse for darkness and silence, till she could inform her companion that he had enjoyed the Queen of the Lombards, and that his own death, or the death of Alboin [her royal husband] must be the consequence of such treasonable adultery. In this alternative he chose rather to be the accomplice than the victim of Rosamond, whose undaunted spirit was incapa-

ble of fear or remorse.—GIBBON'S DECLINE AND FALL, ch. 45.

**68. ADVANCE by Battle.** *Scott's Campaign in Mexico.* [In 1847] Gen. Twiggs, in command of the American advance, set out [from Vera Cruz] . . . on the 12th of the month [of April]. Twiggs came upon Santa Anna, who, with an army of fifteen thousand men, had taken possession of the heights and rocky pass of Cerro Gordo. The position, though seemingly impregnable, must be carried, or further advance was impossible. On the morning of the 18th the American army was arranged for an assault which, according to the rules of war, promised only disaster and ruin. But to troops of the United States nothing now seemed too arduous, no deed too full of peril. Before noonday every position of the Mexicans had been successfully stormed and themselves driven into a precipitate rout. Nearly three thousand prisoners were taken, with forty-three pieces of bronze artillery, five thousand muskets, and accoutrements enough to supply an army. The American loss amounted to four hundred and thirty-one, that of the enemy fully a thousand. Santa Anna escaped with his life, but left behind his private papers and his *wooden leg*.—RIDPATH'S HIST. OF U. S., ch. 57.

**69. ADVANCE, Heroic. Battle of Fontenoy.** A.D. 1745. William of Cumberland formed a column of fourteen thousand British infantry, thirty or forty abreast; and with measured tread, regardless of every obstacle, undismayed by the cannonade left and right, which mowed down their ranks, this terrible column strode on through the enemy's lines, carrying all before them. But where was their support? A column of infantry, without a horse, without a gun, now reduced probably to ten thousand, could not win a battle against sixty thousand, merely through the supremacy of physical strength and moral endurance. Slowly the compact mass moved back, still facing the enemy. Its ranks were not broken, not a man fled. [Loss about six thousand.]—KNIGHT'S HIST. OF ENG., ch. 7.

**70. ADVANCE, Opportunity for an.** *Gen. Sherman's March to the Sea.* [Began November 14, 1864.] His army of veterans numbered sixty thousand men. Believing that Hood's army would be destroyed in Tennessee, and knowing that no Confederate force could withstand him in front, he cut his communications with the North, abandoned his base of supplies, and struck out boldly for the sea-coast, more than two hundred and fifty miles away. As had been foreseen, the Confederates could offer no successful resistance. . . . On the 10th of December he arrived in the vicinity of Savannah . . . he had lost only five hundred and sixty men.—RIDPATH'S HIST. OF U. S., ch. 66.

**71. ADVANCE or suffer.** *Battle of Gettysburg.* I remember seeing a general (Pettigrew, I think it was) come up to him [Confederate General Longstreet] and report that "he was unable to bring his men up again" [to charge the Federals]. Longstreet turned upon him and replied, with some sarcasm: "*Very well; never mind, then, General; just let them remain where they are; the enemy's going to advance, and will spare you the trouble.*" [British officer's diary, quoted

in.]—POLLARD'S SECOND YEAR OF THE WAR, p. 354.

**72. ADVENT seasonable, The. Needed—Ready.** A thorough acquaintance with the history of the world and the state of mankind at the time of our Saviour's birth has led the wisest and most enlightened inquirers to conclude that the Almighty, having designed to illuminate the world by a revelation, there was no period at which it was more certainly required than that in which it was actually sent; nor could any concurrence of circumstances have been more favorable for its extensive dissemination than that which took place at the time of our Saviour's mission. A great part of the known world was at this time under the dominion of the Romans, and subject to all those grievances which are the inevitable result of a system of arbitrary power. Yet this circumstance of the union of so many nations into one great empire was of considerable advantage for the propagation and advancement of Christianity.—TYTLER'S UNIVERSAL HIST., Book 5, ch. 4.

**73. ADVENTURE, Courageous. War for the Union.** The control of Albemarle Sound had been secured by a daring exploit of Lieutenant Cushing, of the Federal Navy. These waters were commanded by a tremendous iron ram called the Albemarle. In order to destroy the dreaded vessel, a number of daring volunteers, led by Cushing, embarked on a small steamer, and on the night of the 27th of October [1864] entered the Roanoke. The ram was discovered lying at the harbor of Plymouth. Cautiously approaching, the lieutenant, with his own hands, sank a terrible torpedo under the confederate ship, exploded it, and left the ram in ruin. The adventure cost the lives or capture of all of Cushing's party except himself and one other, who escaped.—RIDPATH'S HIST. OF U. S., ch. 66.

**74. ADVENTURE, Daring. Napoleon I.** [Having escaped from his exile at Elba, his little army arrived near Cannes.] In the course of a few hours this escort of six hundred men, with two or three small pieces of cannon, were safely landed. . . . They were about to march seven hundred miles, through a kingdom containing thirty millions of inhabitants, to capture the strongest capital in Europe. . . . An army of nearly two hundred thousand men, under Bourbon leaders, were stationed in impregnable fortresses by the way.—ABBOTT'S NAPOLEON B., vol. 2, ch. 24.

**75. ADVENTURE, Passion for. Conquest of Florida.** Adventurers assembled as volunteers, many of them people of noble birth and good estates. Houses and vineyards, lands and tillage, and rows of olive trees in the Ajarrafe of Seville were sold, as in the times of the crusades, to obtain the means of military equipments. . . . Many . . . who had sold estates for their equipments were obliged to remain behind.—BANCROFT'S HIST. OF U. S., ch. 2.

**76. ADVENTURE, Primitive. George Washington.** [Washington's return from a conference with the French commander St. Pierre, at Le Bœuf, near Lake Erie. A.D. 1753.] It was now the dead of winter. . . . With [Christopher] Gist [the guide] as his sole companion, he left the river, and struck into the woods. It was one of



the most solitary marches ever made by man. There, in the desolate wilderness, was the future President of the U. S. Clad in the robe of an Indian, with gun in hand, and knapsack strapped to his shoulders; struggling through interminable snows; sleeping with frozen clothes on a bed of pine-brush; breaking through the treacherous ice of rapid streams; guided by day by a pocket compass, and at night by the North Star, seen at intervals through the leafless trees; fired at by a prowling savage from his covert not fifteen steps away; thrown from a raft into the rushing Alleghany; escaping to an island and lodging there until the river was frozen over; plunging again into the forest; reaching Gist's settlement and then the Potomac—the strong-limbed ambassador came back without a wound or scar to the capital of Virginia.—RIDPATH'S HIST. U. S., ch. 30.

**77. ADVENTURE, Spirit of.** *Sir William Parry.* In 1817, in a letter to an intimate friend, he happened to write a good deal about an expedition, then much talked of, for exploring the river Congo, in Africa, and expressed a strong desire to make one of the party. When the letter was finished, but before it was put in the post-office, his eye fell upon a paragraph in the newspaper, stating that the government were about to send vessels in quest of a passage round the Northern coast of North America, which would shorten the voyage from England to India from sixteen thousand miles to about seven thousand. Parry reopened his letter, and, mentioning the paragraph, concluded a short post-script with these words: "Hot or cold is all one to me—Africa or the Pole." His correspondent showed this letter to a friend, who was the man in England most devoted to the project in question—Mr. Barrow, secretary to the admiralty. Within a week from that time Lieutenant Parry was thrown into an ecstasy of astonishment and delight by receiving the appointment to command one of the two ships preparing for the enterprise.—CYCLOPEDIA OF BIOG., p. 386.

**78. ADVENTURER, A born.** *Hernando Cortez.* In the year 1502, at the small country town of Medellin, in Spain, there lived an idle, dissolute youth of seventeen, who was the torment of his parents and the leader of all the mischief going in that neighborhood. . . . Having left the college of Salamanca without permission, [he] was passing his time in love intrigues and dissipation, regardless of the remonstrances of his father and mother. When, therefore, he declared his intention of joining an expedition about to sail for America, the good people of Medellin, especially those who had daughters, were not sorry to hear it. . . . No career attracted him, except one of adventure in the New World, which had been discovered ten years before.—CYCLOPEDIA OF BIOG., p. 317.

**79. ADVENTURERS disappointed.** *Theodoric the Ostrogoth.* [He attempted the conquest of Italy.] As he advanced into Thrace [Theodoric] found an inhospitable solitude, and his Gothic followers, with a heavy train of horses, of mules, and of wagons, were betrayed by their guides among the rocks and precipices of Mount Sondis, where he was assaulted by the arms and invectives of [another] Theodoric, the son of Triarius. From a neighboring height his art-

ful rival harangued the camp of the *Walamirs*, and branded their leader with the opprobrious names of child, of madman, of perjured traitor, the enemy of his blood and nation. "Are you ignorant," exclaimed the son of Triarius, "that it is the constant policy of the Romans to destroy the Goths by each other's swords? Are you insensible that the victor in this unnatural contest will be exposed, and justly exposed, to their implacable revenge? Where are those warriors, my kinsmen and thy own, whose widows now lament that their lives were sacrificed to thy rash ambition? Where is the wealth which thy soldiers possessed when they were first allured from their native homes to enlist under thy standard? Each of them was then master of three or four horses; they now follow thee on foot, like slaves, through the deserts of Thrace; those men who were tempted by the hope of measuring gold with a bushel, those brave men who are as free and as noble as thyself." A language so well suited to the temper of the Goths excited clamor and discontent; and the son of Theodemir, apprehensive of being left alone, was compelled to embrace his brethren, and to imitate the example of Roman perfidy.—GIBBON'S *ROME*, ch. 39.

**80. ADVENTURES, Numerous.** *Capt. John Smith.* The new president, though not thirty years of age, was a veteran in every kind of valuable human experience. Born an Englishman; trained as a soldier in the wars of Holland; a traveller in France, Italy, and Egypt; again a soldier in Hungary; captured by the Turks and sold as a slave; sent from Constantinople to a prison in the Crimea; killing a taskmaster who beat him, and then escaping through the woods of Russia to Western Europe; going with an army of adventurers against Morocco; finally returning to England and joining the London Company [afterward rescuing the colony in Virginia], John Smith was altogether the most noted man in the early history of America.—RIDPATH'S HISTORY OF U. S., ch. 9.

**81. ADVERSITY, Benefits of.** *Bunyan in Bedford Jail.* Bunyan's confinement . . . was otherwise of inestimable value to him. It gave him leisure to read and reflect. Though he preached often, yet there must have been intervals, perhaps long intervals, of compulsory silence. The excitement of perpetual speech-making is fatal to the exercise of the higher qualities. The periods of calm enabled him to discover powers in himself of which he might otherwise have never known the existence. Of books he had but few; for a time only the Bible and Fox's "Martyrs." But the Bible thoroughly known is a literature of itself—the rarest and richest in all departments of thought or imagination which exists.—FROUDE'S *BUNYAN*, ch. 6.

**82. ADVERSITY deplored, Sudden.** *Charles of Anjou.* [He experienced a reversal of his good fortune by the revolt in Sicily.] In the first agony of grief and devotion, he was heard to exclaim, "O God! if Thou hast decreed to humble me, grant me at least a gentle and gradual descent from the pinnacle of greatness!"—GIBBON'S *ROME*, ch. 62.

**83. ADVERSITY, Eminence by.** *A. Lincoln.* He had plenty of employment as a surveyor, and won a good reputation in this new line of busi-



ness ; but the financial crash of 1837 destroyed his business, and his instruments were finally sold under a sheriff's execution. This reverse again threw him back into political life, and, as the best preparation for it, he vigorously pursued his legal studies. [He had previously failed as a country store-keeper. His goods were bought on credit.]—RAYMOND'S LINCOLN, ch. 1, p. 26.

**84. ADVERSITY, Instructed by.** *Frederick V.* [Elector Palatine of the Bohemians.] Frederick was seated at table in Prague, while his army was thus cut to pieces. . . . A messenger summoned him from table to show him from the walls the whole frightful scene. He requested a cessation of hostilities for twenty-four hours for deliberation ; but eight was all the Duke of Bavaria would allow him. Frederick availed himself of these to fly by night from the capital, with his wife and the chief officers of his army. This flight was so hurried that the Prince of Anhalt left behind him his most private papers, and Frederick his crown. "I know now what I am," said this unfortunate prince to those who endeavored to comfort him ; "there are virtues which misfortune only can teach us, and it is in adversity alone that princes learn to know themselves."—THIRTY YEARS' WAR, § 138.

**85. ADVERSITY, Lessons of.** *Siege of Rome by the Goths.* In the last months of the siege the people were exposed to the miseries of scarcity, unwholesome food, and contagious disorders. Belisarius saw and pitied their sufferings ; but he had foreseen, and he watched the decay of their loyalty, and the progress of their discontent. Adversity had awakened the Romans from the dreams of grandeur and freedom, and taught them the humiliating lesson, that it was of small moment to their real happiness whether the name of their master was derived from the Gothic or the Latin language.—GIBBON'S *ROME*, ch. 41.

**86. ADVERSITY, Manhood through.** *Sir Humphry Davy.* The death of his father, an intelligent, speculative man, who left his affairs in great disorder, consigned his mother to a milliner's shop, and changed him from a school-boy into an apothecary's apprentice. A shade of seriousness gathered over him. He had become a man. His private note-books of the first two years of his apprenticeship have been preserved, and they show us, that when his day's work of compounding drugs was done, and in the morning before it begun, he was a hard student. He went through a complete course of arithmetic, algebra, geometry, and trigonometry, besides reading the metaphysical works of Locke, Hartley, Berkeley, Hume, Helvetius, Condorcet, and Reid. He also learned the French language.—CYCLOPEDIA OF BIOG., p. 302.

**87. ADVERSITY, National.** *Reign of Edward III.* Only fourteen years had gone by since the treaty of Bretigny raised England to a height of glory such as it had never known before. But the years had been years of a shame and suffering which stung the people to madness. Never had England fallen so low. Her conquests were lost, her shores insulted, her commerce swept from the seas. Within she was drained by the taxation and bloodshed of the war. Its popularity had wholly died away.

When the commons were asked in 1354 whether they would assent to a treaty of perpetual peace if they might have it, "the said commons responded all, and altogether, 'Yes, yes !'" The population was thinned by the ravages of pestilence, for till 1369, which saw its last visitation, the black death returned again and again.—HIST. OF ENG. PEOPLE, § 356.

**88. ADVERSITY overruled.** *Eli Whitney.* Eli Whitney was a young Massachusetts Yankee, who had come to Georgia to teach, and, having been taken sick, had been invited by this hospitable lady to reside in her house till he should recover. He was the son of a poor farmer, and had worked his way through college without assistance—as Yankee boys often do. From early boyhood he had exhibited wonderful skill in mechanics, and in college he used to repair the philosophical apparatus with remarkable nicety—to the great admiration of professors and students. During his residence with Mrs. Greene he had made for her an ingenious tambour-frame, on a new principle, as well as many curious toys for her children. Hence her advice : "Apply to my young friend, Mr. Whitney ; he can make anything." [He there invented the cotton-gin machine.]—CYCLOPEDIA OF BIOG., p. 160.

**89. ADVERSITY precedes Success.** *Timour the Tartar.* [In his twenty-fifth year he stood forth as the deliverer of his country.] The chiefs of the law and of the army had pledged their salvation to support him with their lives and fortunes ; but in the hour of danger they were silent and afraid ; and, after waiting seven days on the hills of Samarcand, he retreated to the desert with only sixty horsemen. The fugitives were overtaken by a thousand Getes, whom he repulsed with incredible slaughter, and his enemies were forced to exclaim, "Timour is a wonderful man : fortune and the Divine favor are with him." But in this bloody action his own followers were reduced to ten, a number which was soon diminished by the desertion of three Carizmians. He wandered in the desert with his wife, seven companions, and four horses ; and sixty-two days was he plunged in a loathsome dungeon, from whence he escaped by his own courage and the remorse of the oppressor. [Greatness followed.]—GIBBON'S *ROME*, ch. 65.

**90. ADVERSITY, Struggle with.** "An old Struggler." When he [Sir Walter Scott] was in Ireland . . . a poor woman who had offered to sell him gooseberries, but whose offer had not been accepted, remarked, on seeing his daughter give some pence to a beggar, that they might as well give her an alms, too, as she was "an old struggler." Sir Walter was struck with the expression, and said that it deserved to become classical, as a name for those who take up arms against a sea of troubles, instead of yielding to the waves.—HUTON'S SCOTT, ch. 15.

**91. ADVERSITY a Tonic.** *Sir W. Scott.* [He lost a great property, was fearfully in debt, and his family distressed.] On the 22d he says : "I feel neither dishonored nor broken down by the bad, now truly bad, news I have received. I have walked my last in the domains I have planted—sat the last time in the halls I have built. But death would have taken them from

me, if misfortune had spared them. My poor people whom I loved so well! There is just another die to turn up against me in this run of ill-luck, *i. e.*, if I should break my magic wand in the fall from this elephant, and lose my popularity with my fortune. Then *Woodstock and Boney* [his life of Napoleon] "may both go to the paper-maker, and I may take to smoking cigars and drinking grog, or turn devotee and intoxicate the brain another way." He adds that when he sets to work doggedly, he is exactly the same man he ever was, "neither low-spirited nor *distracted*"—nay, that adversity is to him "a tonic and bracer." [See Nos. 92 and 94.]—HUTTON'S SCOTT, ch. 15.

**92. ADVERSITY, Unaffected by.** *Sir W. Scott.* [He had become a bankrupt by lavish expenditures on his castle, etc.] The heaviest blow was, I think, the blow to his pride. Very early he begins to note painfully the different way in which different friends greet him, to remark that some smile as if to say, "think nothing about it, my lad, it is quite out of our thoughts;" that others adopt an affected gravity, "such as one sees and despises at a funeral," and the best-bred "just shook hands and went on." He writes to Mr. Morritt with a proud indifference, clearly to some extent simulated: "My womenkind will be the greater sufferers, yet even they look cheerily; and, for myself, the blowing off of my hat on a stormy day has given me more uneasiness." To Lady Davy he writes truly enough: "I beg my humblest compliments to Sir Humphry, and tell him, Ill Luck, that direful chemist, never put into his crucible a more indissoluble piece of stuff than your affectionate cousin and sincere well-wisher, Walter Scott." [See Nos. 91 and 94.]—HUTTON'S SCOTT, ch. 15.

**93. ADVERSITY utilized.** *Luther hidden in Wartburg Castle.* Not long had he been on the burg when he occupied himself with the translation of the Scriptures, as well as with other writings. In a few weeks several works were ready for the press. A treatise "About Confession, and whether the Pope is entitled to command the same," he dedicated to his particular friend and firm patron, Francisco von Sickingen. Besides commenting upon selected portions of Holy Scripture intended to instruct, comfort, and edify Christian people, Luther sent out many a heavy controversial article from the Wartburg.—REIN'S LUTHER, ch. 10.

**94. ADVERSITY, Victim of.** *Sir W. Scott.* As Scott had always forestalled his income—spending the purchase-money of his poems and novels before they were written—such a failure as this, at the age of fifty-five, when all the freshness of his youth was gone out of him, when he saw his son's prospects blighted as well as his own, and knew perfectly that James Ballantyne, unassisted by him, could never hope to pay any fraction of the debt worth mentioning, would have been paralyzing, had he not been a man of iron nerve, and of a pride and courage hardly ever equalled. Domestic calamity, too, was not far off. For two years he had been watching the failure of his wife's health with increasing anxiety, and as calamities seldom come single, her illness took a most serious form at the very time when

the blow fell, and she died within four months of the failure. Nay, Scott was himself unwell at the critical moment, and was taking sedatives which discomposed his brain. [See Nos. 91 and 92.]—HUTTON'S SCOTT, ch. 15.

**95. ADVERSITY in War.** *Spartans.* The Spartans raised two considerable armies, and commenced hostilities by entering the territory of Phocis. They were defeated; Lysander, one of their generals, being killed in battle, and Pausanias, the other, condemned to death for his misconduct. Much about the same time the Persian fleet under the command of Conon vanquished that of Sparta, near Cnidos, a city of Caria. This defeat deprived the Lacedæmonians of the command of the sea. Their allies took the opportunity of this turn of affairs to throw off their yoke, and Sparta, almost in a single campaign, saw herself without allies, without power, and without resources. The reverse of fortune experienced by this republic was truly remarkable. Twenty years had not elapsed since she was absolute mistress of Greece, and held the whole of her states either as tributaries or allies, who found it their highest interest to court her favor and protection. So changed was her present situation, that the most inconsiderable of the states of Peloponnesus spurned at her authority, and left her singly to oppose the united power of Persia and the league of Greece.—UNIVERSAL HISTORY, TYTLER, ch. 2, Book 2.

**96. ADVERTISEMENTS, Sanctimonious, Ridiculed.** Advertisements in magazines announcing an eligible residence in a neighborhood where the gospel is preached in three places within half a mile; and of a serious man-servant wanted who can shave: such announcements as these were new and strange objects of ridicule in 1808.—KNIGHT'S ENG., vol. 8, ch. 7.

**97. ADVICE disdained.** *Braddock's Defeat.* A select force of five hundred men was thrown forward to open the roads in the direction of Fort Du Quesne. . . . The army, marching in a slender column, was extended for four miles along the narrow and broken road. It was in vain that Washington pointed out the danger of ambuscades and suggested the employment of scouting-parties. Braddock was self-willed, arrogant, and proud; thoroughly skilled in the tactics of European warfare, he could not bear to be advised by an inferior. The sagacious Franklin had advised him to move with caution; but he only replied that it was impossible for savages to make any impression on his Majesty's regulars. Now, when Washington ventured to repeat the advice, Braddock flew into a passion, strode up and down in his tent, and said that it was high times when Col. Bucksin could teach a British general how to fight. [The army was surprised and nearly destroyed by the French and Indians. The general was severely wounded, and the troops thrown into a panic.] "What shall we do now, colonel?" said he to Washington. . . . "Retreat, sir—retreat by all means."—RIDPATH'S HIST. U. S., ch. 31.

**98. ADVICE ignored.** *By King James II.* Clarendon [the Lord Lieutenant of Ireland] was soon informed, by a concise despatch from Sunderland, that it had been resolved to make



without delay a complete change in both the civil and the military government of Ireland, and to bring a large number of Roman Catholics instantly into office. His Majesty, it was most ungraciously added, had taken counsel on these matters with persons more competent to advise him than his inexperienced lord lieutenant could possibly be.—MACAULAY'S HIST. OF ENG., ch. 6.

**99. ADVICE, ill-timed.** *A. Lincoln.* [Some Western gentlemen were excited about the commissions and omissions of the Administration.] "Gentlemen, suppose all the property you were worth was in gold, and you had put it in the hands of Blondin to carry across the Niagara River on a rope, would you shake the cable, or keep shouting to him—'Blondin, stand up a little straighter—Blondin, stoop a little more—go a little faster—lean a little more to the north—lean a little more to the south'? No, you would hold your breath, as well as your tongue. . . . The government are carrying an immense weight. Untold treasures are in their hands. They are doing the very best they can. Don't badger them."—RAYMOND'S LINCOLN, p. 752.

**100. ADVICE, Legacy of.** *By Augustus to the Romans.* On the death of that emperor, his testament was publicly read in the senate. He bequeathed, as a valuable legacy to his successors, the advice of confining the empire within those limits which nature seemed to have placed as its permanent bulwarks and boundaries: on the west, the Atlantic Ocean; the Rhine and Danube on the north; the Euphrates on the east; and toward the south, the sandy deserts of Arabia and Africa. . . . Happily for the repose of mankind, the moderate system recommended by the wisdom of Augustus was adopted by the fears and vices of his immediate successors.—GIBBON'S ROME, ch. 1.

**101. ADVOCATE, A personal.** *Not by Proxy.* [An old legionary asked Augustus to assist him in a cause which was about to be tried. Augustus deputed one of his friends to speak for the veteran, who, however, repudiated the vicarious patron:] "It was not by proxy that I fought for you at the battle of Actium." Augustus acknowledged the obligation, and pleaded the cause in person.

**102. ESTHETICISM, Brutality of.** *Gladiators.* The Laniste, whose business it was to instruct these gladiators in their profession, taught them not only the use of their arms, but likewise the most graceful postures of falling and the finest attitudes of dying in. The food . . . prescribed to them was of such a nature as to enrich and thicken the blood, so that it might flow more leisurely through their wounds, and thus the spectators might be the longer gratified with the sight of their agonies. . . . [They took the following oath:] "We swear that we will suffer ourselves to be bound, scourged, burned, or killed by the sword, or whatever Eumolpus ordains, and thus, like freeborn gladiators, we religiously devote both our soul and our body to our master."—TYTLER'S HIST., Book 4, ch. 4.

**103. ESTHETICISM, Realistic.** *Romans.* [Nero's reign.] The specific atrocity of such spectacles—unknown to the earlier ages which they called barbarous—was due to the cold-

blooded selfishness, the hideous realism of a refined, delicate, æsthetic age. To please these "lipping hawthorn-buds," these debauched and sanguinary dandies, Art, forsooth, must know nothing of morality; must accept and rejoice in a "healthy animalism;" must estimate life by the number of its few wildest pulsations; must reckon that life is worthless without the most thrilling experiences of horror or delight! Comedy must be actual shame, and tragedy genuine bloodshed. When the play of Afranius called "The Conflagration" was put on the stage, a house must be really burnt, and its furniture really plundered. In the mime called "Laureolus," an actor must really be crucified and mangled by a bear, and really fling himself down and deluge the stage with blood. When the heroism of Mucius Scævola was represented, a real criminal must thrust his hand without a groan into the flame, and stand motionless while it is being burnt. Prometheus must be really chained to his rock, and Dirce in very fact be tossed and gored by the wild bull; and Orpheus be torn to pieces by a real bear; and Icarus must really fly, even though he fall and be dashed to death; and Hercules must ascend the funeral pyre, and there be veritably burnt alive; and slaves and criminals must play their parts heroically in gold and purple till the flames envelop them. It was the ultimate romance of a degraded and brutalized society.—FARRAR'S EARLY DAYS, p. 40.

**104. AFFECTION, Conjugal.** *Josephine.* [The night following the execution of the deed of divorce, Josephine approached with hesitation the bed and the spouse from whence she had been ejected.] Forgetting everything in the fulness of her anguish, she threw herself upon the bed, clasped Napoleon's neck in her arms, and exclaiming, "My husband! my husband!" sobbed as though her heart were breaking. The imperial spirit of Napoleon was entirely vanquished. He also wept convulsively. He assured Josephine of his love—of his ardent, undying love. [It was their last private interview.]—ABBOTT'S NAPOLEON B., vol. 2, ch. 10.

**105. — — —.** *Andrew Jackson.* The people of Nashville, proud of the success of their favorite, resolved to celebrate the event by a great banquet on the 22d of December, the anniversary of the day on which the general had first defeated the British below New Orleans. . . . Six days before the day appointed for the celebration, Mrs. Jackson . . . suddenly shrieked, placed her hands upon her heart, sunk upon a chair. . . . For the space of sixty hours she suffered extreme agony. . . . She recovered the use of her tongue . . . to implore . . . her exhausted husband to recruit his strength for the banquet. He would not leave her, but lay upon the sofa and slept a little. The evening of the 22d she appeared so much better that the general consented, after much persuasion, to sleep in the next room. When he had been gone five minutes . . . Mrs. Jackson gave a loud, inarticulate cry, which was immediately followed by the death-rattle in her throat. All night long he sat in the room, occasionally looking into her face, and feeling if there was any pulsation in her heart. The next morning, when one of his



friends arrived just before daylight, he was nearly speechless and utterly inconsolable, looking twenty years older. There was no banquet that day in Nashville. . . . Andrew Jackson was never the same man again.—CYCLOPEDIA OF BIOG., p. 539.

**106. AFFECTION, Destitute of.** *Fulk the Black.* He was without natural affection. In his youth he burned a wife at the stake, and legend told how he led her to her doom decked out in his gayest attire. In his old age he waged his bitterest war against his son, and exacted from him when vanquished a humiliation which men reserved for the deadliest of their foes. "You are conquered, you are conquered!" shouted the old man in fierce exultation, as Geoffry, bridled and saddled like a beast of burden, crawled for pardon to his father's feet. In Fulk first appeared that low type of superstition which startled even superstitious ages in the early Plantagenets. Robber as he was of church lands, and contemptuous of ecclesiastical censures, the fear of the end of the world drove Fulk to the holy sepulchre. Barefoot and with the strokes of the scourge falling heavily on his shoulders, the count had himself dragged by a halter through the streets of Jerusalem, and courted the doom of martyrdom by his wild outcries of penitence. He rewarded the fidelity of Herbert of Le Mans, whose aid saved him from utter ruin, by entrapping him into captivity and robbing him of his lands. He secured the terrified friendship of the French king by despatching twelve assassins to cut down before his eyes the minister who had troubled it. Familiar as the age was with treason and rapine and blood, it recoiled from the cool cynicism of his crimes, and believed the wrath of heaven to have been revealed against the union of the worst forms of evil in Fulk the Black. But neither the wrath of heaven nor the curses of men broke with a single mishap the fifty years of his success.—HIST. OF ENG. PEOPLE, § 123.

**107. AFFECTION, Display of.** *Conjugal.* [Ca to the Censor] expelled Manlius, a senator, whom the general opinion had marked out for Consul, because he had given his wife a kiss in the day-time, in the sight of his daughter. "For his own part," he said, "his wife never embraced him but when it thundered dreadfully," adding, by way of joke, "That he was happy when Jupiter pleased to thunder."—PLUTARCH.

**108. AFFECTION, Enduring.** *Sir Isaac Newton.* The beautiful daughter of a physician, who resided near his school, won his boyish affections, and he paid court to her by making dolls and doll-furniture for her. His affection was returned by the young lady, and nothing prevented their early marriage but Newton's poverty. . . . When at length he was in better circumstances, the object of his youthful love was married, and he himself was wedded to science. Never, however, did he return to the home of his fathers without visiting the lady; and when both had reached fourscore he had the pleasure of relieving the necessities of her old age.—PARTON'S SIR I. NEWTON, p. 86.

**109. AFFECTION, Fickle.** *Countess of Carlisle.* The beautiful Countess of Carlisle, a kind of English Cleopatra, of whom Strafford in the

season of his greatness had been the favored lover, used every effort with the Parliament to obtain the life of the man whose love had been her pride. The fascinating countess failed to soften their hearts. As if it were the fate of Strafford to suffer at the same time the loss of both love and friendship, this versatile beauty, more attached to the power than the persons of her admirers, transferred her affections quickly from Strafford to Pym, and became the mistress of the murderer, who succeeded to the victim.—LAMARTINE'S CROMWELL, p. 14.

**110. AFFECTION, Filial.** *William Cowper.* When Cowper was six years old his mother died; and seldom has a child, even such a child, lost more, even in a mother. Fifty years after her death he still thinks of her, he says, with love and tenderness every day. Late in his life his cousin, Mrs. Anne Bodham, recalled herself to his remembrance by sending him his mother's picture. "Every creature," he writes, "that has any affinity to my mother is dear to me, and you, the daughter of her brother, are but one remove distant from her; I love you, therefore, and love you much, both for her sake and for your own."—SMITH'S COWPER, ch. 1.

**111. — —.** *Sir Walter Scott.* His executors, in lifting up his desk, the evening after his burial, found "arranged in careful order a series of little objects, which had obviously been so placed there that his eye might rest on them every morning before he began his tasks. These were the old-fashioned boxes that had garnished his mother's toilet, when he, a sickly child, slept in her dressing-room—the silver taper-stand, which the young advocate had bought for her with his first five-guinea fee; a row of small packets inscribed with her hand, and containing the hair of those of her offspring that had died before her; his father's snuff-box and etui-case; and more things of the sort."—HUTTON'S LIFE OF SCOTT, ch. 1.

**112. — —.** *Caius Marcius Coriolanus.* Marcius pursued glory because the acquisition of it delighted his mother. For when she was witness to the applause he received, when she saw him crowned, when she embraced him with tears of joy, then it was that he reckoned himself at the height of honor and felicity. Epaminondas had the same sentiments, and declared it the chief happiness of his life, that his father and mother lived to see the generalship he exerted and the victory he won at Leuctra.—PLUTARCH.

**113. — —.** *Sertorius the Roman General.* This love of his country is said to have been in some measure owing to the attachment he had to his mother. His father died in his infancy, and he had his education wholly from her; consequently his affections centred in her. His Spanish friends wanted to constitute him supreme governor; but having information at that time of the death of his mother, he gave himself up to the most alarming grief. For seven whole days he neither gave the word, nor would be seen by any of his friends.—PLUTARCH.

**114. — —.** *Alexander the Great.* [Olympias was his mother.] He made her many magnificent presents; but he would not suffer

her busy genius to exert itself in State affairs, or in the least to control the proceedings of government. She complained of this as a hardship, and he bore her ill-humor with great mildness. Antipater once wrote him a long letter full of heavy complaints against her; and when he had read it, he said, "Antipater knows not that one tear of a mother can blot out a thousand such complaints."—PLUTARCH.

**115.** ——. *Napoleon I.* [During the war between France and England an English prisoner escaped, and reaching the coast secretly prepared a fragile skiff of the bark and branches of trees. He was about to venture the Channel when he was arrested.] "Do you really intend," said Napoleon, "to brave the terrors of the ocean in so frail a skiff?" "If you will but grant me permission," said the young man, "I will embark immediately." "You must doubtless, then, have some mistress to revisit." . . . "I wish," replied the noble sailor, "to see my mother. She is aged, poor, and infirm." The heart of Napoleon was touched. "You shall see her," he energetically replied, "and present to her from me this purse of gold. She must be no common mother who can have trained up so affectionate and dutiful a son." . . . Sent in a cruiser with a flag of truce.—ABBOTT'S NAPOLEON, vol. 1, ch. 26.

**116. AFFECTION of Friendship.** *A. Lincoln.* A few days before the President's death Secretary Stanton tendered his resignation of the War Department . . . saying that he . . . had accepted the position to hold it only until the war should end, and that now he felt his work was done. Mr. Lincoln was greatly moved by the secretary's words, and tearing in pieces the paper that contained the resignation, and throwing his arms about the secretary, he said, "Stanton, you have been a good friend and a faithful public servant, and it is not for you to say when you will be no longer needed here." Several friends of both parties were present, and there was not a dry eye that witnessed the scene.—RAYMOND'S LINCOLN, p. 757.

**117. AFFECTION, Impartial.** *Mr. Dustin.* A.D. 1697. Seven days after her confinement Indian prowlers raised their shouts near the house of Hannah Dustin, of Haverhill [N. H.]; her husband rode home from the field, but too late to provide for her rescue. He must fly, even if he would save one of his seven children, who had hurried before him into the forest. But, from the cowering flock, how could a father make a choice? [Which one take? which leave to the Indians?] With gun in hand he now repels the assault, now cheers on the innocent group of little ones, as they rustle through the dried leaves and bushes, till all reach a shelter. The Indians burned his home and dashed his infant against a tree. [His wife was taken into captivity.]—BANCROFT'S U. S., ch. 21.

**118. AFFECTION outraged, Maternal.** *Indian Wars.* [The French and Indians made captives of women after burning the settlement of Salmon Falls in 1690.] The prisoners were laden by the victors with spoils from their own homes. . . . Mehetabel Godwin would linger apart in the snow to lull her infant to sleep, lest its cries should provoke the savages; angry at the delay,

her [Indian] master struck the child against a tree, and hung it among the branches.—BANCROFT'S U. S., vol. 3, ch. 21.

**119. AFFECTION, Parental.** *Samuel Wesley.* [The house of Rev. Samuel Wesley, the father of John Wesley, was fired at night by the rabble, and totally consumed.] The family barely escaped with their night garments upon them. Mrs. Wesley was in feeble health; unable to climb with the rest through the windows, she was thrice beaten back from the front door by the flames. Committing herself to God, she at last waded through the fire to the street, scorching her face and hands. It was found that one child was missing. The father attempted to pass up the stairs to rescue him, but the consuming steps could not bear his weight. He returned in despair, and, kneeling down upon the earth, resigned to God the soul of his child. Meanwhile, the latter waking from his sleep, and finding his chamber and bed on fire, flew to the window, beneath which two peasants placed themselves, one on the shoulders of the other, and saved him at the moment when the roof fell in and crushed the chamber to the ground. "Come, neighbors," said the father, as he received his son, "let us kneel down and give thanks to God; He has given me all my eight children; let the house go, I am rich enough." A few moments more and the founder of Methodism would have been lost to the world.—STEVENS'S METHODISM, ch. 1, p. 59.

**120.** ——. *Lord Strafford's Trial.* "My lords, I have troubled you longer than I should have done, were it not for the interest of these dear pledges a saint in heaven hath left me." [Here he stooped, letting fall some tears, and then resumed.] "What I forfeit myself is nothing; but that my indiscretion should extend to my posterity woundeth me to the very soul. You will pardon my infirmity; something I should have added, but am not able, therefore let it pass. And now, my lords, for myself I have been, by the blessing of Almighty God, taught the afflictions of this present life are not to be compared to the eternal weight of glory which shall be revealed hereafter. And so, my lords . . . I freely submit myself to your judgment; and whether that judgment be for life or death—"Te Deum Laudamus!" Sentence of death was the reply to this eloquence and virtue.—LAMARTINE'S CROMWELL, p. 12.

**121. AFFECTION, Strong.** *William, Prince of Orange.* His affection was as impetuous as his wrath. Where he loved, he loved with the whole energy of his strong mind. When death separated him from what he loved, the few who witnessed his agonies trembled for his reason and his life. To a very small circle of intimate friends, on whose fidelity and secrecy he could absolutely depend, he was a different man from the reserved and stoical William whom the multitude supposed to be destitute of human feelings.—MACAULAY'S HIST. OF ENG., vol. 2, ch. 7.

**122. AFFECTION, Zeal of.** *John Howard.* Howard was in the south of Europe when first his friends ventured to inform him of his son's condition. "I have a melancholy letter," he wrote, "relative to my unhappy young man. It is indeed a bitter affliction—a son, an only son!" [A dissipated young man.] He hurried home.



The first five hundred miles he never stopped, day nor night, except to change horses. He reached his house to find his son a raving madman, and to learn that his physicians had little hope of his restoration. One of the symptoms of his madness was a most violent antipathy to his father, which banished Howard from his home, until the increasing violence of the malady compelled the removal of the patient to an asylum, where he died at the age of thirty-five.—CYCLOPEDIA OF BIOG., p. 72.

**123. AFFECTIONS, Blighted.** *Emanuel Swedenborg.* The attachment [of Swedenborg for Polheim's daughter], however, was not mutual, and the lady would not allow herself to be betrothed. Her father, who deeply loved Swedenborg, caused a written agreement to be drawn up, promising his daughter at some future day. This document, Emerentia, from filial obedience, signed; but, as ladies generally do, when forced to love in this way, took to sighs and sadness, which so affected her brother with sorrow, that he secretly purloined the agreement from Swedenborg. The paper was soon missed, for Swedenborg read it over frequently; and in his grief at its loss besought Polheim to replace it by a new one. But as Swedenborg now discovered the pain which he gave to the object of his affections, he at once relinquished all claim to her hand, and left her father's house. It was his last, as it was his first, endeavor after marriage.—WHITE'S SWEDENBORG, ch. 2.

**124. AGE, Depraved.** *Introducing Christianity.* The epoch which witnessed the early growth of Christianity was an epoch of which the horror and the degradation have rarely been equalled, and perhaps never exceeded, in the annals of mankind. . . . Abundant proofs of the abnormal wickedness which accompanied the decadence of ancient civilization . . . are stamped upon its coinage, cut on its gems, painted upon its chamber-walls, sown broadcast over the pages of its poets, satirists, and historians. "Out of thine own mouth will I judge thee, thou wicked servant!" Is there any age which stands so instantly condemned by the bare mention of its rulers as that which recalls the successive names of Tiberius, Gaius, Claudius, Nero, Galba, Otho, and Vitellius, and which after a brief gleam of better examples under Vespasian and Titus, sank at last under the hideous tyranny of a Domitian? Is there any age of which the evil characteristics force themselves so instantaneously upon the mind as that of which we mainly learn the history and moral condition from the relics of Pompeii and Herculaneum, the satires of Persius and Juvenal, the epigrams of Martial, and the terrible records of Tacitus, Suetonius, and Dion Cassius? And yet even beneath this lowest deep, there is a lower deep; for not even on their dark pages are the depths of Satan so shamelessly laid bare to human gaze as they are in the sordid fictions of Petronius and of Apuleius.—FARRAR'S EARLY DAYS, ch. 1.

**125. AGE of Greatness.** *National.* It is this period, from the middle of the eighth to the middle of the tenth century, which is to be accounted the most flourishing age of Arabian magnificence. While Haroun Alraschid made Bagdad the seat of a great and polished empire, and cultivated the arts and sciences with high success,

the Moors of Cordova, under Abdalrahman and his successors, vied with their Asiatic brethren in the same honorable pursuits, and were, unquestionably, the most enlightened of the States of Europe at this period. The empire of the Franks indeed, under Charlemagne, exhibited a beautiful picture of order, sprung from confusion and weakness, but terminating with the reign of this illustrious monarch, and leaving no time for the arts introduced by him to make any approach to perfection. The Moors of Spain, under a series of princes, who gave every encouragement to genius and industry, though fond at the same time of military glory, gained the reputation of superiority both in arts and arms to all the nations of the West. The Moorish structures in Spain, which were reared during the eighth, ninth, and tenth centuries, many of which yet remain, convey an idea of opulence and grandeur which almost exceeds belief. The Mosque of Cordova, begun by Abdalrahman the First, and finished about the year 800, is still almost entire.—TYTLER'S HIST., Book 6, ch. 4.

**126. AGE, An improved.** *Evils old.* The more carefully we examine the history of the past, the more reason shall we find to dissent from those who imagine that our age has been fruitful of new social evils. The truth is, that the evils are, with scarcely an exception, old. That which is new is the intelligence which discerns them, and the humanity which remedies them.—MACAULAY'S ENG., vol. 1, ch. 3.

**127. AGE, Men for the.** *Oliver Cromwell.* Like the patron saint of England, St. George of Cappadocia—he of the dragon—Cromwell seems a strangely mythic character. In an age when real kings were dying or dead, and sham kings were flying from their own weakness beneath the outspread shadowy wings of Right Divine—when, out of the sea and scenery of confusion, beasts rose and reigned, like hydras, seven-headed, seven-horned—when every man sought to do what was right in his own eyes—when the prisons were full of victims, when the churches were full of mummeries, there rose a wraith, unexpected, unprecedented in the history of the nation, perhaps of the world, and said, "Well, then, you must settle your account with me!" That quaint, broad-hatted majesty of our old folio histories was, without a doubt, the Pathfinder of his nation in that age.—HOOD'S CROMWELL, ch. 1.

**128. AGE, Memories in.** *Cato.* When Cato was drawing near the close of his life, he declared to his friends that the greatest comfort of his old age, and that which gave him the highest satisfaction, was the pleasing remembrance of the many benefits and friendly offices he had done to others. To see them easy and happy by his means made him truly so.

**129. AGE, Objections to.** *Scipio.* When he was yet a boy, we have seen him a Tribune of the Legions at the age of twenty, assisting to rally the broken remains of the army of Cannæ, and barring the secession of the young nobles after that disastrous day. Three years after we find him offering himself a candidate for the Curule Ædileship; and, when it was objected that he was yet too young for the office, promptly answering, "If the people vote for me, that will make me old enough."—LIDDELL'S ROME, p. 352.



**130. AGE criticised, OLD.** *Dr. Samuel Johnson.* He observed: "There is a wicked inclination in most people to suppose an old man decayed in his intellects. If a young or middle-aged man, when leaving a company, does not recollect where he laid his hat, it is nothing; but if the same inattention is discovered in an old man, people will shrug up their shoulders, and say, 'His memory is going.'"—*BOSWELL'S JOHNSON, BOND'S ED., p. 486.*

**131. AGE, Excitement in OLD.** *Death of Pres. Harrison.* He was inaugurated President on the 4th of March, 1841 . . . Daniel Webster . . . Secretary of State. Everything promised well for the new Whig administration; but before Congress could convene, the venerable President, bending under the weight of sixty-eight years, fell sick, and died just one month after his inauguration.—*RIDPATH'S HIST. OF U. S., ch. 56.*

**132. AGE Health in OLD.** *Dr. Samuel Johnson.* One of the company mentioned his having seen a noble person driving in his carriage, and looking exceedingly well, notwithstanding his great age. *JOHNSON:* "Ah, sir, that is nothing. Bacon observes that a stout, healthy old man is like a tower undermined."—*BOSWELL'S JOHNSON, p. 517.*

**133. AGE, Labor in OLD.** *Martin Luther.* Luther had reached his sixty-third year. Frequent attacks of sickness had seriously weakened his bodily frame. Added to this was the anxiety that he felt on account of the course of ecclesiastical affairs, so that at times a weariness of life overcame him. Thus he writes a few months before his death: "I, an aged, used-up, idle, tired, and unimpressive man, write to you. And though I had hoped that they would grant me, decrepit man that I am, a little rest, I am nevertheless overwhelmed with writing and speaking, acting and performing, as if I had never transacted, written, spoken, or done anything."—*REIN'S LUTHER, ch. 25.*

**134. — — —.** *Herschel.* Sir William Herschel was still pursuing his observations at the age of eighty. . . . He discovered the planet Uranus in 1781. It has been said of him, that "no one individual ever added so much to the facts on which our knowledge of the solar system is founded."—*KNIGHT'S ENG., vol. 8, ch. 7, p. 129.*

**135. AGE, Literature in OLD.** *John Milton.* The usual explanation of the frigidity of "Paradise Regained" is the suggestion which is nearest at hand—viz., that it is the effect of age. Like Ben Jonson's "New Inn," it betrays the feebleness of senility, and has one of the most certain marks of that stage of authorship, the attempt to imitate himself in those points in which he was once strong.—*PATTISON'S MILTON, ch. 13.*

**136. AGE, Success in OLD.** *Cæsar.* As a general, Cæsar was probably no less inferior to Pompey than Sylla to Marius. Yet his successes in war, achieved by a man who, in his forty-ninth year, had hardly seen a camp, add to our conviction of his real genius.—*LIDDELL'S ROME, p. 702.*

**137. AGE, Vigor in OLD.** *Warrior.* Masi-nissa, King of Numidia, when past ninety years of age, charged like a boy of nineteen at the head

of his wild horsemen against the Carthaginians, and overcame them.—*LIDDELL'S ROME, p. 482.*

**138. — — —.** *John Wesley.* John Wesley was eighty-six years old before he became conscious of the infirmities of many years. He lived till he was eighty-eight years of age. This unusual vigor he ascribed to the blessing of God, wrought chiefly by his constant exercise, his early rising, and his habit of daily preaching morning and evening. . . . Entering his eightieth year, he says . . . he travels from four to five thousand miles every year; has a perfect command of sleep, night or day, whenever he needs it; he is an early riser at a fixed hour. . . . In his eighty-second year he writes: "It is now eleven years since I felt any such thing as weariness." . . . His associates could not at this time perceive in him any signs of intellectual decay, nor can the critic detect it in his writings. . . . He records beautiful impressions of nature and books more frequently; he compares and criticises Ariosto and Tasso; he indulges occasionally in dramatic reading and criticism. . . . He is described as still fresh in color, with a brilliant eye and vivacious spirits. . . . He was careful of his physical habits; his natural constitution was feeble; he said he never felt lowness of spirits for a quarter of an hour since he was born, and before his seventieth year he never lost a night's sleep. He preached forty-two thousand five hundred sermons.—*STEVENS' METHODISM, Book 5, ch. 12.*

**139. — — —.** *Cato the Censor.* He retained his bodily strength to a very great age. When he was past eighty years he called one morning upon a man who had formerly been his secretary, and asked him whether he had yet provided a husband for his daughter. "I have not," was the reply; "nor shall I without consulting my best friend." "Why, then," said Cato, "I have found out a very fit husband for her, if she can put up with an old man who, in other respects, is a very good match for her." "I leave the disposal of her," said the father, "entirely to you. She is under your protection, and depends wholly upon your bounty." "Then," said Cato, "I will be your son-in-law." The astonished parent gave his consent, and Cato announced his intention to his son, who was himself a married man. "Why, what have I done," said the son, "that I should have a mother-in-law put upon me?" "I am only desirous," replied Cato, "of having more such sons as you, and leaving more such citizens to my country." By this wife, who was little more than a girl, he actually had a son, who himself became consul of Rome, and was the father of the other famous Cato, the enemy of Cæsar.—*CYCLOPEDIA OF BIOG., p. 423.*

**140. — — —.** *Lord Palmerston.* When he was past seventy, he thought no more of a thirty-mile gallop of an afternoon than a New York merchant does of walking home from Broad Street to Union Square. Often, when Parliament was expected to sit late, he would dismiss his carriage, and, coming out of the house after midnight, would walk home alone, a distance of two miles, and "do" the distance in thirty minutes. There never was a brisker old gentleman. In the hunting season he usually went into the country, where he

would follow the hounds as vigorously and as long as the youngest buck of them all.—CYCLOPEDIA OF BIOG., p. 500.

**141. AGE, Protected by.** *Aged Solon.* Many of his friends . . . told him the tyrant would certainly put him to death . . . and asked him what he trusted to, that he went such imprudent lengths; he answered, "To old age." However, when Pisistratus had fully established himself, he made his court to Solon, and treated him with so much kindness and respect, that Solon became, as it were, his counsellor, and gave sanction to many of his proceedings.—PLUTARCH.

**142. AGE, A remarkable.** *Thirteenth Century.* [Here we] seek the origin of our freedom, our prosperity, and our glory. Then it was that the great English people was formed. . . . Then first appeared with distinctness that Constitution which has ever since, through all changes, preserved its identity; that Constitution of which all the other free constitutions in the world are copies, and which, in spite of some defects, deserves to be regarded as the best under which any great society has ever yet existed during many ages. Then it was that the House of Commons, the archetype of all the representative assemblies which now meet, either in the Old or in the New World, held its first sittings. Then it was that the common law rose to the dignity of a science, and rapidly became a not unworthy rival of the imperial jurisprudence. Then it was that the courage of those sailors who manned the rude barks of the Cinque Ports first made the flag of England terrible on the seas. Then it was that the most ancient colleges which still exist at both the great national seats of learning were founded. Then was formed that language, less musical, indeed, than the languages of the South, but in force, in richness, in aptitude for all the highest purposes of the poet, the philosopher, and the orator, inferior to that of Greece alone. Then, too, appeared the first faint dawn of that noble literature, the most splendid and the most durable of the many glories of England.—MACAULAY'S HIST. OF ENG., vol. 1, ch. 1.

**143. ———.** *Reformation.* The age of Charles V. is the era of great events and important revolutions in the history of Europe. It is the era of the Reformation in religion in Germany, in the northern kingdoms of Denmark and Sweden, and in Britain. It is the era of the discovery of America; and, lastly, it is the period of the highest splendor of the fine arts in Italy and in the south of Europe.—TYTLER'S HIST., Book 6, ch. 20.

**144. AGE, Satisfactory.** *Intimidated.* Cracow was taken, and the whole country gave way to the conqueror [Charles XII.] The perfidious primate [Cardinal Rajowski], in an assembly of the States at Warsaw, now openly took part against the king [of Poland], his master, and in the year 1704 the throne of Poland was declared vacant. The victorious Charles signified to the States of the kingdom his desire that Stanislaus Leckzinski, a young nobleman of Posnania, should be elected king. The electors made some hesitation on account of his youth. "If I am not mistaken," said Charles, "he is as old as I am" [twenty years]. It is almost needless

to add that Leckzinski was elected King of Poland.—TYTLER'S HIST., Book 6, ch. 35.

**145 AGED, Blessing of the.** *John Howard.* The Pope was one of the monarchs with whom he conversed on this great subject. He was received at the papal palace with unusual distinction, and he was dispensed from the ceremony of kissing the toe of the pontiff. When he was about to retire, after a long conversation on the prisons of Italy, the Pope said to him, laying his hand upon his very Protestant head: "I know you Englishmen do not mind these things, but the blessing of an old man can do you no harm."—CYCLOPEDIA OF BIOG., p. 58.

**146. AGITATION, Perils of.** *Great Reformation.* "Luther's teachings," writes a contemporary, "have aroused so much strife, dissension, and disturbance among the people, that there is scarce a country or a city, a village or a family, that has not been divided and agitated even unto blows."—REIN'S LUTHER, ch. 6.

**147. AGITATION, Perseverance in.** *Abolitionists.* The Abolitionists were a proscribed and persecuted class, denounced with unsparing severity by both of the great political parties, condemned by many of the leading churches, libelled in the public press, and maltreated by furious mobs. In no part of the country did they constitute more than a handful of the population. . . . They were largely recruited from the Society of Friends. . . . Caring nothing for prejudice, meeting opprobrium with silence, shaming the authors of violence by meek non-resistance, relying on moral agencies alone, appealing simply to the reason and the conscience of men, they arrested the attention of the nation by arraigning it before the public opinion of the world, and proclaiming its responsibility to the judgment of God.—BLAINE'S TWENTY YEARS OF CONGRESS, p. 23.

**148. AGONY of the Cross.** *Christ.* The agony of Christ upon the cross, dying a slow death from rabid violence among the Jews, and barbarous wounds inflicted by Roman soldiers, to drain away the blood of life, and torture all the nerves of sense, and all the feelings of the soul within the body, is the highest illustration of the meaning of the word.—AM. CYC., "AGONY."

**149. AGRARIANISM, Difficulties of.** *Romans.* The people might certainly have prevailed in obtaining the favorite measure of an agrarian law. But the truth is, this measure was nothing more than a political engine, occasionally employed by the popular magistrates for exciting commotions, and weakening the power of the patricians. It was a measure attended necessarily with so much difficulty in the execution, that few even of the people themselves had a sincere desire of seeing it accomplished. The extensive disorder it must have introduced in the territorial possessions of the citizens, by a new distribution of all the lands acquired by conquest to the republic since the time of Romulus—the affection which even the poorest feel for a small patrimonial inheritance, the place of their nativity, and the repository of the bones of their forefathers—and that most admirable and most salutary persuasion that it is an act of impiety to alter or remove ancient landmarks—all these were strong obstacles.—TYTLER'S HIST., Book 3, ch. 5.



**150. AGGRESSION, Required. Romans.** [After the recapture of Capua by Appius Claudius and Fulvius Flaccus,] when the Consuls returned home, they were refused a triumph. No Roman general, it was said, deserved a triumph for merely recovering what once belonged to the Republic.—LIDDELL'S *ROME*, p. 334.

**151. AGRICULTURE, Ancient. Romans.** In the early times of Rome the work of the farm was the only kind of manual labor deemed worthy of a free citizen. This feeling long survived, as may be seen from the praise bestowed on agriculture by Cicero, whose enthusiasm was caught from one of his favorite heroes, old Cato the Censor. The taste for books of farming continued. Varro the antiquarian, a friend of Cicero, has left an excellent treatise on the subject. A little later came the famous Georgics of Virgil, followed at no long interval by Pliny's notices, and then by the elaborate Dissertations of Columella, who refers to a great number of Roman writers on the same subject. It is manifest that the subject of agriculture possessed a strong and enduring charm for the Roman mind. But, from the times of the Hannibalic War, agriculture lost ground in Italy. When Cato was asked what was the most profitable kind of farming, he said, "Good grazing." What next? "Tolerable grazing." What next? "Bad grazing." What next? "Corn-growing." Later writers, with one accord, deplored the diminished productiveness of land.—LIDDELL'S *ROME*, p. 497.

**152. AGRICULTURE, Anti-monopoly in. Romans.** A high appreciation of agriculture appears to have been a fundamental idea among the early Romans. A tract of land was allotted to every citizen by the State itself, and each one was carefully restricted to the quantity granted. It was said by the orator Curius, that "he was not to be counted a good citizen, but rather a dangerous man to the State, who could not content himself with seven acres of land." The Roman acre being about one sixth less than ours, the law actually limited the possession to about six acres. As the nation became more powerful and extended its dominions by conquest, the citizen was allowed to hold fifty acres, and still later he could be the holder of five hundred.—AM. *CYC.*, "AGRICULTURE."

**153. AGRICULTURE, Attractions of. The Poet Horace.** When cloyed with the pleasures of the imperial city, he had but to mount his mule and ride fifteen minutes, to reach his farm. His land, well covered with forest, and lying on both sides of a sparkling river, was tilled by five free families and eight slaves, and produced grain, wine, and olives. It abounded in pleasant, secluded scenes, fit for a poet's leisure; and there, too, he delighted to receive his friends from Rome; Mæcenas himself being glad to repose there from the toils of government. To this day, Horace's farm is continually visited by travellers residing in Rome, especially by English and Americans.—*CYCLOPEDIA OF BIOG.*, p. 376.

**154. AGRICULTURE, Burdens of. By Artaxerxes, King of the Persians.** Several of his sayings are preserved. One of them in particular discovers a deep insight into the consti-

tution of government. "The authority of the prince," said Artaxerxes, "must be defended by a military force; that force can only be maintained by taxes; all taxes must, at last, fall upon agriculture; and agriculture can never flourish except under the protection of justice and moderation."—GIBBON'S *ROME*, ch. 8.

**155. AGRICULTURE burdened. Reign of Louis XVI.** The progress of agriculture was still burdened by the servitudes of the soil. Each little farm was in bondage under a complicated system of irredeemable dues, to roads and canals; to the bakehouse and the brewery of the lord of the manor; to his winepress and his mill; to his tolls at the river, the market, or the fair; to ground rents and quit rents, and fines on alienation. The game laws let in the wild beasts and birds to fatten on the growth of the poor man's fields; and after his harvests provincial custom-houses blocked domestic commerce; the export of corn, and even its free circulation within the realm, was prohibited; so that one province might waste from famine and another want a market.—BANCROFT'S *U. S.*, vol. 7, ch. 7.

**156. AGRICULTURE exalted. "Nearer Heaven."** The great employment of France was the tillage of land, than which no method of gain is more grateful in itself or more worthy of freemen, or more happy in rendering service to the whole human race. No occupation is nearer heaven.—BANCROFT'S *U. S.*, vol. 5, ch. 2.

**157. AGRICULTURE honored. Cincinnatus, Dictator of Rome.** A successor was chosen to Valerius in the consulate, L. Quintius Cincinnatus, a man of great resolution and intrepidity, who, though himself so indigent as to cultivate with his own hands his paternal fields, and to be called from the plough to put on the robe of the consul, had yet the high spirit of an ancient patrician, which was ill-disposed to brook the insolence of the popular magistrates or acquiesce in the daily increasing pretensions of the inferior order.—TYTLER'S *HIST.*, Book 3, ch. 5.

**158. ———. Edmund Burke.** [Edmund Burke] was an agricultural improver. Young saw him experimenting on carrots at his farm at Beaconsfield, and says, "Buckinghamshire will be much indebted to the attention this manly genius gives to husbandry."—KNIGHT'S *ENG.*, vol. 7, ch. 1.

**159. AGRICULTURE, Pursuit of. Noblest Romans.** The picture of the Roman people during the first five centuries is so perfectly distinct, so widely different from what we find it in the latter ages of the republic, that we might at first be induced to think that some very extraordinary causes must have co-operated to produce so total an alteration. Yet the transition was easy and natural, and was in the Roman people the necessary and inevitable consequence of that rich and luxurious situation in which the virtuous and heroic temper of the earlier times had conducted to place the republic. A spirit of temperance, of frugality, and of industry must be the characteristics of every infant colony. The poverty of the first Romans, the narrow territory to which they were limited, made it necessary for every citizen to labor for

his subsistence. In the first ages, the patricians, when in the country, forgot all the distinctions of rank, and toiled daily in the fields like the lowest plebeian. . . . Cincinnatus we have seen named dictator by the voice of his country, while at the plough. M. Curius, after expelling Pyrrhus from Italy, retired to the possession of a small farm, which he assiduously cultivated. The elder Cato was fond of this spot, and revered it on account of its former master. It was in emulation of the example of this ancient Roman that Cato betook himself to agriculture. Scipio Africanus also, after the conquest of Hannibal and the reduction of Carthage, retired to his paternal fields, and with his own hand reared and grafted his fruit trees.—TYTLER'S HIST., Book 4, ch. 4.

**160. AGRICULTURE, Religious.** *Persian Morality.* To cultivate an untilled field, to plant fruit trees, to destroy noxious animals, to bring water to a dry and barren land, were all actions beneficial to mankind, and therefore most agreeable to the divinity, who wills perpetually the highest happiness of his creatures.—TYTLER'S HIST., Book 1, ch. 11.

**161. AGRICULTURE, Scientific.** *Reign of Charles II.* Deeply impressed with these great truths, the professors of the new philosophy applied themselves to their task, and before a quarter of a century had expired they had given ample earnest of what has since been achieved. Already a reform of agriculture had been commenced. New vegetables were cultivated. New implements of husbandry were employed. New manures were applied to the soil. Evelyn had, under the formal sanction of the Royal Society, given instruction to his countrymen in planting. Temple, in his intervals of leisure, had tried many experiments in horticulture, and had proved that many delicate fruits, the natives of more favored climates, might, with the help of art, be grown on English ground.—MACAULAY'S ENG., vol. 1, ch. 3.

**162. AGRICULTURE, Superiority of.** *Romans.* Many of the early laws of the Romans were the necessary result of their situation. Such, for example, was that law which confined the practice of all mechanic arts to the slaves; for all the free citizens must either have been employed in warfare or in the culture of their fields.—TYTLER'S HIST., Book 3, ch. 1.

**163. AGRICULTURE, Unsuccessful.** *England in A.D. 1390.* The average produce of wheat per acre was less than six bushels.—KNIGHT'S HIST. OF ENG., vol. 1, ch. 30.

**164. AGRICULTURISTS crippled.** *By Theodoric.* [The King of the Goths.] This . . . faithful servant [of the Eastern Empire] was suddenly converted into a formidable enemy, who spread the flames of war from Constantinople to the Adriatic; many flourishing cities were reduced to ashes, and the agriculture of Thrace was almost extirpated by the wanton cruelty of the Goths, who deprived their captive peasants of the right hand that guided the plough.—GIBBON'S ROME, ch. 39, p. 6.

**165. ALARM, Needless.** *Pertinax, Prefect of Rome.* [Commodus, the Roman tyrant, had been assassinated. The conspirators sought noble Pertinax to fill the vacant throne.] He

now remained almost alone of the friends and ministers of Marcus; and when, at a late hour of the night, he was awakened with the news that the chamberlain and the prefect were at his door, he received them with intrepid resignation, and desired they would execute their master's orders. Instead of death, they offered him the throne of the Roman world. During some moments he distrusted their intentions and assurances. Convinced at length of the death of Commodus, he accepted the purple with a sincere reluctance.—GIBBON'S ROME, vol. 1, ch. 4.

**166. ALARM, Religious.** *Martin Luther.* Already, in his eighteenth year, he surpassed all his fellow-students in knowledge of the Latin classics, and in power of composition and of eloquence. His mind took more and more a deeply religious turn; but it was not till he had been for two years studying at Eisenach that he discovered an entire Bible, having until then only known the ecclesiastical extracts from the sacred volume, and the history of Hannah and Samuel. He now determined to study Greek and Hebrew, the two original languages of the Bible. A dangerous illness brought him within the near prospect of death; but he recovered, and prosecuted his study of philosophy and law, and tried hard to gain inward peace by a pious life and the greatest strictness in all external observances. His natural cheerfulness disappeared; and after experiencing the shock of the death of one of his friends by assassination in the summer of 1505, and soon after that being startled by a thunderbolt striking the earth by his side, he determined to give up the world and retire into the convent of the Augustinians at Erfurt.—BUNSEN'S LUTHER, p. 7.

**167. ALIENS, Expulsion of.** *Adams' Administration.* Much of the recent legislation of Congress had been unwise and unpopular. The alien law, by which the President was authorized to send out of the country any foreigners whose presence should be considered prejudicial to the United States, was specially odious. . . . Partisan excitement ran high.—RIDPATH'S U. S., ch. 47.

**168. ALLEGORIST, The best.** *John Bunyan.* The "Pilgrim's Progress" was, in his own lifetime, translated into several foreign languages. It was, however, scarcely known to the learned and polite, and had been, during near a century, the delight of pious cottagers and artisans before it was publicly commended by any man of high literary eminence. At length critics condescended to inquire where the secret of so wide and so durable popularity lay. They were compelled to own that the ignorant multitude had judged more correctly than the learned, and that the despised little book was really a masterpiece. Bunyan is indeed as decidedly the first of allegorists, as Demosthenes is the first of orators, or Shakespeare the first of dramatists. Other allegorists have shown equal ingenuity, but no other allegorist has ever been able to touch the heart and to make abstractions objects of terror, pity, and of love.—MACAULAY'S HIST. OF ENG., ch. 7.

**169. ALLIANCE, Degrading.** *Charles II. with Louis XIV.* [Charles sought aid, that he might be independent of Parliament.] Louis promised large aid. He from time to time doled out



such aid as might serve to keep hope alive, and as he could without risk or inconvenience spare. In this way, at an expense very much less than that which he incurred in building and decorating Versailles or Marli, he succeeded in making England, during nearly twenty years, almost as insignificant a member of the political system of Europe as the republic of San Marino.—MACAULAY'S HIST. OF ENG., ch. 2.

**170. ALLIANCE** demanded. *By France of U. S.* [John Adams was President.] Adet, the French minister, made inflammatory appeals to the people, and urged the government to conclude a treaty with France against Great Britain. When the President and Congress stood firmly on the doctrine of neutrality, the French Directory grew insolent, and began to demand an alliance. . . . On the 10th of March the Directory issued instructions to French men-of-war to assail the commerce of the United States. . . . American minister was ordered to leave the territory of France. [War followed.] —RIDPATH'S HIST. U. S., ch. 47.

**171. ALLIANCE, A just.** *American Indians.* Friendly relations . . . were established with the Wampanoags. Massasoit, the great sachem of the nation, was invited to visit the settlement, and came, attended by a few of his warriors. The pilgrims received them with as much parade and ceremony as the colony could provide; Captain Standish ordered out his soldiers . . . then and there was ratified the first treaty made in New England. The terms were few and simple. There should be peace and friendship . . . no injury should be done by either party. All offenders should be given up to be punished. If the English engaged in war, Massasoit should help them; if the Wampanoags were attacked unjustly, the English should give aid. . . . Mark the word *unjustly*; it contains the essence of Puritanism.—RIDPATH'S HIST. OF U. S., ch. 13.

**172. ALLIANCE of Self-interest.** "*We give Ourselves . . . to the Romans.*" Capua was the principal city of Campania, one of the finest and most fertile countries of Italy. This city, then, was extremely opulent and luxurious. The Samnites, a poor but warlike people, were allured by the riches of their neighbors, and invaded Campania. The inhabitants of Capua, after some feeble attempts to resist the invaders, implored aid from the Romans. The Senate answered, that their alliance with the Samnites prevented them from giving anything else than their compassion. "If, then," said the Capuans, "you will not defend us, you will, at least, defend yourselves; and from this moment we give ourselves, our cities, our fields, and our gods to the Romans, and become their subjects." The Senate accepted the donation, and ordered the Samnites immediately to quit their territories. The necessary consequence was a war. . . . The Samnites were glad to conclude a peace.—TYTLER'S HIST., ch. 7.

**173. ALLIES, Dangerous.** *Turkish Tribes.* [Mahmud encouraged emigration of many tribes within his territory.] Mahmud the Gaznevide was admonished of his error by a chief of the race of Seljuk, who dwelt in the territory of Bochara. The sultan had inquired what supply of men he could furnish for military

service. "If you send," replied Ismael, "one of these arrows into our camp, fifty thousand of your servants will mount on horseback." "And if that number," continued Mahmud, "should not be sufficient?" "Send this second arrow to the horde of Balik, and you will find fifty thousand more." "But," said the Gaznevide, dissembling his anxiety, "if I should stand in need of the whole force of your kindred tribes?" "Despatch my bow," was the last reply of Ismael; "and as it is circulated around, the summons will be obeyed by two hundred thousand horse." The apprehension of such formidable friendship induced Mahmud to transport the most obnoxious tribes into the heart of Chorasán, where they would be separated from their brethren by the river Oxus, and enclosed on all sides by the walls of obedient cities.—GIBBON'S *ROME*, vol. 6, ch. 63.

**174. ———.** *Lions.* [Cassius made complaint against Cæsar that] the lions which he had procured when he was nominated ædile, and which he had sent to Megara, Cæsar had taken and converted to his own use, having found them there when that city was taken by Calanus. Those lions, it is said, were very fatal to the inhabitants; for as soon as their city was taken, they opened their dens and unchained them in the streets, that they might stop the irruption of the enemy; but instead of that they fell upon the citizens, and tore them in such a manner that their very enemies were struck with horror.—PLUTARCH.

**175. ALLIES, Invisible.** *Mahomet's Angels.* [The Koreish had one hundred horse and eight hundred foot.] "O God," he exclaimed, as the numbers of the Koreish descended from the hills, "O God, if these are destroyed, by whom wilt Thou be worshipped on the earth? Courage, my children; close your ranks; discharge your arrows, and the day is your own." At these words he placed himself, with Abubeker, on a throne or pulpit, and instantly demanded the succor of Gabriel and three thousand angels. His eye was fixed on the field of battle; the Mussulmans fainted and were pressed; in that decisive moment the prophet started from his throne, mounted his horse, and cast a handful of sand into the air: "Let their faces be covered with confusion." Both armies heard the thunder of his voice; their fancy beheld the angelic warriors; the Koreish trembled and fled; seventy of the bravest were slain; and seventy captives adorned the first victory of the faithful.—GIBBON'S *ROME*, ch. 50.

**176. ALLIES rejected.** *Lafayette—Kalb.* July, 1777. Kalb and Lafayette arriving at Philadelphia . . . met a rude repulse. When it was told that Lafayette desired no more than leave to risk his life in the cause of liberty, without pension or allowance, Congress gave him the rank of major-general; but at first the services of Kalb, the ablest European officer who had come over—master of English and familiar with the country—were rejected.—BANCROFT'S U. S., vol. 9, ch. 23.

**177. ALLY, Volunteer.** *Agrarian Law.* [Proposed for relief of the poor and for returned Roman soldiers. Large tracts belonging to the State were to be donated.] Pompey was the idol of every soldier in the State, and at Cæsar's in-

vation he addressed the assembly. He spoke for his veterans. He spoke for the poor citizens. He said that he approved the law to the last letter of it. "Will you then," asked Cæsar, "support the law if it be illegally opposed?" "Since," replied Pompey, "you counsel, and you, my fellow-citizens, ask aid of me, a poor individual without office and without authority, who nevertheless has done some service to the State, I say that I will bear the shield if others draw the sword." Applause rang out from a hundred thousand throats.—FROUDE'S CÆSAR, ch. 13.

**178. AMBITION vs. Affection.** *Napoleon I.* [Josephine knew that many were urging upon him the necessity of a divorce that he might have an heir, and thus secure the future of the State.] One day when Napoleon was busy in his cabinet Josephine entered softly by a side door, and seating herself affectionately upon his knee, and passing her hand gently through his hair, said to him, with a burst of tenderness, "I entreat you, my love, do not make yourself king. It is Lucien who urges you to it. Do not listen to him." Napoleon smiled upon her kindly, and said, "Why, my poor Josephine, are you mad?" . . . She knew the intensity of her husband's love. She also knew the boundlessness of his ambition.—ABBOTT'S NAPOLEON I., vol. 1, ch. 24.

**179. AMBITION, Awakened.** *Sir I. Newton.* It is a question with English teachers whether schoolboys ought or ought not to be permitted to settle their quarrels by a fair fight with fists. In the great schools of Eton, Westminster, Harrow, and others, fighting is tacitly allowed; but in the smaller schools, especially those under the charge of dissenters, it is forbidden. . . . The greatness of Sir Isaac Newton dates from a fight which he had with one of his schoolfellows when he was thirteen years of age. At that time, according to his own confession, he was very idle at school, and stood last in the lowest class but one. One morning, as he was going to school, the boy who was first in the same class kicked him in the stomach with so much violence as to cause him severe pain during the day. When the school was dismissed, he challenged the boy to fight him. The challenge being accepted, a ring was formed in the churchyard, the usual place of combat, and the fight begun. Newton, a weakly boy from his birth, was inferior to his antagonist in size and strength; but, smarting under a sense of the indignity he had received, he fought with so much spirit and resolution as to compel his adversary to cry, Enough. The schoolmaster's son, who had been clapping one of them on the back and winking at the other, to urge on the contest, and who acted as a kind of umpire, informed the victor that it was necessary to crown his triumph by rubbing the other boy's nose against the wall. Little Newton seized him by the ears, thrust his face against the rough side of the church, and walked home exulting in his victory. The next morning, however, he had again the mortification of seeing his enemy at the head of the class, while he occupied his usual place at the foot. He began to reflect. Could he regard himself in the light of a victor while his foe lorded it over him in the schoolroom?

The applauding shouts of his schoolfellows had been grateful to his ears, but his enemy enjoyed the approval of the teacher. The laurels of the playground seemed to fade in comparison with the nobler triumphs of the mind. The result of his reflections was, that he determined to conquer his adversary again by getting to the head of his class.—CYCLOPEDIA OF BIOG., p. 244.

**180. AMBITION, Cruelty of.** *Irene.* Constantine, surnamed Copronymus, . . . dying left this prince [his son Leo], then nine years old, to the government of his mother Irene, who ruled the empire [of the East] rather as a sovereign than as a regent. She was an able woman, and foresaw the danger to the empire from the ambition and power of Charlemagne. To avert any hostile purposes, till she should be in a condition to oppose them with effect, she brought about a negotiation for the marriage of her son with the daughter of Charlemagne; but it was far from her intention that this match should ever be accomplished. Irene, on the contrary, was too fond of power herself to consent to anything that might deprive her of the reins of government. She kept the young Constantine in the most absolute dependence and submission; and when at last he endeavored to assume that dignity which belonged to him, she, on pretence of treasonable designs, threw him into prison, deprived him of his eyes, and put him to death.—TYTLER'S HIST., Book 6, ch. 8.

**181. AMBITION in the Church.** *Schisms.* Ambition is a weed of quick and early vegetation in the vineyard of Christ. Under the first Christian princes the chair of St. Peter was disputed by the votes, the venality, the violence, of a popular election; the sanctuaries of Rome were polluted with blood; and from the third to the twelfth century the church was distracted by the mischief of frequent schisms.—GIBBON'S ROME, ch. 69.

**182. AMBITION cursed.** *Gen. Fraser.* A.D. 1777. [Gen. Fraser, one of Gen. Burgoyne's major-generals, fell at the battle of Saratoga.] He questioned the surgeon eagerly as to his wound, and when he found that he must go from wife and children, that fame and promotion and life were gliding from before his eyes, he cried out in his agony: "Damned ambition!"—BANCROFT'S U. S., vol. 9, ch. 24.

**183. AMBITION, Delusive.** *Roman Emperor Maximus.* The imprudent Maximus . . . gratified his resentment and ambition; he saw the bleeding corpse of Valentinian at his feet; and he heard himself saluted Emperor by the unanimous voice of the Senate and people. But the day of his inauguration was the last day of his happiness. He was imprisoned (such is the lively expression of Sidonius) in the palace; and after passing a sleepless night, he sighed that he had attained the summit of his wishes, and aspired only to descend from the dangerous elevation. Oppressed by the weight of the diadem, he communicated his anxious thoughts to his friend and quæstor Fulgentius; and when he looked back with unavailing regret on the secure pleasures of his former life, the emperor exclaimed, "O fortunate Damocles, thy reign began and ended with the same dinner;" a well-known allusion. . . . The reign of Maximus continued about three months. His hours, of



which he had lost the command, were disturbed by remorse, or guilt, or terror, and his throne was shaken by the seditions of the soldiers, the people, and the confederate barbarians.—GIBBON'S *ROME*, ch. 36.

**184. AMBITION, Destructive.** *Assassination of Julius Caesar.* The principal thing that excited the public hatred, and at last caused his death, was his passion for the title of king. It was the first thing that gave offence to the multitude, and it afforded his inveterate enemies a very plausible plea.—PLUTARCH.

**185. AMBITION, Determination of.** *Alexander Hamilton.* His mother, while he was yet a child, had left him an orphan and poor. A father's care he seems never to have known. . . . [When a clerk in his native West India.] . . . To a friend of his own years [he] confessed his ambition. "I would willingly risk my life," said he, "though not my character, to exalt my station. I mean to prepare the way for futurity; we have seen such schemes successful when the projector is constant."—BANCROFT'S *U. S.*, vol. 7, ch. 6.

**186. AMBITION differs.** *Alexander the Great and Parmenio.* Darius had sent a second embassy to Alexander, while he was engaged in the siege of Tyre. The Persian now assumed a humbler tone. He offered ten thousand talents for the ransom of his mother and his queen, and he agreed to give Alexander his daughter Statira in marriage, with all the Asiatic provinces to the westward of the Euphrates for her portion. When these terms were made known to the Macedonian officers, Parmenio could not help remarking, that, were he Alexander, he would not hesitate a moment to accept of them. "And I," replied the king, "might think so too, if I were Parmenio."—TYTLER'S *HIST.*, Book 2, ch. 4, p. 186.

**187. AMBITION, Diverse.** *Napoleon I.—Peasant.* [When Napoleon was crossing the Alps with his army, a young peasant was his guide, and unconscious of the rank of his companion. Napoleon] drew from his young and artless guide the secrets of his heart. The young peasant was sincere and virtuous. He loved a fair maid among the mountains. She loved him. It was his great desire to have her for his own. He was poor, and had neither house nor land to support a family. Napoleon struggling . . . against England and Austria . . . to meet one hundred and twenty thousand foes . . . [remembered his guide and gratified his ambition in the possession of a home.]—ABBOTT'S *NAPOLEON B.*, vol. 1, ch. 19.

**188. AMBITION, Dream of.** *Count de Broglie.* A.D. 1776. While Washington was toiling under difficulties without [pecuniary] reward, a rival in Europe aspired to his place. The Count de Broglie, disclaiming the ambition of becoming the sovereign of the United States, insinuated his willingness to be for a period of years its William of Orange, provided he could be assured of a large grant of money before embarkation, an ample revenue, the highest military rank, and the direction of foreign relations during his command, and a princely annuity for life after his return. . . . The poverty of the new republic scattered the great man's short-lived dream.—BANCROFT'S *U. S.*, vol. 9, ch. 16.

**189. AMBITION, Envious.** *Themistocles the Athenian Statesman and General.* Themistocles was so carried away with the love of glory, so immoderately desirous of distinguishing himself by some great action, that, though he was very young when the battle of Marathon was fought, and when the generalship of Miltiades was everywhere extolled, yet even then he was observed to keep much alone, to be very pensive, to watch whole nights, and not to attend the usual entertainments. When he was asked the reason by his friends, who wondered at the change, he said, "The trophies of Miltiades would not suffer him to sleep."—PLUTARCH.

**190. AMBITION, Failure of.** *Sir W. Scott.* There is something of irony in such a result of the herculean labors of Scott to found and endow a new branch of the clan of Scott. When fifteen years after his death the estate was at length freed from debt, all his own children and the eldest of his grandchildren were dead; and now forty-six years have elapsed, and there only remains one girl of his descendants to borrow his name and live in the halls of which he was so proud. And yet this, and this only, was wanting to give something of the grandeur of tragedy to the end of Scott's great enterprise. He valued his works little compared with the house and lands which they were to be the means of gaining for his descendants; yet every end for which he struggled so gallantly is all but lost, while his works have gained more of added lustre from the losing battle which he fought so long, than they could ever have gained from his success.—HUTTON'S *SCOTT*, ch. 17.

**191. AMBITION, Field of.** *Young Knight.* He went forth, if we are to believe literally the chroniclers of those ages, with the determined purpose of provoking to combat some other knight of established renown; and to effect this a pretence was never wanting. He had only to assert boldly that the lady whom it was his happiness to serve and obey excelled every other female in beauty and in virtue, as much as the moon surpassed the stars in splendor, and to insist upon every knight he met making the same acknowledgment. The high esteem of the female sex we have before remarked to have been characteristic of the Gothic manners.—TYTLER'S *HIST.*, Book 6, ch. 10.

**192. AMBITION, Inhuman.** *The Triumviri.* Octavius, Mark Antony, and Lepidus held a conference in a small island in the middle of the river Po. They agreed that, under the title of Triumviri, they should possess themselves of absolute authority; and they made a partition on the spot of all the provinces, and divided between them the command of the legions. . . . The Eastern provinces were as yet possessed by Brutus and the other conspirators, against whom it was determined that Antony and Octavius should immediately march with a large army. Before entering, however, upon this expedition, it was resolved to clear the way by a proscription of all that were obnoxious to any one of the Triumviri; a dreadful resolution, since the firmest friends of any one of the three had necessarily been the enemies of the others. What souls must these men have possessed, who could advise or consent to so horrible a scheme! Lepidus agreed to sacrifice his brother Paulus;

Antony his uncle Lucius Cæsar; Octavius his guardian Torranus and his friend Cicero.—*TYTLER'S UNIVERSAL HIST.*, Book 4, ch. 2.

**193. AMBITION, Insensibility of. Surgeons.** A great surgeon is frequently tempted, by the mere love of his art, to perform an operation not strictly necessary. Dr. [Valentine] Mott held this practice in abhorrence. . . . A celebrated Paris surgeon asked him one day if he would like to see him perform his original operation. "Nothing would give me more pleasure," replied Dr. Mott. The Frenchman mused a moment, and then said: "However, now I think of it, there is no patient in the hospital who has that malady. No matter, my dear friend, there is a poor devil in Ward No. —, who is of no use to himself or anybody else; and if you'll come to-morrow, I'll operate beautifully on him." It need not be said that Dr. Mott declined to witness the perpetration of a crime so atrocious.—*CYCLOPEDIA OF BIOG.*, p. 531.

**194. AMBITION, Literary. Milton.** It was during his residence in Italy that his literary ambition was born. From an early period of his youth he had been accustomed to write Latin poems, some of which he carried to Italy and showed to his learned friends there. They were struck with wonder that a man from distant England should have attained such mastery of the Latin language, and they were not less astonished that a Briton should be so excellent a poet. It was their hearty praise, he says in one of his letters, that first suggested to him the idea of devoting his life to literature. Then and there it was, he tells us, that he began to think that "by labor and intent study" he might, perhaps, produce something so written that posterity would not let it die. A great Christian poem was the object to which he aspired. He desired to do for England what Homer had done for Greece, Virgil for Rome, Dante for Italy, and Camoens for Portugal. It was in Italy, too, that he saw those religious dramas, representing the temptation of Adam and Eve and its consequences, which are supposed to have given him the idea of his "Paradise Lost."—*CYCLOPEDIA OF BIOG.*, p. 168.

**195. AMBITION, Lofty. Timour or Tamerlane.** The conquest and monarchy of the world was the first object of the ambition of Timour. To live in the memory and esteem of future ages was the second wish of his magnanimous spirit.—*GIBBON'S ROME*, ch. 65.

**196. AMBITION, Maternal. Mother of Emp. Nero.** On the accession of Claudius, Agrippina was restored to her rank and fortune, and once more undertook the management of her child. He was, as we see from his early busts, a child of exquisite beauty. His beauty made him an object of special pride to his mother. From this time forward it seems to have been her one desire to elevate the boy to the rank of Emperor. In vain did the astrologers warn her that his elevation involved her murder. To such dark hints of the future she had but one reply—"Occidat dum imperet!" "Let him slay me, so he do but reign!" [He did slay her.]-*FARRAR'S EARLY DAYS*, ch. 2.

**197. AMBITION mortified. Poet Shelley.** "I despair of rivalling Lord Byron, as well I may,

and there is no other with whom it is worth contending." To Ollier, in 1820, he wrote: "I doubt whether I shall write more. I could be content either with the hell or the paradise of poetry; but the torments of its purgatory vex me, without exciting my powers sufficiently to put an end to the vexation."—*SYMONDS'S SHELLEY*, ch. 6.

**198. AMBITION, National. Continental Province.** A period of more than a hundred years followed, during which the chief object of the English was to establish, by force of arms, a great empire on the Continent. . . . The effect of the successes of Edward III. and of Henry V. was to make France, for a time, a province of England. The disdain with which, in the twelfth century, the conquerors from the Continent had regarded the islanders, was now retorted by the islanders on the people of the Continent. Every yeoman from Kent to Northumberland valued himself as one of a race born for victory and dominion, and looked down with scorn on the nation before which his ancestors had trembled. . . . In no long time our ancestors altogether lost sight of the original ground of quarrel. They began to consider the crown of France as a mere appendage to the crown of England.—*MACAULAY'S HIST. OF ENG.*, ch. 1.

**199. AMBITION, Persistent. Charlemagne.** In the course of a glorious reign of forty-five years, this prince, who, in more respects than as a conqueror, deserved the surname of Great, extended the limits of his empire beyond the Danube, subdued Dacia, Dalmatia, and Istria; conquered, and rendered tributary to his crown, all the barbarous nations as far as the Vistula or Weser; made himself master of the greatest part of Italy, and alarmed the fears of the empire of the Saracens. The longest of his wars was that with the Saxons. It was thirty years before he reduced to subjection this ferocious and warlike people. The motive of this obstinate war, on the part of Charlemagne, against a people who possessed nothing alluring to the avarice of a conqueror, was ambition alone; unless we shall suppose that the ardor for making proselytes had its weight with a prince, whose zeal for the propagation of Christianity was a remarkable feature in his character—a zeal, however, which carried him far beyond the bounds which humanity ought to have assigned to it. Charlemagne left the Saxons but the alternative of being baptized or drowned in the Weser.—*TYTLER'S HIST.*, Book 6, ch. 3.

**200. AMBITION proclaimed. Robert Guiscard.** After this inauguration [as duke] Robert styled himself, "By the grace of God and St. Peter, Duke of Apulia, Calabria, and hereafter of Sicily;" and it was the labor of twenty years to deserve and realize these lofty appellations.—*GIBBON'S ROME*, ch. 56.

**201. AMBITION restrained. Theodoric the Ostrogoth.** The life of Theodoric represents the rare and meritorious example of a barbarian, who sheathed his sword in the pride of victory and the vigor of his age. A reign of three and thirty years was consecrated to the duties of civil government, and the hostilities in which he was sometimes involved were speedily terminated by the conduct of his lieutenants, the discipline of his troops, the arms of his allies,



and even by the terror of his name.—GIBBON'S *ROME*, ch. 39.

**202. AMBITION, Sleepless.** *Mahomet II.* [Fearing the bribes of his enemies, he sent for his prime vizier at midnight, who came with much alarm to learn Mahomet's anxiety to possess Constantinople.] "Lala" (or preceptor), continued the sultan, "do you see this pillow? All the night, in my agitation, I have pulled on one side or the other; I have risen from my bed, again have I lain down; yet sleep has not visited these weary eyes. Beware of the gold and silver of the Romans . . . with the aid of God and the prayers of the prophet, we shall speedily become masters of Constantinople."—GIBBON'S *ROME*, ch. 68.

**203. AMBITION, Spurred.** *General Schuyler.* A. D. 1777. [Gen. Gates asked Congress to appoint himself to supersede Schuyler in command at Albany and Ticonderoga.] His uneasy and ambitious wife let her voice be heard: "If you give up one iota, and condescend to be adjutant-general, I may forgive it, but never will forget it." [He was unfit for either position, but gained his point.]—BANCROFT'S *U. S.*, vol. 9, ch. 19.

**204. AMBITION, Subordinated.** *Oliver Cromwell.* Macaulay . . . says: "The ambition of Oliver was of no vulgar kind. He never seems to have coveted despotic power. He, at first, fought sincerely and manfully for the Parliament, and never deserted it till it had deserted its duty. But even when thus placed by violence at the head of affairs, he did not assume unlimited power. He gave the country a constitution far more perfect than any which had, at that time, been known to the world. For himself, he demanded indeed the first place in the Commonwealth, but with powers scarcely so great as those of a Dutch stadtholder or an American president. He gave to Parliament a voice in the appointment of ministers, and left it to the whole legislative authority, not even reserving to himself a veto on its enactments; and he did not require that the chief magistracy should be hereditary in his family. Thus far, if the circumstances of the time and the opportunities which he had for aggrandizing himself be fairly considered, he will not lose by comparison with Washington and Bolivar."—HOOD'S *CROMWELL*, ch. 1.

**205. AMBITION, Unhappy.** *Timour the Tartar.* [The nuptials of his six grandsons were celebrated for two months.] The historian of Timour may remark, that, after devoting fifty years to the attainment of empire, the only happy period of his life were the two months in which he ceased to exercise his power. But he was soon awakened to the cares of government and war.—GIBBON'S *ROME*, ch. 65.

**206. AMBITION unsatisfied.** *Roman Emperor Severus.* The ascent to greatness, however steep and dangerous, may entertain an active spirit with the consciousness and exercise of its own powers; but the possession of a throne could never yet afford a lasting satisfaction to an ambitious mind. This melancholy truth was felt and acknowledged by Severus. Fortune and merit had, from an humble station, elevated him to the first place among mankind. "He

had been all things," as he said himself, "and all was of little value." Distracted with the care, not of acquiring, but of preserving an empire, oppressed with age and infirmities, careless of fame, and satiated with power, all his prospects of life were closed. The desire of perpetuating the greatness of his family was the only remaining wish of his ambition and paternal tenderness.—GIBBON'S *ROME*, ch. 6.

**207. AMBITION, Unscrupulous.** *Stephen A. Douglas.* His faults were great and lamentable. Like so many other public men who spend their winters in Washington, he lived too freely and drank too much. If he was a skilful politician, he was sometimes an unscrupulous one, and supported measures for party reasons which he ought to have opposed for humane and patriotic ones. He said himself that President Polk committed the gigantic crime of "precipitating the country into the Mexican war to avoid the ruin of the Democratic party," and knowing this, he supported him in it. His rapid and uniform success as a politician inflamed his ambition, and he made push after push for the Presidency, and finally permitted his party to be divided rather than postpone his hopes. He was in too much of a hurry to be President.—*CYCLOPEDIA OF BIOG.*, p. 201.

**208. AMBITION, War of.** "*Seven Years' War.*" [Frederick the Great professed friendship and support to the young ruler of Austria.] Yet the King of Prussia, the "Anti-Machiavel," had already fully determined to commit the great crime of violating his plighted faith, of robbing the ally whom he was bound to defend, and of plunging all Europe into a long, bloody, and desolating war, and all this for no end whatever except that he might extend his dominions and see his name in the gazettes. He determined to assemble a great army with speed and secrecy to invade Silesia before Maria Theresa should be apprised of his design, and to add that rich province to his kingdom. . . . To quote his own words: "Ambition, interest, the desire of making people talk about me, carried the day, and I decided for war."—MACAULAY'S *FREDERICK THE GREAT*, p. 28.

**209. AMERICA for Americans.** "*Monroe Doctrine.*" The British and French ministers proposed to the American Government to enter into a Tripartite Treaty—so called—in which each of the contracting nations was to disclaim then and forever all intention of possessing Cuba. To this proposal Mr. [Alex. H.] Everett replied in one of the most masterly State papers on record. Great Britain and France were informed . . . that the Federal Government did not recognize in any European power the right to meddle with affairs purely American, and that, in accordance with the doctrine set forth by President Monroe, any such interference would be resented as an affront to the sovereignty of the United States.—RIDPATH'S *U. S.*, ch. 58.

**210. AMERICA, Future of.** *Lafayette.* He received the order of the king [of France] to give up his expedition [in aid of the Americans] . . . he braved the order, and . . . embarked for America. . . . To his young wife . . . he wrote on board the *Victory*, at sea; "From love to me become a good American;

the welfare of America is closely bound up with the welfare of all mankind; it is about to become the safe asylum of virtue, tolerance, equality, and peaceful liberty."—BANCROFT'S U. S., vol. 9, ch. 16.

**211. AMERICA, Mission of.** *John Adams.* "I always," said John Adams, "consider the settlement of America with reverence and wonder, as the opening of a grand scene and design in Providence for the illumination of the ignorant and the emancipation of the slavish part of mankind all over the earth."—BANCROFT'S U. S., vol. 5, ch. 11.

**212. AMERICA, Prophecy of.** *Stormont to George III.* [In A.D. 1775 he predicted if the colonies gained independence:] They might conquer both your islands and ours . . . in process of time advance to the southern continent of America, and either subdue their inhabitants, or carry them along with them, and in the end not leave a foot of that hemisphere in the possession of an European power . . . being remote they are not the less sure.—BANCROFT'S U. S., vol. 8, ch. 51.

**213. AMERICA, Transformation in.** *"Fountain of Youth."* On the discovery of the new hemisphere, the tradition was widely spread throughout the old, that it conceals a fountain whose ever-flowing waters have power to reanimate age and restore its prime. The tradition was true; but the youth to be renewed was the youth of society; the life to bloom afresh was the life of the race.—BANCROFT'S U. S., vol. 5, ch. 13.

**214. AMERICANS despised.** *Dr. Samuel Johnson.* He had recently published a pamphlet, entitled "Taxation no Tyranny; an Answer to the Resolutions and Address of the American Congress." . . . As early as 1769 . . . he had said of them, "Sir, they are a race of convicts, and ought to be thankful for anything we allow them short of hanging."—BOSWELL'S JOHN-SON, p. 237.

**215. AMERICANS hated.** *Dr. Samuel Johnson.* He said: "I am willing to love all mankind, *except an American*;" and his inflammable corruption bursting into horrid fire, he "breathed out threatenings and slaughter," calling them, "Rascals, robbers, pirates;" and exclaiming, he'd "burn and destroy them." Miss Seward, looking to him with mild but steady astonishment, said: "Sir, this is an instance that we are always most violent against those whom we have injured." He was irritated still more by this delicate and keen reproach.—BOSWELL'S JOHNSON, p. 380.

**216. AMUSEMENT, Captivated by.** *Louis Philippe.* [The Duke of Orleans travelled in the United States *incog.*] At a tavern the duke remonstrated with the landlady for not attending to their wants. She replied that there was a show in the village, the first show ever seen in that country, and she was not going to stay at home herself, nor require any one else to stay, to wait on anybody; not she, indeed!—CYCLOPEDIA OF BIOG., p. 509.

**217. AMUSEMENT, Disappointed in.** *Monks.* In England . . . the Gray Friars of Francis [arrived] in 1224. They had hardly landed at Dover before they made straight for London and Oxford. In their ignorance of the road the first two

gray brothers lost their way in the woods between Oxford and Baldon, and, fearful of night and of the floods, turned aside to a grange of the monks of Abingdon. Their ragged clothes and foreign gestures, as they prayed for hospitality, led the porter to take them for jongleurs, the jesters and jugglers of the day, and the news of this break in the monotony of their lives brought prior, sacrist, and cellarer to the door to welcome them and witness their tricks. The disappointment was too much for the temper of the monks, and the brothers were kicked roughly from the gate to find their night's lodgings under a tree.—HIST. OF ENG. PEOPLE, § 208.

**218. AMUSEMENTS, Brutal.** *Broadsword.* During the first half of the eighteenth century, all ranks gathered to see "a trial of skill between two masters of the noble science of defence." The fights of the ring have been brutalizing enough; but to behold two men cut at each other with broadswords, till one was disabled by severe wounds on the forehead and the leg, was a brutality that was at its height in the Augustan age.—KNIGHT'S ENG., vol. 5, ch. 27.

**219. AMUSEMENTS of Combat.** *Roman Theatre.* Pompey dedicated a new theatre, and delighted the mob with games and races. Five hundred lions were consumed in five days of combat. As a special novelty, eighteen elephants were made to fight with soldiers; and, as a yet more extraordinary phenomenon, the sanguinary Roman spectators showed signs of compunction at their sufferings. The poor beasts were quiet and harmless. When wounded with the lances they turned away, threw up their trunks, and trotted round the circus, crying, as if in protest, against wanton cruelty. The story went that they were half human; that they had been seduced on board the African transports by a promise that they should not be ill-used, and they were supposed to be appealing to the gods.—FROUDE'S CÆSAR, ch. 15.

**220. AMUSEMENTS, Degraded by.** *Romans.* The drama, even in Horace's days, had degenerated into a vehicle for the exhibition of scenic splendor or ingenious machinery. Dignity, wit, pathos, were no longer expected on the stage, for the dramatist was eclipsed by the swordsman or the rope-dancer. The actors who absorbed the greatest part of popular favor were pantomimists, whose insolent prosperity was generally in direct proportion to the infamy of their character. And while the shamelessness of the theatre corrupted the purity of all classes from the earliest age, the hearts of the multitude were made hard as the nether millstone with brutal insensibility, by the fury of the circus, the atrocities of the amphitheatre, and the cruel orgies of the games. Augustus, in the document annexed to his will, mentioned that he had exhibited eight thousand gladiators and three thousand five hundred and ten wild beasts.—FARRAR'S EARLY DAYS, ch. 1.

**221. AMUSEMENTS, Delight in.** *Circus.* The most lively and splendid amusement of the idle multitude depended on the frequent exhibition or public games and spectacles. The piety of Christian princes had suppressed the inhuman combats of gladiators; but the Roman people still considered the circus as their home, their



temple, and the seat of the republic. The impatient crowd rushed at the dawn of day to secure their places, and there were many who passed a sleepless and anxious night in the adjacent porticos. From the morning to the evening, careless of the sun, or of the rain, the spectators, who sometimes amounted to the number of four hundred thousand, remained in eager attention; their eyes fixed on the horses and charioteers, their minds agitated with hope and fear, for the success of the *colors* which they espoused; and the happiness of Rome appeared to hang on the event of a race.—GIBBON'S *ROME*, ch. 31.

**222. AMUSEMENTS interdicted.** *By Puritans.* Public amusements, from the masques which were exhibited at the mansions of the great down to the wrestling matches and grinning matches on village greens, were vigorously attacked. One ordinance directed that all the May-poles in England should forthwith be hewn down. Another proscribed all theatrical diversions. The play-houses were to be dismantled, the spectators fined, the actors whipped at the cart's tail. Rope-dancing, puppet-shows, bowls, horseracing, were regarded with no friendly eye. But bear-baiting, then a favorite diversion of high and low, was the abomination which most stirred the wrath of the austere sectaries . . . not because it gave pain to the bear, but because it gave pleasure to the spectators. Indeed, he generally contrived to enjoy the double pleasure of tormenting both the spectators and the bear.—MACAULAY'S *HIST. OF ENG.*, ch. 11.

**223. AMUSEMENTS, Sanguinary.** *Roman Circus.* By the order of [the emperor] Probus, a great quantity of large trees, torn up by the roots, were transplanted into the midst of the circus. The spacious and shady forest was immediately filled with a thousand ostriches, a thousand stags, a thousand fallow deer, and a thousand wild boars; and all this variety of game was abandoned to the riotous impetuosity of the multitude. The tragedy of the succeeding day consisted in the massacre of a hundred lions, an equal number of lionesses, two hundred leopards, and three hundred bears. The collection prepared by the younger Gordian for his triumph, and which his successor exhibited in the secular games, was less remarkable by the number than by the singularity of the animals. Twenty zebras displayed their elegant forms and variegated beauty to the eyes of the Roman people. Ten elks, and as many camelopards, the loftiest and most harmless creatures that wander over the plains of Sarmatia and Ethiopia, were contrasted with thirty African hyenas and ten Indian tigers, the most implacable savages of the torrid zone. The unoffending strength with which Nature has endowed the greater quadrupeds was admired in the rhinoceros, the hippopotamus of the Nile, and a majestic troop of thirty-two elephants . . . and properties of so many different species, transported from every part of the ancient world into the amphitheatre of Rome. But this accidental benefit, which science might derive from folly, is surely insufficient to justify such a wanton abuse of the public riches.—GIBBON'S *ROME*, ch. 12.

**224. AMUSEMENTS, Sunday.** *Games.* [In 1593,] after the evening service, to shoot at the baths, to play at football, even to see an interlude, were not accounted unchristian occupations. Round the old manor-house the lads and lasses of the village would have their Sunday evening games of barley-break and handball, while the squire, and even the parson, would look approvingly on.—KNIGHT'S *ENG.*, vol. 3, ch. 16, p. 251.

**225. ANCESTRY, Humble.** *Poet Horace.* His father was a Roman slave, who, some years before Horace was born, obtained his freedom. "Everybody has a fling at me," he says in one of his satires (the sixth of book first), "because I am a freedman's son." He owed his name to the fact that his father's master belonged to the Horatian tribe.—CYCLOPEDIA OF BIOG., p. 373.

**226. ANCESTRY ineffective.** *Prince Rupert.* He was born at Prague, in 1619; his father had claimed to be, and had got himself and his fair young queen crowned, King and Queen of Bohemia, so that the prince was born with all the assumptions of royalty around him. But his genealogist says, "He began to be illustrious many years before his birth, and we must look back into history, above two thousand years, to discover the first rays of his glory. We may consider," continues the writer, "him very great, being descended from the two most illustrious and ancient houses of Europe, that of England and Palatine of the Rhine." And then the writer goes on to trace up his ancestry to Attila, Charlemagne, and so down through a succession of Ruperts, Louis, Fredericks. The facts after the birth of Rupert are an affecting satire upon all this. [He was headstrong and imprudent.]—HOOD'S *CROMWELL*, ch. 9.

**227. ANCESTRY, Unlike.** *Orleans Princes.* These Orleans princes became, in the course of four or five generations, immensely rich—the richest family in France, if not in Europe. One Duke of Orleans gave away in charity every year a quarter of a million francs; two others were the scandal of Christendom for extravagance and debauchery, and still their estates increased. It happened, curiously enough, that a virtuous Duke of Orleans usually had a very dissolute son, and a dissolute duke a virtuous son, so that what one squandered the next heir made up by economy. Philippe, brother of Louis XIV., was tolerably steady; his son, Philippe, Regent of France, was one of the most shameless rousés, gluttons, and wine-bibbers that ever lived; his son, Louis, was a downright devotee and bigot; his son, Louis Philippe, was not what we should call a moral man, but he was very moral for the France of that day, exceedingly charitable, and a most liberal patron of art and literature; his son, Louis Philippe Joseph, was that notorious debauchee and pretended democrat who figured in the first years of the French Revolution as "Egalité."—CYCLOPEDIA OF BIOG., p. 504.

**228. ANGEL, Delivering.** *Joan of Arc.* When it was day, the Maid rode in solemn procession through the city, clad in complete armor, and mounted on a white horse. Dunois was by her side, and all the bravest knights of her army and of the garrison followed in her

train, The whole population thronged around her; and men, women, and children strove to touch her garments, or her banner, or her charger. They poured forth blessings on her, whom they already considered their deliverer. In the words used by two of them afterward before the tribunal which reversed the sentence, but could not restore the life of the virgin-martyr of France, "the people of Orleans, when they first saw her in their city, thought that it was an angel from heaven that had come down to save them." Joan spoke gently in reply to their acclamations and addresses. She told them to fear God, and trust in Him for safety from the fury of their enemies.—*DECISIVE BATTLES*, § 381.

**229. ANGER, Symptom of.** *Napoleon I.* [At St. Helena Sir Hudson Lowe, the governor, was very offensive to him. After an interview Napoleon said:] "We had a violent scene. I have been thrown quite out of temper. . . . My anger must have been powerfully excited, for I felt a vibration in the calf of my left leg. This is always a sure sign with me, and I have not felt it for a long time before."—*ABBOTT'S NAPOLEON B.*, vol. 2, ch. 81.

**230. ANGUISH prolonged.** *Garibaldi.* Once in South America . . . being taken prisoner, he was cruelly beaten with a club, then hung by his hands to a beam for two hours, during which he suffered the anguish of a hundred deaths; and when cut down, fell helpless to the earth.—*CYC. OF BIOG.*, p. 495.

**231. ANIMALS, Allegorical.** *John Dryden.* He composed, with unwonted care and labor, his celebrated poem on the points in dispute between the churches of Rome and England. The Church of Rome he represented under the similitude of a milk-white hind, ever in peril of death, yet fated not to die. The beasts of the field were bent on her destruction. The quaking hare, indeed, observed a timorous neutrality; but the Socinian fox, the Presbyterian wolf, the Independent bear, the Anabaptist boar, glared fiercely at the spotless creature. Yet she could venture to drink with them at the common watering-place under the protection of her friend, the kingly lion. The Church of England was typified by the panther, spotted indeed, but beautiful—too beautiful for a beast of prey. The hind and the panther, equally hated by the ferocious population of the forest, conferred apart on their common danger. They then proceeded to discuss the points on which they differed, and, while wagging their tails and licking their jaws, hold a long dialogue touching the real presence, the authority of popes and councils, the penal laws, the Test Act, Oates's perjuries, Butler's unrequited services to the Cavalier party, Stillington's pamphlets, and Burnet's broad shoulders and fortunate matrimonial speculations.—*MACAULAY'S ENG.*, ch. 7.

**232. ANIMALS attracted.** *Sir Walter Scott.* [A grand company of guests were mounted for an expedition.] "The order of march had been all settled, and the sociable was just getting under weigh, when the *Lady Anne* broke from the line, screaming with laughter, and exclaimed, 'Papa! papa! I know you could never think of going without your pet.' Scott looked round, and I rather think there was a blush as

well as a smile upon his face, when he perceived a little black pig frisking about his pony, and evidently a self-elected addition to the party of the day. He tried to look stern, and cracked his whip at the creature, but was in a moment obliged to join in the general cheers. Poor piggy . . . was dragged into the background. . . . This pig had taken, nobody could tell how, a most sentimental attachment to Scott, and was constantly urging its pretension to be admitted a regular member of his *tail*, along with the greyhounds and terriers; but, indeed, I remember him suffering another summer under the same sort of pertinacity on the part of an affectionate hen. I leave the explanation for philosophers."—*HUTTON'S SCOTT*, ch. 8.

**233. ANIMALS condemned.** *Pet.* When Cæsar happened to see some strangers at Rome carrying young dogs and monkeys in their arms, and fondly caressing them, he asked, "Whether the women in their country never bore any children?" thus reproving with a proper severity those who lavish upon brutes that natural tenderness which is due only to mankind.—*PLUTARCH*.

**234. ANIMALS honored.** *Geese.* Geese were ever after had in honor at Rome, and a flock of them always kept at the expense of the public. A golden image of a goose was erected in memory of them, and a goose every year [was] carried in triumph upon a soft litter, finely adorned.—*LANGHORNE'S NOTES*.

**235. ———.** *Dead.* In the battle with Porus, Bucephalus received several wounds, of which he died some time after. . . . Alexander showed as much regret as if he had lost a faithful friend and companion. He esteemed him, indeed, as such, and built a city near the Hydaspes, in the place where he was buried, which he called, after him, Bucephalia. He is also reported to have built a city and called it Peritas, in memory of a dog of that name, which he had brought up and was very fond of.—*PLUTARCH*.

**236. ANIMALS, Respect for.** *Buddhists.* Animal life is held sacred, and a Buddhist temple looks like a barnyard, a village pound, and a church combined. Cows, parrots, monkeys, dogs, beggars, children, priests, sight-seers, devotees—all mingle and blend on a footing of friendliness, the animals fearing no harm, the men meaning none. A Buddhist priest will not kill an animal. . . . Before he sits on the ground he will carefully brush it, lest he might unwittingly crush an ant or a worm.—*GEN. GRANT'S TRAVELS*, p. 353.

**237. ———.** *Superstition.* [The folly of the crusaders was frequently illustrated.] Some counts and gentlemen, at the head of three thousand horse, attended the motions of the multitude to partake in the spoil; but their genuine leaders . . . were a goose and a goat, who were carried in the front, and to whom these worthy Christians ascribed an infusion of the divine spirit.—*GIBBON'S ROME*, vol. 5, ch. 58, p. 553.

**238. ANIMALS, Service of.** *Shepherd's Dog.* Without the shepherd's dog the mountainous land in England would not be worth sixpence. [The dog brings the sheep from heights untrod by the foot of man].—*KNIGHT'S ENG.*, vol. 7, ch. 2, p. 32.



**239. ANIMOSITY, Fraternal.** *Caracalla and Geta.* Their aversion, confirmed by years, and fomented by the arts of their interested favorites, broke out in childish and gradually in more serious competitions; and, at length, divided the theatre, the circus, and the court into two factions, actuated by the hopes and fears of their respective leaders. The prudent emperor [Severus] endeavored, by every expedient of advice and authority, to allay this growing animosity. The unhappy discord of his sons clouded all his prospects, and threatened to overturn a throne raised with so much labor, cemented with so much blood, and guarded with every defence of arms and treasure. With an impartial hand he maintained between them an exact balance of favor, conferred on both the rank of Augustus, with the revered name of Antoninus; and for the first time the Roman world beheld three emperors. Yet even this equal conduct served only to inflame the contest, while the fierce Caracalla asserted the right of primogeniture, and the milder Geta courted the affections of the people and the soldiers. In the anguish of a disappointed father, Severus foretold that the weaker of his sons would fall a sacrifice to the stronger; who, in his turn, would be ruined by his own vices. [See more at No. 1096. It was a true prophecy. He was assassinated.]—GIBBON'S *ROME*, ch. 6.

**240. ANIMOSITY of Ignorance.** *Reign of Charles II.* It was very seldom that the country gentleman caught glimpses of the great world, and what he saw of it tended rather to confuse than to enlighten his understanding. His opinions respecting religion, government, foreign countries, and former times, having been derived, not from study, from observation, or from conversation with enlightened companions, but from such traditions as were current in his own small circle, were the opinions of a child. He adhered to them, however, with the obstinacy which is generally found in ignorant men accustomed to be fed with flattery. His animosities were numerous and bitter. He hated Frenchmen and Italians, Scotchmen and Irishmen, papists and Presbyterians, Independents and Baptists, Quakers and Jews. Toward London and Londoners he felt an aversion which more than once produced important political effects.—MACAULAY'S *ENG.*, ch. 3.

**241. ANIMOSITY, Unreasonable.** *Anti-Catholic.* [At the funeral of Godfrey, a Protestant magistrate in 1678, there was great excitement, as the Catholics were supposed to have murdered him to suppress further inquiry concerning the Popish plot against the life of the king.] The crowd was prodigious, and so heated that anything called Popish, were it called cat or dog, had probably gone to pieces in a moment.—KNIGHT'S *ENG.*, vol. 4, ch. 20, p. 384.

**242. ANNOUNCEMENT, Appalling.** *Richard III.* But if he hated the queen's kindred Hastings was as loyal as the Woodvilles themselves to the children of Edward IV.; and the next step of the two dukes was to remove this obstacle. Little more than a month had passed after the overthrow of the Woodvilles when Richard suddenly entered the council-chamber and charged Hastings with sorcery and attempts upon his life. As he dashed his

hand upon the table the room filled with soldiery. "I will not dine," said the duke, turning to the minister, "till they have brought me your head." Hastings was hurried to execution in the courtyard of the Tower, his fellow-counsellors thrown into prison, and the last check on Richard's ambition was removed.—HIST. OF *ENG. PEOPLE*, § 490.

**243. ANTIPATHY of Race.** *Ireland.* Though not persecuted as a Roman Catholic, he was oppressed as an Irishman. In his country, the same line of demarkation which separated religions separated races; and he was of the conquered, the subjugated, the degraded race. On the same soil dwelt two populations, locally intermixed, morally and politically sundered. The difference of religion was by no means the only difference, and was, perhaps, not even the chief difference which existed between them. They sprang from different stocks. They spoke different languages. They had different national characters as strongly opposed as any two national characters in Europe. They were in widely different stages of civilization. There could, therefore, be little sympathy between them; and centuries of calamities and wrongs had generated a strong antipathy.—MACAULAY'S *ENG.*, ch. 6.

**244. ANTIQUITY, Pride in.** *Athenians.* This respectable people was not free from the common vanity of nations, of attributing to itself a measure of antiquity far beyond all bounds of probability. The Athenians . . . seemed to claim for their own nation an antiquity coeval with the formation of the earth; which was just as allowable as the boast of the Arcadians, that they were . . . *older than the moon.*—TYTLER'S *HIST.*, Book 1, ch. 6.

**245. ANXIETY, Consuming.** *Marlborough.* [Duke of Marlborough, after the glorious results of the campaign of 1704, was eager for its renewal the next year; but receiving a cold support and obstinate counsels from his allies, he was unable to do anything, while the French had every opportunity to organize success. He wrote:] I have for these last ten days been so troubled by the many disappointments I have had, that I think if it were possible to vex me so for a fortnight longer, it would make an end of me. In short, I am weary of my life.—KNIGHT'S *ENG.*, vol. 5, ch. 20.

**246. ANXIETY, Parental.** *Robert Burns's Father.* For the old man, his long struggle with scanty means, barren soil, and bad seasons, was now near its close. Consumption had set in. Early in 1734, when his last hour drew on, the father said that there was one of his children of whose future he could not think without fear. Robert, who was in the room, came up to his bedside and asked, "O father, is it me you mean?" The old man said it was. Robert turned to the window, with tears streaming down his cheeks, and his bosom swelling, from the restraint he put on himself, almost to bursting. The father had early perceived the genius that was in his boy, and even in Mount Oliphant days had said to his wife, "Whoever lives to see it, something extraordinary will come from that boy." He had lived to see and admire his son's earliest poetic efforts. But he had also noted the strong

passions, with the weak will, which might drive him on the shoals of life.—SHAIRP'S BURNS, ch. 1.

**247. ANXIETY of Responsibility.** *Abraham Lincoln.* [Hon. Schuyler Colfax.] "One morning I found him looking more than usually pale and worn, and inquired the reason. He replied, with the bad news he had received at a late hour the previous night, which had not yet been given to the press—he had not closed his eyes nor breakfasted; and with an expression I shall never forget, he exclaimed, 'How willingly would I exchange places to-day with the soldier who sleeps on the ground in the Army of the Potomac!'"—RAYMOND'S LINCOLN, p. 727.

**248. APOLOGY, Degrading.** *Reign of James II.* [He had illegally forced upon the fellows of Magdalene College a Roman Catholic Pres., for whom they refused to vote, but whom they decided to recognize as president *de facto*.] While the fellows, bitterly annoyed by the public censure, were regretting the modified submission which they had consented to make, they learned that this submission was by no means satisfactory to the king. It was not enough, he said, that they offered to obey the Bishop of Oxford [the candidate] as president in fact. They must distinctly admit the commission, and all that had been done under it, to be legal; they must acknowledge that they had acted undutifully; they must declare themselves penitent; they must promise to behave better in future, must implore his Majesty's pardon, and lay themselves at his feet. Two fellows, of whom the king had no complaint to make, Charnock and Smith, were excused from the obligation of making these degrading apologies. Even James never committed a grosser error. The fellows, already angry with themselves for having conceded so much, and galled by the censure of the world, eagerly caught at the opportunity which was now offered them of regaining the public esteem. With one voice they declared that they would never ask pardon for being in the right, or admit that the visitation of their college and the deprivation of their president had been legal.—MACAULAY'S ENG., ch. 8.

**249. APOLOGY, Humiliating.** *Innocent X.* The French ambassador [for Louis XIV.] having been insulted by some of the Pope's Corsican guard, Innocent X. was compelled to offer an apology, to disband his guard, and to erect an obelisk at Rome with an inscription recording the offence and its punishment.—STUDENTS' FRANCE, ch. 21, § 93, p. 429.

**250. APOLOGY, Ironical.** *Goths.* The vacant fortifications of the river were instantly occupied by these barbarians; their standards were planted on the walls of Sirmium and Belgrade; and the ironical tone of their apology aggravated this insult on the majesty of the empire. "So extensive, O Cæsar, are your dominions, so numerous are your cities, that you are continually seeking for nations to whom, either in peace or war, you may relinquish these useless possessions. The Gepidæ are your brave and faithful allies; and if they have anticipated your gifts, they have shown a just confidence in your bounty."—GIBBON'S ROME, ch. 62.

**251. APOSTASY, Open.** *Romanus.* After Called [the leader of the Mohammedans] had imposed the terms of servitude and tribute, the apostate or convert avowed in the assembly of the people his meritorious treason: "I renounce your society," said Romanus, "both in this world and the world to come. And I deny Him that was crucified, and whosoever worships Him. And I choose God for my Lord, Islam for my faith, Mecca for my temple, the Moslems for my brethren, and Mahomet for my prophet; who was sent to lead us into the right way, and to exalt the true religion in spite of those who join partners with God."—GIBBON'S ROME, ch. 51.

**252. APOSTASY, Primitive.** *Persecution.* In every persecution there were great numbers of unworthy Christians who publicly disowned or renounced the faith which they had professed; and who confirmed the sincerity of their adjuration by the legal acts of burning incense or of offering sacrifices. Some of these apostates had yielded on the first menace or exhortation of the magistrate, while the patience of others had been subdued by the length and repetition of tortures. The affrighted countenances of some betrayed their inward remorse, while others advanced with confidence and alacrity to the altars of the gods. But the disguise which fear had imposed subsisted no longer than the present danger. As soon as the severity of the persecution was abated, the doors of the churches were assailed by the returning multitude of penitents, who detested their idolatrous submission, and who solicited with equal ardor, but with various success, their readmission into the society of Christians.—GIBBON'S ROME, ch. 16.

**253. APOSTATES forgiven.** *Primitive Church.* The gates of reconciliation and of heaven were seldom shut against the returning penitent; but a severe and solemn form of discipline was instituted, which, while it served to expiate his crime, might powerfully deter the spectators from the imitation of his example. Humbled by a public confession, emaciated by fasting, and clothed in sackcloth, the penitent lay prostrate at the door of the assembly, imploring with tears the pardon of his offences, and soliciting the prayers of the faithful. If the fault was of a very heinous nature, whole years of penance were esteemed an inadequate satisfaction to the divine justice; and it was always by slow and painful gradations that the sinner, the heretic, or the apostate was readmitted into the bosom of the church.—GIBBON'S ROME, ch. 15.

**254. APPARITION, False.** *"Three Knights."* [The Crusaders were besieged by the Turks in Antioch. By a ruse the "Holy Lance" had just been discovered.] The influence of his relic or trophy was felt by the servants, and perhaps by the enemies, of Christ; and its potent energy was heightened by an accident, a stratagem, or a rumor, of a miraculous complexion. Three knights, in white garments and resplendent arms, either issued, or seemed to issue, from the hills; the voice of Adhemar, the Pope's legate, proclaimed them as the martyrs St. George, St. Theodore, and St. Maurice; the tumult of battle allowed no time for doubt or scrutiny; and the welcome apparition daz-



zled the eyes or the imagination of a fanatic army.—GIBBON'S *ROME*, ch. 58.

**255. APPARITION, Fancied.** *Theseus*. [The Athenians honored] Theseus as a demi-god, induced to it as well by other reasons, as because, when they were fighting the Medes at Marathon, a considerable part of the army thought they saw the apparition of Theseus completely armed and bearing down before them upon the barbarians.—PLUTARCH'S *LIVES*.

**256. APPARITIONS, Belief in.** *Samuel Johnson*. Of apparitions, he observed: "A total disbelief of them is adverse to the opinion of the existence of the soul between death and the last day; the question simply is, whether departed spirits ever have the power of making themselves perceptible to us; a man who thinks he has seen an apparition can only be convinced himself; his authority will not convince another; and his conviction, if rational, must be founded on being told something which cannot be known but by supernatural means." He mentioned a thing as not unfrequent, of which I had never heard before—being *called*—that is, hearing one's name pronounced by the voice of a known person at a great distance, far beyond the possibility of being reached by any sound uttered by human organs. "An acquaintance, on whose veracity I can depend, told me, that walking home one evening to Kilmarnock, he heard himself called from a wood by the voice of a brother who had gone to America; and the next packet brought accounts of that brother's death." Macbean asserted that this inexplicable calling was a thing very well known. Dr. Johnson said, that one day at Oxford, as he was turning the key of his chamber, he heard his mother distinctly call—*Sam*. She was then at Lichfield; but nothing ensued.—BOSWELL'S *JOHNSON*, p. 459.

**257. APPEAL, The only.** *At Augsburg*. The cardinal threatened with ban and interdict, and dismissed Luther, saying, "Go, and do not show your face again to me, unless it be to recant." Thus was Luther sent away by the cardinal, who is said to have added this remark: "I will not confer with this beast again, for it has deep eyes and wonderful speculations in its head." . . . The latter remained silent, even after Luther had written again in a humble spirit asking forgiveness for his exhibited violence, promising to remain silent if his opponents would do the same, and professing himself as willing to recant, provided he were better instructed. But although he made all these concessions, he received no answer. And after he had drawn up another declaration, appealing from "the badly informed Pope to the better-to-be-instructed Pope," he sent it to Cajetan, and nailed a copy of it to the door of the cathedral. He then left the city on the 20th of October.—REIN'S *LUTHER*, ch. 5.

**258. APPEARANCES, Deceptive. Deformity.** [Philopœmen, called the last of the Greeks, was mistaken by] his hostess at Megara, owing to his easiness of behavior and the simplicity of his garb. She having word brought that the general of the Achæans was coming to her house, was in great care and hurry to provide his supper, her husband happening to be out of the way. In the mean time Philopœmen came, and,

as his habit was ordinary, she took him for one of his own servants, or for a harbinger, and desired him to assist her in the business of the kitchen. He presently threw off his cloak, and began to cleave some wood; when the master of the house returning, and seeing him so employed, said, "What is the meaning of this, Philopœmen?" He replied in broad Doric, "I am paying the fine of my deformity."—PLUTARCH.

**259. ———. Miser.** A man of the name of Guyot lived and died in the town of Marseilles, in France. He amassed a large fortune by laborious industry and severe habits of abstinence and privation. His neighbors considered him a miser, and thought that he was hoarding up money from mean and avaricious motives. The populace pursued him, whenever he appeared, with hootings and execrations, and the boys sometimes threw stones at him. He at length died, and in his will were found the following words: "Having observed from my infancy that the poor of Marseilles are ill supplied with water, which can only be purchased at a great price, I have cheerfully labored the whole of my life to procure for them this great blessing; and I direct that the whole of my property shall be laid out in building an aqueduct for their use."

**260. APPEARANCES displeasing.** *Oliver Cromwell*. His gait was clownish, his dress ill-made and slovenly, his manners coarse and abrupt, and face such as men look on with a vague feeling of admiration and dislike! The features cut, as it were, out of a piece of gnarled and knotty oak; the nose large and red; the cheeks coarse, warted, wrinkled, and sallow; the eyebrows huge and shaggy, but, glistening from beneath them, eyes full of depth and meaning, and, when turned to the gaze, pierced through and through the gazer; above these, again, a noble forehead, whence, on either side, an open flow of hair "round from his parted forelock manly hangs," clustering; and over all, and pervading all, that undefinable aspect of greatness, alluded to by the poet Dryden when he spoke of the face of Cromwell as one that

. . . "did imprint an awe,  
And naturally all souls to his did bow,  
As wands of divination downward draw,  
And point to beds where sovereign gold doth grow."

—HOOD'S *CROMWELL*, ch. 4.

**261. APPEARANCES, False.** *Samuel Johnson*. Dr. Adams told me that Johnson, while he was at Pembroke College, "was careless and loved by all about him; was a gay and frolicsome fellow, and passed there the happiest part of his life." . . . The truth is, that he was then distressed by poverty and irritated by disease. When I mentioned to him this account, as given me by Dr. Adams, he said: "Ah, sir, I was mad and violent. It was bitterness which they mistook for frolic. I was miserably poor, and I thought to fight my way by my literature and my wit; so I disregarded all power and all authority."—BOSWELL'S *JOHNSON*, p. 14.

**262. APPEARANCES, Misjudged.** *Oliver Cromwell*. "It was in November, 1640," says a royalist spectator [Sir Philip Warwick], "that I . . . beheld on entering the house a person speaking. I knew him not; he was dressed in the

most ordinary manner, in a plain cloth suit which appeared to have been cut by some village tailor. His linen, too, was coarse and soiled. I recollect also observing a speck or two of blood upon his little band, which was not much larger than his collar. His hat was without a hatband; his stature was of a good size; his sword stuck close to his side; his countenance swollen and reddish; his voice sharp and untunable; and his eloquence full of fervor, for the subject-matter would not bear much of reason, it being in behalf of a libeller in the hands of the executioner. I must avow that the attention bestowed by the assembly on the discourse of this gentleman has much diminished my respect for the House of Commons."—LAMARTINE'S CROMWELL, p. 28.

**263. APPEARANCES, Suspicious.** "*Lean.*" Cæsar had some suspicion of Cassius, and he even said one day to his friends, "What think you of Cassius? I do not like his pale looks." Another time, when Antony and Dolabella were accused of some designs against his person and government, he said, "I have no apprehensions from those fat and sleek men; I rather fear the pale and lean ones"—meaning Cassius and Brutus.—PLUTARCH.

**264. APPEARANCES, Unpromising.** *Bishop George.* [Philip Cox, one of the early Methodist itinerants, found a young man, named George, and brought him to Bishop Asbury,] and said, "I have brought you a boy, and if you have anything for him to do you may set him at work." Asbury looked at the youth for some time, and stroking the young man's hair said: "Why, he is a beardless boy, and can do nothing." The next day Asbury appointed him to a circuit [and the boy became an eminent Bishop in his denomination].—STEVENS' M. E. CHURCH, vol. 2, p. 71.

**265. APPETITE, Fastidious.** *Antony.* Philotas . . . being acquainted with one of Antony's cooks, he was invited to see the preparations for supper. When he came into the kitchen, beside an infinite variety of other provisions, he observed eight wild boars roasting whole, and expressed his surprise at the number of the company for whom this enormous provision must have been made. The cook laughed, and said that the company did not exceed twelve, but that, as every dish was to be roasted to a single turn, and as Antony was uncertain as to the time when he would sup, particularly if an extraordinary bottle or an extraordinary vein of conversation was going round, it was necessary to have a succession of suppers.—PLUTARCH.

**266. APPETITE, Perils of.** *Cato the Censor.* When the Romans were clamoring, at a time of scarcity, for a distribution of corn at the public expense, he began a speech in opposition to it thus: "It is hard, fellow-citizens, to address the stomach, because it has no ears." Rebuking the Romans for their luxury, he said: "It is difficult to save a city from ruin where a fish brings a higher price than an ox." Pointing to a man who had squandered an estate near the sea, he pretended to admire him, saying: "What the sea could not swallow without great difficulty, this man has gulped down with perfect ease."—CYCLOPEDIA OF BIOG., p. 421.

**267. APPETITE, Protest of.** *Erasmus said,* "All the world is agreed among us in commending his" [Luther's] "moral character. He hath given us good advice on certain points; and God grant that his success may be equal to the liberty which he hath taken. Luther hath committed two unpardonable crimes: he hath touched the Pope upon the crown, and the monks upon the belly."—REIN'S LUTHER, ch. 26.

**268. APPETITE, Ruled by.** *Epicure.* When an epicure desired to be admitted into Cato's friendship, he said, "He could not live with a man whose palate had quicker sensations than his heart."—PLUTARCH.

**269. APPETITES, Indulgence of.** *Flemish Gentry.* Under these forms of chivalry, awkwardly imitated from romances, the history of Flanders at this period is nevertheless one fiery, joyous, brutal, bacchanalian revel. Under color of tournaments, feats of arms, and feasts of the Round Table, there is one wild whirl of light and common gallantries, low intrigues, and interminable junketings. The true device of the epoch is that presumptuously taken by the sire de Ter-nant at the lists of Arras: "*Que j'aie de mes desirs assouvisance, et jamais d'autre bien,*" "Let my desires be satisfied, I wish no other good."—MICHELET'S JOAN OF ARC, p. 27.

**270. APPLAUSE, Ancient.** *Germans.* It was the practice to signify by a hollow murmur their dislike of such timid counsels. But whenever a more popular orator proposed to vindicate the meanest citizen from either foreign or domestic injury, whenever he called upon his fellow-countrymen to assert the national honor, or to pursue some enterprise full of danger and glory, a loud clashing of shields and spears express the eager applause of the assembly. For the Germans always met in arms, and it was constantly to be dreaded, lest an irregular multitude, inflamed with faction and strong liquors, should use those arms to enforce, as well as to declare, their furious resolves.—GIBBON'S ROME, ch. 9.

**271. APPLAUSE, Consequence of.** *Samuel Johnson.* "'The applause of a single human being is of great consequence.' This he said to me with great earnestness of manner, very near the time of his decease, on occasion of having desired me to read a letter addressed to him from some person in the North of England . . . as I thought being particular upon it might fatigue him, it being of great length, I only told him in general that it was highly in his praise; and then he expressed himself as above."—BOSWELL'S JOHNSON, p. 439.

**272. APPLAUSE, Indifference to.** *Napoleon I.* [Returning in a coach from his successful wars with Italy and Austria.] Illuminations, processions, bonfires, the ringing of bells, the explosions of artillery, the huzzas of the people . . . accompanied him all the way. . . . He but slightly regarded the applause of the populace. "It must be delightful," said Bourrienne, "to be greeted with such demonstrations of enthusiastic admiration." "Bah!" Napoleon replied, "this same unthinking crowd, under a slight change of circumstances, would follow me just as eagerly to the scaffold."—ABBOTT'S NAPOLEON B., vol. 1, ch. 9.



**273. APPLICATION neglected.** *Magnetic Needle.* The property of the *magnetic needle*, in turning constantly to the Northern Pole, was known in Europe as early as the thirteenth century; but it was not till above a century after that any one attempted to apply it to the purposes of navigation. That most ancient nation, the Chinese, are, indeed, said to have known the property of the magnet for a thousand years before us; yet it is believed that till *our* seventeenth century, when European example had reached them, they had never thought of using it in sailing. The English, in the reign of Edward III., are said to have first employed the compass in their ships, but the world owed to the Portuguese the first great experiments of the value of this invention in the advancement of navigation.—TYTLER'S HIST., Book 6, ch. 18.

**274. APPOINTMENT, Embarrassment by.** *Minister Adams.* There was excitement in the great world of London on the 1st of June, 1785; for on that day a minister representing the United States was to be presented, for the first time, to a king of England. And who should that minister be but John Adams, the man who had taken the lead in urging on the revolted colonies to declare themselves an independent nation! . . . In a few minutes the Secretary of State came to conduct him to the king. The royal closet was merely an ordinary parlor. The king was seated in an arm-chair at the end opposite the door—a portly gentleman, with a red face, white eyebrows, and white hair, wearing upon his breast the star indicative of his rank. Upon entering the room, Mr. Adams bowed low to the king; then, advancing to the middle of the room, he bowed a second time; and, upon reaching the immediate presence of the king, he made a third deep reverence. This was the prescribed custom of the Court at that day. The only persons present at the interview were the king, Mr. Adams, and the Secretary of State, all of whom were visibly embarrassed. It was, indeed, a scene without a parallel in the whole history of diplomacy. Mr. Adams was the least moved of them all, though he afterward confessed that he was much agitated, and spoke with a voice that was sometimes tremulous.—CYCLOPEDIA OF BIOG., p. 181.

**275. APPOINTMENT, Humiliating.** *Cæsar.* For the moment they [the opposing Senators] appeared to have thought that with Bibulus's help they might defy Cæsar and reduce his office to a nullity. Immediately on the elections of the consuls, it was usual to determine the provinces to which they were to be appointed when their consulate should expire. The regulation lay with the Senate, and, either in mere spleen or to prevent Cæsar from having the command of an army, they allotted him the department of the "Woods and Forests." A very few weeks had to pass before they discovered that they had to do with a man who was not to be turned aside so slightly.—FROUDE'S CÆSAR, ch. 12.

**276. APPOINTMENT, Partisan.** *Polk's Administration.* The Administration had obviously endeavored from the first to create a Democratic hero out of the [Mexican] war. Authorized to appoint a large number of officers in the increased military force raised directly by the United States, an unjust discrimination was made in favor of Democrats. . . . Not one

Whig was included [among the ten major and brigadier generals. The heroes of the war were Generals Taylor and Scott, both of whom were Whigs].—BLAINE'S TWENTY YEARS OF CONGRESS, p. 75.

**277. APPRECIATION, Defective.** *Louis XVI.* The Assembly sent a deputation to the king to request him to dismiss the troops; this Louis declined, but offered, if the members felt alarmed, to transfer their sittings to Soissons, and to proceed himself to Compiègne. When the Duke de Liancourt came to announce to him the fall of the Bastille, the king exclaimed, "This is a revolt!" "Sire," replied the duke, "it is a *Revolution*."—STUDENTS' FRANCE, ch. 26, § 2, p. 531.

**278. APPRECIATION, Without.** *Coin.* The various transactions of peace and war had introduced some Roman coins (chiefly silver) among the borderers of the Rhine and Danube; but the more distant tribes were absolutely unacquainted with the use of money, carried on their confined traffic by the exchange of commodities, and prized their rude earthen vessels as of equal value with the silver vases, the presents of Rome to their princes and ambassadors. To a mind capable of reflection, such leading facts convey more instruction than a tedious detail of subordinate circumstances.—GIBBON, vol. 1, p. 260.

**279. ARBITRATION rejected.** *Napoleon I.* [When the bitter and terrible war opened between France and England, A.D. 1803.] Alexander of Russia entered a remonstrance against again kindling the horrid flames of war throughout Europe, and offered his mediation. Napoleon promptly replied: "I am ready to refer the question to the arbitration of the Emperor Alexander, and will pledge myself by a bond to submit to the award, whatever it may be." England declined the pacific offer.—ABBOTT'S NAPOLEON B., vol. 1, ch. 26.

**280. ARCHITECT, A great English.** *Christopher Wren.* Wren was the first Englishman who for centuries could put in a claim that could not be gainsaid to the title of architect, as, later, Hogarth was the first to prove that an Englishman might become a great painter. . . . [St. Paul's was thirty-five years in construction, by Wren, who was paid £200 a year.] It occupies the very first rank of architectural works of modern times. [See more at No. 289.]—KNIGHT'S ENG., vol. 5, ch. 29, p. 451.

**281. ARCHITECTURE, Beauty in.** *Ionian.* As the *beautiful* is more congenial to some tastes than the *sublime*, the lightness and elegance of the Ionian order will, perhaps, find more admirers than the chastened severity of the Doric. The latter has been compared to the robust and muscular proportions of a man, while the former has been likened to the finer, more slender, and delicate proportions of a woman. Yet the character of this order is likewise simplicity, which is as essential a requisite to true beauty as it is to grandeur and sublimity. But the simplicity of beauty is not inconsistent with that degree of ornament which would derogate from the simplicity of the sublime. . . . Of this order were . . . the temple of Apollo at Miletus, that of the Delphic oracle, and the superb temple of Diana at Ephesus, classed

among the wonders of the world.—TYTLER'S HIST., Book 2, ch. 7.

**282. ARCHITECTURE, Composite. Novelty.** The Composite order, likewise of Italian extraction, was unknown in the age of the perfection of Greek architecture. Vitruvius makes no mention of it. It seems to have been the production of some conceited artist, who wanted to strike out something new in that way, or to evince his superiority to the ancient masters; but it serves only to show that the Greeks had exhausted all the principles of united grandeur and beauty in the three orders before mentioned, and to prove that it is not possible to frame a new order unless by combining and slightly varying the old.—TYTLER'S HIST., Book 2, ch. 7.

**283. ARCHITECTURE, Defective. Egyptian.** It must be allowed that those monuments which remain to us of the works of art among the Egyptians, though venerable on account of their antiquity, and sometimes exhibiting a grand and sublime appearance from their immensity, are extremely defective in beauty and elegance. How infinitely inferior, in point of taste, are the pyramids, the obelisks, the sphinx and colossal statues, the pillars of Luxor, to the simplest remains of the ancient temples in Greece! In architecture, one of the most obvious inventions, and one of the greatest improvements, both in point of utility and beauty, the construction of an arch, was quite unknown to the Egyptians. This defect gives an awkward and heavy appearance to their buildings, and must have occasioned a vast expense of labor, which might otherwise have been spared.—TYTLER'S HIST., Book 1, ch. 4.

**284. ARCHITECTURE, Excellence of. Greeks.** The Greeks are universally acknowledged as the parents of architecture, or at least of that peculiar style of which all after ages have confessed the superior excellence. The Grecian architecture consisted of three different manners, or what artists have termed the three distinct orders: the Doric, Ionic, and Corinthian. The Doric was probably the first regular order among the Greeks. It has a masculine grandeur, and a superior air of strength to both the others. It is, therefore, the best adapted to works where magnitude and sublimity are the principal objects. Some of the most ancient temples of Greece were of this order, particularly that of Theseus at Athens, built . . . four hundred and eighty-one years before the Christian era.—TYTLER'S HIST., Book 2, ch. 7.

**285. ARCHITECTURE, Gilded. Roman Capitol.** The profusion of Catulus, the first who gilt the [bronze] roof of the Capitol, was not universally approved; but it was far exceeded by the emperor's, and the external gilding of the temple cost Domitian 12,000 talents (£2,400,000).—GIBBON'S *ROME*, ch. 36.

**286. ARCHITECTURE improved. Roman.** It is natural to suppose that the greatest number, as well as the most considerable of the Roman edifices, were raised by the emperors, who possessed so unbounded a command both of men and money. Augustus was accustomed to boast that he had found his capital of brick, and that he had left it of marble.—GIBBON'S *ROME*, ch. 2.

**287. ARCHITECTURE, Instruction by. Ruins.** Travellers to whom Livy and Sallust were unintelligible might gain from the Roman aqueducts and temples some faint notion of Roman history. The dome of Agrippa, still glittering with bronze—the mausoleum of Adrian, not yet deprived of its columns and statues—the Flavian amphitheatre, not yet degraded into a quarry, told to the Mercian and Northumbrian pilgrims some part of the story of that great civilized world which had passed away. The islanders returned, with awe deeply impressed on their half-opened minds, and told the wondering inhabitants of the hovels of London and York that, near the grave of Saint Peter, a mighty race, now extinct, had piled up buildings which would never be dissolved till the judgment day.—MACAULAY'S *ENG.*, ch. 1.

**288. ARCHITECTURE, Magnificent. Temple of Hercules.** The magnificence of the temple of Hercules at Tyre is celebrated by Herodotus, who saw it, and who was particularly struck with two columns, one of molten gold and the other of emerald, which in the night-time shone with great splendor. The latter was probably of colored glass. . . . M. Coquet conjectures, with some plausibility, that the column was hollow, and was lighted by a lamp put within it.—TYTLER'S HIST., Book 1, ch. 6.

**289. ARCHITECTURE, Opportunity in. London Fire.** It is not very easy to explain why the nation which was so far before its neighbors in science should in art have been far behind them all; yet such was the fact. It is true that in architecture—an art which is half a science; an art in which none but a geometrician can excel; an art which has no standard of grace but what is directly or indirectly dependent on utility; an art of which the creations derive a part, at least, of their majesty from mere bulk—our country could boast of one truly great man, Christopher Wren; and the fire which laid London in ruins had given him an opportunity, unprecedented in modern history, of displaying his powers. The austere beauty of the Athenian portico, the gloomy sublimity of the Gothic arcade, he was, like almost all his contemporaries, incapable of emulating, and, perhaps, incapable of appreciating; but no man, born on our side of the Alps, has imitated with so much success the magnificence of the palace-like churches of Italy. Even the superb Louis has left to posterity no work which can bear a comparison with St. Paul's.—MACAULAY'S *ENG.*, ch. 3.

**290. ARCHITECTURE, Preservation of. Gothic.** The Gothic kings, so injuriously accused of the ruin of antiquity, were anxious to preserve the monuments of the nation whom they had subdued. The royal edicts were framed to prevent the abuses, the neglect, or the depredations of the citizens themselves; and a professed architect, the annual sum of two hundred pounds of gold, twenty-five thousand tiles, and the receipt of customs from the Lucrine port, were assigned for the ordinary repairs of the walls and public edifices.—GILBON'S *ROME*, ch. 39.

**291. ARCHITECTURE, Prophecy in. Coliseum.** Reduced to its naked majesty, the Flavian am-



phitheatre was contemplated with awe and admiration by the pilgrims of the North; and their rude enthusiasm broke forth in a sublime proverbial expression, which is recorded in the eighth century, in the fragments of the Venerable Bede: "As long as the Coliseum stands, Rome shall stand; when the Coliseum falls, Rome will fall; when Rome falls, the world will fall."—GIBBON'S *ROME*, ch. 61.

**292. ARCHITECTURE, Religion in. *Diverse.*** Islamism sprang up from the soil, like all religions newly accepted, with its peculiar architecture; the modes of architecture are the daughters of religions. It would seem that every other idea but that of God is insufficient to move those masses of stone whereby men indite the name of their God upon the soil. The Indians, the Egyptians, the Greeks, the Romans, the Goths, the Byzantines, created all of them architectures according with the genius of their sacred creeds. Some of them, pantheism which adores the whole and prays in open air; others, the secret doctrines which bury truths beneath the pyramids to hide them from the people; others still, the fanciful theogonies that multiply gods by all the extravagances of the imagination, and create Olympuses peopled with statues in their Parthenons; a fourth creed selects caverns of rocks and subterraneous vaults in cities, to adore the arisen from the tomb; a fifth, the cupola's simple form, flooded with daylight, to turn the idols pale and comment the word of the inspired of Allah. The traces of these different divine ideas, effaced by each other, often superimposed upon one another, is nowhere on earth to be better read than in the provinces of the Ottoman empire. From the pyramid of Egypt to the ruins of Ephesus or of Athens—from the ruins of the Parthenon along to the catacombs of Jerusalem—from the massive domes of Saint Sophia of Constantinople to the mosques of Broussa and of Adrianople, we read in their edifices the genius of the different religions that have disputed with each other the dominion of the earth.—LAMARTINE'S *TURKEY*, p. 244.

**293. ARCHITECTURE, Roman. *Tuscan.*** The *Tuscan* order is of Italian origin. . . . The Etruscan architecture appears to be nearly allied to the Grecian, but to possess an inferior degree of elegance. The more ancient buildings of Rome were probably of this specie of architecture, though the proper Greek orders came afterwards to be in more general estimation. A respect, however, for antiquity prevented the Romans from ever entirely abandoning the *Tuscan* mode. The Trajan pillar is of this order of architecture. This magnificent column has braved the injuries of time, and is entire at the present day. Its excellence consists less in the form and proportions of the pillar than in the beautiful sculpture which decorates it. Of this fine sculpture, which represents the victories of Trajan over the Dacians, a very adequate idea may be formed from the engravings of the "Columna Trajana" by Bartoli.—TYTLER'S *HIST.*, Book 2, ch. 7.

**294. ARCHITECTURE, Simplicity in. *Doric.*** One observation may here be made which is applicable to all the works of taste. The character of sublimity is chaste and simple. In the arts dependent on design, if the artist aim at

this character, he must disregard all trivial decorations, nor must the eye be distracted by a multiplicity of parts. In architecture there must be few divisions of the principal members of the building, and the parts must be large and of ample relief; there must be a modesty of decoration, contemning all minuteness of ornament, which distracts the eye, that ought to be filled with the general mass and with the proportions of the greater parts to each other. In this respect the Doric is confessedly superior to all the other orders of architecture, as it unites strength and majesty with a becoming simplicity, and the utmost symmetry of proportions.—TYTLER'S *HIST.*, Book 2, ch. 7.

**295. ARCHITECTURE, Stupendous. *Chinese Wall.*** Among the most remarkable of the works of architecture in China is the great wall built to protect the empire against the inroads of the Tartars. It extends five hundred leagues, and is forty-five feet in height and eighteen in thickness—a most singular monument both of human industry and of human folly. The Tartars, against whom it was meant as a defence, found China equally accessible as before its formation. They were not at pains to attack and make a breach in this rampart, which, from the impossibility of defending such a stretch of fortification, must have been exceedingly easy; they had only to travel a little to the eastward, to about forty degrees of latitude, where China was totally defenceless.—TYTLER'S *HIST.*, Book 5, ch. 24.

**296. ARCHITECTURE, Sublime. *Gothic.*** The effect produced by the Gothic architecture is not to be accounted for on the same principle of conformity to the rules of symmetry or harmony, in the proportions observed between the several parts; but depends on a certain idea of vastness, gloominess, and solemnity, which we know to be powerful ingredients in the *sublime*. . . . The Cathedral of Milan is one of the noblest structures in the world. . . . Its column is of a magnitude that nobly fills the eye; the sudden elevation of the arch has something bold and aspiring; and while we contemplate the great and striking members of the building, the minuteness of ornament on its parts is but transiently remarked, or noticed only as a superficial decoration, which detracts nothing from the grand effect of the whole mass.—TYTLER'S *HIST.*, Book 2, ch. 7.

**297. ARDOR, A Soldier's. *Battle of Crecy.*** The English bowmen and men-at-arms held their ground stoutly, while the Welshmen stabbed the French horses in the mêlée and brought knight after knight to the ground. Soon the French host was wavering in a fatal confusion. "You are my vassals, my friends," cried the blind John of Bohemia to the German nobles around him; "I pray and beseech you to lead me so far into the fight that I may strike one good blow with this sword of mine!" Linking their bridles together, the little company plunged into the thick of the combat to fall as their fellows were falling. The battle went steadily against the French. At last Philip himself hurried from the field, and the defeat became a rout. Twelve hundred knights and thirty thousand footmen—a number equal to the whole English force—lay dead upon the ground.—*HIST. OF ENG. PEOPLE*, § 329.

**298. ARGUMENT, Possible. *Stealing.*** Sir, there is nothing for which you may not muster up more plausible arguments than those which are urged against wealth and other external advantages. Why, now, there is stealing; why should it be thought a crime? When we consider by what unjust methods property has been often acquired, and that what was unjustly got it must be unjust to keep, where is the harm in one man's taking the property of another from him? Besides, sir, when we consider the bad use that many people make of their property, and how much better use the thief may make of it, it may be defended as a very allowable practice. Yet, sir, the experience of mankind has discovered stealing to be so very bad a thing, that they make no scruple to hang a man for it.—BOSWELL'S JOHNSON, p. 122.

**299. ARGUMENT, The reserve. *Dr. Samuel Johnson.*** [Worsted in debate,] he had recourse to the device which Goldsmith imputed to him in the witty words of one of Cibber's comedies: "There is no arguing with Johnson; for when his pistol misses fire, he knocks you down with the butt end of it."—BOSWELL'S JOHNSON, p. 167.

**300. ARGUMENT, Useless. *Reign of James II.*** [James commanded the clergy to read his proclamation, which aimed at the overthrow of the Protestant faith.] The London clergy, then universally acknowledged to be the flower of their profession, held a meeting. Fifteen doctors of divinity were present. . . . The general feeling of the assembly seemed to be that it was, on the whole, advisable to obey the order in council. The dispute began to wax warm, and might have produced fatal consequences, if it had not been brought to a close by the firmness and wisdom of Doctor Edward Fowler, vicar of St. Giles's, Cripplegate, one of a small but remarkable class of divines who united that love of civil liberty which belonged to the school of Calvin with the theology of the school of Arminius. Standing up, Fowler spoke thus: "I must be plain. The question is so simple that argument can throw no new light on it, and can only beget heat. Let every man say Yes or No. But I cannot consent to be bound by the vote of the majority. I shall be sorry to cause a breach of unity. But this declaration I cannot in conscience read." Tillotson, Patrick, Sherlock, and Stillingfleet declared that they were of the same mind. The majority yielded to the authority of a minority so respectable. A resolution by which all present pledged themselves to one another not to read the declaration was then drawn up. Patrick was the first to set his hand to it; Fowler was the second. The paper was sent round the city, and was speedily subscribed by eighty-five incumbents.—MACAULAY'S ENG., ch. 8.

**301. ARISTOCRACY in Battle. *Roman.*** The battle of Pharsalia . . . acquired a special place in history, because it was a battle fought by the Roman aristocracy in their own persons in defence of their own supremacy. Senators and the sons of senators, the heirs of the names and fortunes of the ancient Roman families, the leaders of society in Roman saloons, and the chiefs of the political party of the optimates in the Curia and Forum, were here present on the

field; representatives in person and in principle of the traditions of Sylla brought face to face with the representative of Marius. . . . Here were the haughty Patrician Guard, who had drawn their swords on him in the senate-house, young lords whose theory of life was to lounge through it in patrician *insouciance*. The other great actions were fought by the ignoble multitude whose deaths were of less significance. The plains of Pharsalia were watered by the precious blood of the elect of the earth. The battle there marked an epoch like no other in the history of the world. . . . Pompey had forty-seven thousand Roman infantry, not including his allies, and seven thousand cavalry. Cæsar had but twenty-two thousand, and of horse only a thousand. [He won the victory.]—FROUDE'S CÆSAR, ch. 22.

**302. ARISTOCRACY, Expense of. *Roman.*** All these provincial generals were therefore *dukes*; but no more than ten among them were dignified with the rank of *counts* or companions, a title of honor, or rather of favor, which had been recently invented in the court of Constantine. A gold belt was the ensign which distinguished the office of the counts and dukes; and besides their pay, they received a liberal allowance, sufficient to maintain one hundred and ninety servants, and one hundred and fifty-eight horses.—GIBBON'S ROME, ch. 17.

**303. ARISTOCRACY, Reaction for. *Puritans.*** The Puritan austerity drove to the king's faction all who made pleasure their business, who affected gallantry, splendor of dress, or taste in the lighter arts. With these went all who live by amusing the leisure of others, from the painter and comic poet down to the rope-dancer and the Merry Andrew; for these artists well knew that they might thrive under a superb and luxurious despotism, but must starve under the rigid rule of the precisians.—MACAULAY'S ENG., ch. 1.

**304. ARISTOCRACY, Ruin of. *Greeks.*** The narrow policy of preserving, without any foreign mixture, the pure blood of the ancient citizens, had checked the fortune and hastened the ruin of Athens and Sparta. The aspiring genius of Rome sacrificed vanity to ambition, and deemed it more prudent, as well as honorable, to adopt virtue and merit for her own wheresoever they were found, among slaves or strangers, enemies or barbarians. During the most flourishing era of the Athenian commonwealth, the number of citizens gradually decreased from about thirty to twenty-one thousand. If, on the contrary, we study the growth of the Roman republic, we may discover that, notwithstanding the incessant demands of wars and colonies, the citizens, who, in the first census of Servius Tullius, amounted to no more than eighty-three thousand, were multiplied, before the commencement of the social war, to the number of four hundred and sixty-three thousand men, able to bear arms in the service of their country.—GIBBON'S ROME, ch. 2.

**305. ARMY, Dangerous. *Standing.*** By a dangerous exception to the ancient maxims, he [Augustus] was authorized to preserve his military command, supported by a numerous body of guards, even in time of peace, and in the heart of the capital. His command, indeed,



was confined to those citizens who were engaged in the service by the military oath; but such was the propensity of the Romans to servitude, that the oath was voluntarily taken by the magistrates, the senators, and the equestrian order, till the homage of flattery was insensibly converted into an annual and solemn protestation of fidelity.—GIBBON'S *ROME*, ch. 3.

**306. ARMY** disgusted. *James V.* The English army, after an inroad upon Scotland, being obliged, from scarcity of provisions, to retire again beyond the borders, an obvious advantage was offered to the Scots, who, by pursuing them, might have cut them off in their retreat. James gave his orders for that purpose, but the disaffected barons sternly and obstinately refused to advance one step beyond the limits of the kingdom. Stung to the heart with this affront, James, in a transport of rage and indignation, instantly disbanded his army, and returned abruptly to his capital. From that moment his temper and disposition underwent a total change. One measure more was wanting on the part of the nobility to complete their base revenge and to drive their sovereign to frenzy and despair. His ministers had again prevailed on some of the nobles to assemble their followers, and to attempt an inroad on the western border; but the chief command was given to one of the king's favorites, who was to them particularly obnoxious. So great was their resentment, that a general mutiny instantly took place, and a resolution was formed unparalleled in history. The Scottish army, consisting of ten thousand men, surrendered themselves prisoners to a body of five hundred of the English without attempting to strike a blow. On the news of this disgraceful event the spirit of James totally sunk under the tumult of contending passions, and, overcome with melancholy and despair, he died of a broken heart in the thirty-third year of his age.—*TYTLER'S HIST.*, Book 6, ch. 15.

**307. ARMY, A Great.** *Napoleon's.* The numbers of the confederated army which, on the 24th and 25th of June, passed the Niemen, the boundary of the Russian Empire, have been variously stated. The lowest estimate places them at half a million of men. A detailed return, extant in the French war-office, gives the numbers as, 651,358 infantry, cavalry, artillery, and engineers; 187,121 horses, and 1372 pieces of ordnance. . . . Of four hundred thousand Frenchmen who crossed the Niemen in May . . . not twenty thousand had returned to Vistula.—*KNIGHT'S ENG.*, vol. 7, ch. 30, p. 558.

**308. ARMY, A great.** *Mogul.* Our European battles, says a philosophic writer, are petty skirmishes, if compared to the numbers that have fought and fallen in the fields of Asia. Seven hundred thousand Moguls and Tartars are said to have marched under the standard of Zingis and his four sons. In the vast plains that extend to the north of the Sihon or Jaxartes, they were encountered by four hundred thousand soldiers of the sultan; and in the first battle, which was suspended by the night, one hundred and sixty thousand Carizmians were slain.—*GIBBON'S ROME*, ch. 64.

**309. ARMY, A great.** *Tartars.* [The reign of Timour the Tartar was but a] succession of campaigns which made subject to him, with

Kharism, Kaptchak, Georgia, Hindostan, Persia, Irak, Syria, and Asia Minor, two hundred additional millions of subjects. Instead of the forty thousand soldiers of Alexander, the army of Timour had eight hundred thousand fighting men, and a million of slaves who dried up the earth on their route. The magnificence of this nomade court equalled the multitude of the combatants. Never did Europe see this number, this Asiatic parade, either in the migration of Attila, or those of the Arabs, or the campaigns of Moscow, where a modern conqueror led so many brave men to conflagration and the frosts.—*LAMARTINE'S TURKEY*, p. 308.

**310. ARMY, An industrious.** *Roman.* When [Emperor] Probus commanded in Egypt, he executed many considerable works for the splendor and benefit of that rich country. The navigation of the Nile, so important to Rome itself, was improved; and temples, buildings, porticoes, and palaces were constructed by the hands of the soldiers, who acted by turns as architects, as engineers, and as husbandmen. It was reported of Hannibal, that, in order to preserve his troops from the dangerous temptations of idleness, he had obliged them to form large plantations of olive trees along the coast of Africa. From a similar principle, Probus exercised his legions in covering with rich vineyards the hills of Gaul and Pannonia. [He was afterward killed by revolting soldiers.]—*GIBBON'S ROME*, ch. 12.

**311. ARMY purified.** *Cromwell's.* The Earl of Essex, Lord Fairfax, Waller, Hampden, and Falkland, fought, yielded, or died, some for their prince, and others for their country and their faith; Cromwell alone never sustained a defeat. Elevated by the Parliament to the rank of general, he strengthened his own division by weeding and purifying it. He cared little for numbers, provided his ranks were filled with fanatics. By sanctifying thus the cause, end, and motives of the war, he raised his soldiers above common humanity, and prepared them to perform impossibilities. The historians of both sides agree in allowing that this religious enthusiasm inspired by Cromwell in the minds of his troops transformed a body of factionaries into an army of saints. Victory invariably attended his encounters with the king's forces.—*LAMARTINE'S CROMWELL*, p. 31.

**312. ARMY, A sectarian.** *James II.* [Tyrconnel, a Roman Catholic, was appointed commander of the troops in Ireland preparatory to the social and religious revolution.] The ranks were completely broken up and recomposed. Four or five hundred soldiers were turned out of a single regiment chiefly on the ground that they were below the proper stature; yet the most unpractised eye at once perceived that they were taller and better-made men than their successors, whose wild and squalid appearance disgusted the beholders. Orders were given to the new officers that no man of the Protestant religion was to be suffered to enlist. The recruiting parties, instead of beating their drums for volunteers at fairs and markets, as had been the old practice, repaired to places to which the Roman Catholics were in the habit of making pilgrimages for purposes of devotion. In a few weeks the general had introduced more than two thousand natives into the ranks, and the people . . . af-

firmed that by Christmas day not a man of English race would be left in the whole army.—MACAULAY'S *ENG.*, ch. 6.

**313. ARMY, A small.** *Massachusetts.* For a while the colonists were apprehensive of the Indians. In February [1621] Miles Standish was sent out with his soldiers to gather information of the numbers and disposition of the natives. The army of New England consisted of six men besides the general. [The Indians had been decimated by pestilence.]—RIDPATH'S *U. S.*, ch. 13.

**314. ARMY, Strong.** *Roman.* The regular force of the empire had once amounted to six hundred and forty-five thousand men; it was reduced, in the time of Justinian, to one hundred and fifty thousand; and this number, large as it may seem, was thinly scattered over the sea and land—in Spain and Italy, in Africa and Egypt, on the banks of the Danube, the coast of the Euxine, and the frontiers of Persia.—GIBBON'S *ROME*, ch. 42.

**315. ARMY subverted, The.** *James II.* [Summoned to enforce submission to Roman Catholic innovations,] the king was resolved not to yield. He formed a camp on Hounslow Heath, and collected there, within a circumference of about two miles and a half, fourteen battalions of foot and thirty-two squadrons of horse, amounting to thirteen thousand fighting men. Twenty-six pieces of artillery, and many wains laden with arms and ammunition, were dragged from the Tower through the city to Hounslow. The Londoners saw this great force assembled in their neighborhood with a terror which familiarity soon diminished. A visit to Hounslow became their favorite amusement on holidays. The camp presented the appearance of a vast fair. Mingled with the musketeers and dragoons, a multitude of fine gentlemen and ladies from Soho Square, sharpers and painted women from Whitefriars, invalids in sedans, monks in hoods and gowns, lackeys in rich liveries, peddlers, orange girls, mischievous apprentices, and gaping clowns, were constantly passing and repassing through the long lanes of tents. . . . The king, as was amply proved two years later, had greatly miscalculated [when he was a fugitive from England]. He had forgotten that vicinity operates in more ways than one. He had hoped that his army would overawe London; but the result of his policy was, that the feelings and opinions of London took complete possession of his army.—MACAULAY'S *ENG.*, ch. 6.

**316. ARMY, Support of the.** *Charles II.* The only army which the law recognized was the militia. That force had been remodelled by two acts of Parliament passed shortly after the Restoration. Every man who possessed five hundred pounds a year derived from land, or six thousand pounds of personal estate, was bound to provide, equip, and pay, at his own charge, one horseman. Every man who had fifty pounds a year derived from land, or six hundred pounds of personal estate, was charged, in like manner, with one pikeman or musketeer. Smaller proprietors were joined together in a kind of society, for which our language does not afford a special name, but which an Athenian would have called a Synteleia; and each society was required to furnish, according to its means, a horse soldier or a foot soldier. The whole

number . . . was popularly estimated at a hundred and thirty thousand men.—MACAULAY'S *ENG.*, ch. 3.

**317. ARMY, Test in the.** *James II.* [The king resolved to oppress the Protestants in Ireland and promote Roman Catholicism.] Many officers of the army were arbitrarily deprived of their commissions and of their bread. It was to no purpose that the lord-lieutenant pleaded the cause of some whom he knew to be good soldiers and loyal subjects. Among them were old Cavaliers, who had fought bravely for monarchy, and who bore the marks of honorable wounds. Their places were supplied by men who had no recommendation but their religion. Of the new captains and lieutenants, it was said, some had been cowherds, some footmen, some noted marauders; some had been so used to wear brogues that they stumbled and shuffled about strangely in their military jack-boots. Not a few of the officers who were discarded took refuge in the Dutch service, and enjoyed four years later the pleasure of driving their successors before them in ignominious rout through the waters of the Boyne.—MACAULAY'S *ENG.*, ch. 6.

**318. ARREST, Undeserved.** *John Bunyan.* He was the first Nonconformist who had been marked for arrest. If he flinched after he had been singled out by name, the whole body of his congregation would be discouraged. Go to church he would not, or promise to go to church; but he was willing to suffer whatever punishment the law might order. Thus, at the time and place which had been agreed on, he was in the room at Samsell, with his Bible in his hand, and was about to begin his address, when the constables entered and arrested him. He made no resistance. He desired only to be allowed to say a few words, which the constables permitted.—FROUDE'S *BUNYAN*, ch. 5.

**319. ARROGANCE answered.** *Charles V.* When France was invaded by Charles V., he inquired of a prisoner, how many *days* Paris might be distant from the frontier. "Perhaps *twelve*, but they will be days of battle;" such was the gallant answer which checked the arrogance of that ambitious prince.—GIBBON'S *ROME*, ch. 30.

**320. ARROGANCE, Childish.** *Xerxes.* The impatience of Xerxes could not brook the delay that would have attended the transportation of this immense body of land forces in his fleet across the *Ægean*, which is a very dangerous navigation, or even by the narrower sea of the Hellespont. He ordered a bridge of boats to be constructed between Sestos and Abydos, a distance of seven furlongs (seven eighths of a mile). This structure was no sooner completed than it was demolished by a tempest. In revenge of this insult to his power, the directors of the work were beheaded, and the outrageous element itself was punished, by throwing into it a pair of iron fetters, and bestowing three hundred lashes upon the water.—TYTLER'S *HIST.*, Book 2, ch. 1.

**321. ARROGANCE, Insulting.** *Attila.* [The Roman Emperor Marcian refused the tribute demanded.] He threatened to chastise the rash successor of Theodosius; but he hesitated whether he should first direct his invincible arms against the Eastern or the Western empire.



While mankind awaited his decision with awful suspense, he sent an equal defiance to the courts of Ravenna and Constantinople; and his ministers saluted the two emperors with the same haughty declaration. "Attila, *my* lord, and *thy* lord, commands thee to provide a palace for his immediate reception."—GIBBON'S *ROME*, ch. 35.

**322. ARROGANCE, Lofty.** *Attila.* When Attila first gave audience to the Roman ambassadors on the banks of the Danube, his tent was encompassed with a formidable guard. The monarch himself was seated in a wooden chair. His stern countenance, angry gestures, and impatient tone astonished the firmness of Maximin. . . . The barbarian arrogantly declared, that he apprehended only the disgrace of contending with his fugitive slaves, since he despised their impotent efforts to defend the provinces which Theodosius had intrusted to their arms: "For what fortress" (added Attila), "what city, in the wide extent of the Roman empire, can hope to exist, secure and impregnable, if it is our pleasure that it should be erased from the earth?"—GIBBON'S *ROME*, ch. 34.

**323. ARROGANCE, National.** *England.* The conduct of Great Britain toward the United States became as arrogant as that of France was impudent. In November of 1793 George III. issued secret instructions to British privateers to seize all neutral vessels that might be found trading in the West Indies. The United States had no notification of this high-handed measure; and American commerce to the value of many millions of dollars was swept from the sea, by a process differing in nothing from highway robbery. But for the temperate spirit of the government the country would have been at once plunged into war. [Redress was demanded, and a treaty signed.]—RIDPATH'S *U. S.*, ch. 47.

**324. ARSON, Destruction by.** *Chosroes.* After the reduction of Galilee and the region beyond the Jordan, whose resistance appears to have delayed the fate of the capital, Jerusalem itself was taken by assault. The sepulchre of Christ and the stately churches of Helena and Constantine were consumed, or at least damaged, by the flames; the devout offerings of three hundred years were rifled in one sacrilegious day; the Patriarch Zachariah and the *true cross* were transported into Persia; and the massacre of ninety thousand Christians is imputed to the Jews and Arabs, who swelled the disorder of the Persian march.—GIBBON'S *ROME*, ch. 46.

**325. ART, Age of Fine.** *Greece.* The arts broke out at once with prodigious lustre at Athens, under the luxurious administration of Pericles. In architecture and sculpture, Phidias at that time distinguished himself by such superior ability, that his works were regarded as wonders by the ancients, as long as any knowledge or taste remained among them. His brother Panæus . . . is himself distinguished as the artist who painted the famous picture in the *Pecile* at Athens, representing the battle of Marathon, which is described by Pausanias and Pliny as so perfect a picture, that it presented striking portraits of the leaders on both sides. It was from the designs of Phidias that many of the noblest buildings of Athens were reared; and from the exam-

ple of these, a just and excellent taste in architecture soon diffused itself over all Greece. Phidias had many disciples; and after his time arose a succession of eminent architects, sculptors, and painters, who maintained those sister arts in high perfection for above a century, till after the death of Alexander the Great. This, therefore, may be termed the golden age of the arts in Greece; while in those departments the contemporary nations were yet in the rudest ignorance.—TYTLER'S *HIST.*, Book 2, ch. 7.

**326. ART, Conquest by.** *Cæsar.* By the victory over the Nervii the Belgian confederacy was almost extinguished. The German Aduatuci remained only to be brought to submission. They had been on their way to join their countrymen; they were too late for the battle, and returned and shut themselves up in Namur, the strongest position in the Low Countries. Cæsar, after a short rest, pushed on and came under their walls. The Aduatuci were a race of giants, and were at first defiant. When they saw the Romans' siege-towers in preparation, they could not believe that men so small could move such vast machines. When the towers began to approach, they lost heart and sued for terms.—FROUDE'S *CÆSAR*, ch. 14.

**327. ART corrupted.** *Roman.* Art was partly corrupted by the fondness for glare, expensiveness, and size, and partly sank into miserable triviality, or immoral prettinesses, such as those which decorated the walls of Pompeii in the first century, and the *Parc aux Cerfs* in the eighteenth. Greek statues of the days of Phidias were ruthlessly decapitated, that their heads might be replaced by the scowling or imbecile features of a Gaius or a Claudius. Nero, professing to be a connoisseur, thought that he improved the Alexander of Lysimachus by gilding it from head to foot.—FARRAR'S *EARLY DAYS*, p. 5.

**328. ART, Deformity in.** *Chinese.* The Chinese have long practised the art of painting; yet, instead of a liberal art, it has ever been with them a mere mechanic drudgery. Their paintings, with a splendor of coloring, and the most minute accuracy of pencilling, have neither grace, beauty, nor justness of proportion. They have not the smallest notion of perspective. Instead of a gracefulness of attitude, the taste of the Chinese painter delights itself with the expression of distortion and deformity. Let us here remark the contrast between these Asiatics and the Grecian artists. In the images of the gods, which it is to be presumed men would always choose to picture according to their most exalted ideas of beauty and majesty, the Greeks have given a character and expression noble almost beyond imagination. The idols of the Chinese are deformed, hideous, and disgusting beyond measure.—TYTLER'S *HIST.*, Book 5, ch. 24.

**329. ART, Destruction of.** *Nero.* If Nero was indeed guilty, then the act of a wretched buffoon, mad with the diseased sensibility of a depraved nature, has robbed the world of works of art, and memorials, and records, priceless and irrecoverable. We can rather imagine than describe the anguish with which the Romans, bitterly conscious of their own degeneracy, contemplated the destruction of the relics of their national glory in the days when Rome was free.

What could ever replace for them or their children such monuments as the Temple of Luna, built by Servius Tullius; and the *Ara Maxima*, which the Arcadian Evander had reared to Hercules; and the Temple of Jupiter Stator, built in accordance with the vow of Romulus; and the little humble palace of Numa; and the shrine of Vesta with the Penates of the Roman people and the spoils of conquered kings? What structural magnificence could atone for the loss of memorials which the song of Virgil and of Horace had rendered still more dear? The city might rise more regular from its ashes, and with broader streets, but its artificial uniformity was a questionable boon. Old men declared that the new streets were far less healthy, in consequence of their more scorching glare, and they muttered among themselves that many an object of national interest had been wantonly sacrificed to gratify the womanish freak of a miserable actor.—FARRAR'S *EARLY DAYS*, p. 31.

**330.** — — — *Puritans.* The Parliament resolved that all pictures in the royal collection which contained representations of Jesus or of the Virgin Mother should be burned. Sculpture fared as ill as painting. Nymphs and Graces, the work of Ionian chisels, were delivered over to Puritan stonemasons to be made decent.—MACAULAY'S *ENG.*, ch. 2.

**331.** — — — *Ruin of Paganism.* We have seen how the rising city was adorned by the vanity and despotism of the Imperial founder; in the ruins of paganism, some gods and heroes were saved from the axe of superstition; and the forum and hippodrome were dignified with the relics of a better age. Several of these are described by Nicetas in a florid and affected style; and from his descriptions I shall select some interesting particulars: 1. . . . victorious charioteers. . . . 2. The sphinx, river-horse and crocodile. . . . 3. The she-wolf suckling Romulus and Remus. . . . 4. An eagle holding and tearing a serpent. . . . 5. An ass and his driver. . . . 6. An equestrian statue. . . . Bellerophon and Pegasus. . . . 7. A brass obelisk. . . . 8. The Phrygian shepherd presenting to Venus the prize of beauty, the apple of discord. . . . 9. The statue of Helen. . . . 10. The manly form of Hercules. . . . 11. Statue of Juno. . . . 12. Another colossus of Pallas or Minerva.—GIBBON'S *ROME*, ch. 61.

**332.** *ART destructive to Life. Earthquake.* In the disasters occasioned by earthquakes, the architect becomes the enemy of mankind. The hut of a savage or the tent of an Arab may be thrown down without injury to the inhabitant; and the Peruvians had reason to deride the folly of their Spanish conquerors, who with so much cost and labor erected their own sepulchres. The rich marbles of a patrician are dashed on his own head; a whole people is buried under the ruins of public and private edifices, and the conflagration is kindled and propagated by the innumerable fires which are necessary for the subsistence and manufactures of a great city.—GIBBON'S *ROME*, ch. 43.

**333.** *ART, Educated in. Romans.* Whatever were their [the Etruscans'] attainments in the fine arts in those remote ages, their successors, the Romans, inherited none of that knowledge

from them; for at the period of the conquest of Greece, the Romans had not a tincture of taste in those arts, till they caught the infection from the precious spoils which the sole love of plunder then imported into Italy. . . . Even when time had brought the arts to the highest perfection they ever attained among the Romans, this people never ceased to acknowledge the high superiority of the Greeks, of which we have this convincing proof, that when the Roman authors celebrate any exquisite production of art, it is ever the work of a Phidias, Praxiteles, Lysippus, Glycon, Zeuxis, Apelles, Parrhasius, or, in fine, of some artist who adorned that splendid period, and not of those who had worked at Rome, or who had lived nearer to their own times than the age of Alexander the Great.—TYTLER'S *HIST.*, Book 2, ch. 7.

**334.** *ART. Low estimate of. Samuel Johnson.* Johnson expressed his disapprobation of ornamental architecture, such as magnificent columns supporting a portico, or expensive pilasters supporting merely their own capitals, "because it consumes labor disproportionate to its utility." For the same reason he satirized statuary. "Painting," said he, "consumes labor not disproportionate to its effect; but a fellow will hack half a year at a block of marble, to make something in stone that hardly resembles a man. The value of statuary is owing to its difficulty. You would not value the finest head cut upon a carrot." Here he seemed to me to be strangely deficient in taste; for, surely, statuary is a noble art of imitation.—BOSWELL'S *JOHNSON*, p. 276.

**335.** *ART, Frivolous. Palace of Constantinople.* The long series of the apartments was adapted to the seasons, and decorated with marble and porphyry; with painting, sculpture, and mosaics; with a profusion of gold, silver, and precious stones. His [Theophilus] fanciful magnificence employed the skill and patience of such artists as the times could afford; but the taste of Athens would have despised their frivolous and costly labors; a golden tree, with its leaves and branches, which sheltered a multitude of birds warbling their artificial notes, and two lions of massy gold, and of natural size, who looked and roared like their brethren of the forest.—GIBBON'S *ROME*, ch. 53, p. 351.

**336.** *ART, Inspiration in. Italians.* What treasures may we suppose yet remain in Greece and . . . Italy! To the discovery of some of those remnants of ancient art has been attributed the revival of painting and sculpture, after their total extinction during the Middle Ages. This, at least, is certain: that, till Michael Angelo and Raphael, feeling the beauties of the antique, began to emulate their noble manner, and introduced into their works, the one a grandeur, and the other a beauty, unknown to the age in which they lived, the manner of their predecessors had been harsh, constrained, and utterly deficient in grace.—TYTLER'S *HIST.*, Book 2, ch. 7.

**337.** *ART, Origin of. Necessity.* We may presume, with some reason, that in the early ages the priests were among the first who cultivated the sciences. The useful arts are the immediate offspring of necessity; and in the infancy of society every individual, according as he feels his wants, is put to the necessity of exercising his talents in some rude contrivances to supply



them. The skill to construct instruments for the capture or destruction of animals, or for offence and defence in war, is found among the most barbarous nations. The rude arts of forming a clothing for the body, and the constructions of huts for shelter against the inclemencies of the air, form among such nations the occupation of every individual of the tribe or community, and even of both sexes.—**TYTLER'S HIST.**, Book 1, ch. 3.

**338.** ——. *Egyptians.* It is highly probable, too, that from this people, as from a focus of illumination, most of the European nations have, by the natural progress of knowledge, received a great part of their instruction both in the arts and in the sciences. The Egyptians instructed and enlightened the Greeks; the Greeks performed the same beneficial office to the Romans, who, in their turn instructing the nations whom they conquered or colonized, have transmitted the rudiments of that knowledge which the industry and the genius of the moderns are continually extending and advancing to perfection.—**TYTLER'S HIST.**, Book 2, ch. 7.

**339. ART, Periods in. Affinity in.** After the defeat of Xerxes the Greeks, secure for some time from foreign invaders, and in full possession of their liberty, achieved with distinguished glory, may certainly be considered as at the summit of their grandeur as a nation. They maintained for a considerable time their power and independence, and distinguished themselves during that period by an universality of genius unknown to other ages and nations. The fine arts bear a near affinity to each other; and it has seldom been known in any age which produced or encouraged artists in one department, that there were wanting others who displayed similar excellence in the rest. Of this, both ancient and modern history affords ample proof, in the ages of Pericles, of Leo X., and of Louis XIV.—**TYTLER'S HIST.**, Book 2, ch. 7.

**340. ART, Periods of. Roman.** In the period of ancient history, we have seen that remarkable splendor to which the fine arts arose in the age of Pericles. In modern times the age of Leo X. is an era equally distinguished. The art of painting lay long buried in the west, under the ruins of the Roman Empire. It declined in the latter ages, with the universal decay of taste and genius, and needed not an irruption of the Goths to lay it in the dust. The Ostrogoths, who subdued Italy, that people who were barbarians only in name, had they found it in splendor, would have industriously cherished and preserved it, as they did every monument of ancient grandeur or of beauty; but painting and sculpture were never high among the ancient Romans; and that the taste and genius for the imitative arts underwent a regular and natural decay, we have the strongest proof in examining the series of the coins of the lower empire.—**TYTLER'S HIST.**, Book 6, ch. 22.

**341. ART, Pleasures of. Preferred.** A very fashionable baronet [Sir Michael Le Fleming] in the brilliant world, who, on his attention being called to the fragrance of a May evening in the country, observed: "This may be very well; but, for my part, I prefer the smell of a flambeau at the playhouse."—**BOSWELL'S JOHN-SON**, p. 127.

**342. ART protected. By Climate.** It seems peculiar to the climate of Egypt, that time appears scarcely to make any sensible impression on those monuments of human industry. The cause is plausibly assigned by De Maillet, in his "Description de l'Égypte." Rain and frost, says that author, which in other countries are the destroyers of all the works of art which are exposed to the air, are utterly unknown in Egypt. The structures of that country, its pyramids and its obelisks, can sustain no injury unless from the sun and wind, which have scarce any sensible effect in wasting or corroding their materials.—**TYTLER'S HIST.**, Book 1, ch. 4.

**343. ART, Protected by. Syracuse.** Marcellus . . . besieged Syracuse. . . . The genius of a single man [Archimedes] was found sufficient to withstand for a great length of time the utmost efforts of an enemy by sea and land. . . . The city was twenty-two miles in compass. . . . Marcellus caused eight galleys to be joined together laterally by iron chains, and on their surface, as a foundation, an immense tower was erected, whose height overtopped the walls of the city. This huge machine, which Marcellus called his *Sambuca*, or Dulcimer, was slowly advancing, rowed by a great number of men, when Archimedes discharged from one of his engines a stone of twelve hundred and fifty pounds weight, then a second, and immediately afterward a third, with a direction so sure as to batter the galleys and the tower to pieces in a few minutes. An immense artillery of darts, stones, burning torches, and every material of annoyance, was incessantly launched upon the besiegers from every quarter of the walls; while the machines from which they issued were altogether beyond their reach, and even out of their sight. It was of no avail whether they made their attack from a distance or close to the walls. If within the shot of a bow, the engines of Archimedes assailed the galleys with stones of such weight as entirely to demolish them; if they approached the walls, they were seized by cranes and grappling-irons, suspended in the air, and suddenly let fall with a force that sunk them. Taking advantage of a meridian sun, and concentrating the rays by a combination of polished metal, this wonderful engineer burnt the vessels of the enemy at a furlong's distance, thus . . . making even the fire of heaven obedient to his commands.—**TYTLER'S HIST.**, Book 3, ch. 9.

**344. ART, Revival of. Italy.** The fine arts are said to have been revived in Italy by artists from Greece; and it seems highly probable that in that country, which had been eminently distinguished by their splendor and perfection, the taste should have been less entirely lost than in any other. The most common notion is, that, about the end of the thirteenth century, Cimabue, a Florentine, observing the works of two Grecian artists, who had been sent for to paint one of the churches at Florence, began to attempt something of the same kind, and soon conceived that it would not be difficult to surpass such rude performances. His works were the admiration of his time; he had his scholars and his imitators; among these were Giotto, Gaddi, Tasi Cavallini, and Stephano Fiorentino; and the number of artists continued so to increase, that an academy for painting was instituted at Flor-

ence in the year 1350. Still, however, the art was extremely low, and the artists, with great industry, seem to have had no spark of genius.—*TYTLER'S HIST.*, Book 6, ch. 22.

**345.** ———. *Fifteenth Century.* The successors of Cimabue and of Giotto seem all to have painted in one manner. Their works are distinguished by a hard and rigid outline, sharp angles of the limbs, and stiff folds in the drapery; a contour, in short, in which there is not the smallest grace or elegance. Such, with little variation or improvement, was the manner of painting for above two centuries. The best artists valued themselves on the most scrupulous and servile imitation of nature, without any capacity of distinguishing her beauties and deformities. In painting a head, it was the highest pitch of excellence that all the wrinkles of the skin should be most distinctly marked, and that the spectator should be able to count every hair on the beard. Such was the state of painting till toward the end of the fifteenth century, when all at once, as if by some supernatural influence, it attained at a single step to the summit of perfection. Nothing can more clearly demonstrate that the splendor to which the fine arts all at once attained, at the period of which we now speak, was owing entirely to natural genius, and not to accidental causes, than this circumstance, that though many remains of the finest sculpture of the ancients existed, and were known in Italy for some centuries preceding this era, it was not till this time that they began to serve as models of imitation.—*TYTLER'S HIST.*, Book 6, ch. 22.

**346. ART, Schools of. Three.** These three—the Florentine, the Roman, and the Venetian—are the chief of the Italian schools of painting. The Florentine is distinguished by grandeur and sublimity, and great excellence of design; but a want of grace, of beauty of coloring, and skill in the *chiaro-oscuro*. The character of the Roman is equal excellence of design, a grandeur, tempered with moderation and simplicity, a high degree of grace and elegance, and a superior knowledge, though not an excellence in coloring. The characteristic of the Venetian is the perfection of coloring and the utmost force of the *chiaro-oscuro*, with an inferiority in every other particular.—*TYTLER'S HIST.*, Book 6, ch. 22.

**347. ART, Superiority in. Masters.** Michael Angelo was so smitten with the beauties of the antique, that he occupied himself in drawing numberless sketches of a mutilated trunk of a statue of Hercules, still to be seen at Rome, and from him called the *Torso* of Michael Angelo. Raphael, whose works have entitled him to the same epithet which the Greeks bestowed on Apelles, *The Divine*—Raphael confessed the excellence of the antique by borrowing from it many of his noblest airs and attitudes; and his enemies (for merit will ever have its enemies) have asserted, that of those *geins* and *basso-relievos* which he had been at pains to collect and copy, he had destroyed not a few, in order that the beauties he had thence borrowed might pass for his own. The practice of those artists, whose names are the first among the moderns, affords sufficient argument of the superiority of the ancients. Their works remain the highest models of the art; and we who, in the imitation of the

human figure, have not nature, as they had, constantly before our eyes undisguised, and in her most graceful and sublimest aspects, can find no means so short and so sure to attain to excellence as by imitating the antique.—*TYTLER'S HIST.*, Book 2, ch. 7.

**348.** ———. *Raphael.* His invention and composition are admirable, his attitudes grand and sublime, his female figures in the highest degree beautiful. He understood the anatomy of the human figure as well as Michael Angelo, but he never offends by a harsh delineation of the muscles. His skill in the *chiaro-oscuro*, or in the effect of light and shade, is beyond that of Michael Angelo, and his coloring very far superior to him. In the action of his figures there is nothing violent and constrained, but all is moderate, simple, and gracefully majestic. Many painters there are, excellent in different departments, and several that, in one single department, may be found to exceed even Raphael; but in that supreme excellence which consists in the union of all the various merits of the art, he stands unrivalled, and far removed from all competition. In representing female beauty, Raphael has gone beyond every other artist, and even beyond the antique itself. In his *Madonnas*, in his *St. Cecilia*, and in his *Galatea*, imagination cannot reach a finer conformation of features. In painting the *Galatea*, he says himself, in one of his letters, that, unable to find among the most beautiful women that excellence which he aimed at, he made use of a certain divine form or idea, which presented itself to his imagination. In his portraits he seems to have confined himself to the perfect imitation of nature, without desire to raise or embellish, but without that minute and servile accuracy which distinguishes the works in that style of some of the Flemish masters. The union of all these excellences, which has placed Raphael at the head of all the painters that ever the world produced, was attained by a youth who never reached the middle period of life. Raphael died at the age of thirty-seven. What may we suppose he would have been had he lived to the age of Titian or Leonardo da Vinci?—*TYTLER'S HIST.*, Book 2, ch. 7.

**349. ART, Treasures of. Napoleon I.** [The victorious] Napoleon . . . demanded twenty of the choicest pictures of the duke [of Parma] to be sent to the Museum of Paris. To save one of these works of art—the celebrated picture of *St. Jerome*—the duke offered two hundred thousand dollars. Napoleon declined the money, stating to the army, "The sum which he offers will soon be spent; but the possession of such a masterpiece at Paris will adorn that capital for ages, and give birth to similar exertions of genius."—*ABBOTT'S NAPOLEON B.*, vol. 1, ch. 5.

**350. ART, Value of. Cannon.** This epoch was signalized by one of the most important discoveries that has ever been made—the invention of artillery. Some pieces of cannon, which, it is said, Edward had placed in the front of his army, contributed much to throw the enemy into confusion, and to give victory to the English. This invention, apparently a most destructive one, has certainly, upon the whole, proved beneficial to society. Nations are more upon a level, as less depends upon frantic exertions of



courage; and, consequently, from a consideration of an equality of strength, the peace of kingdoms is better preserved. The victory of Cressy [A.D. 1346] was followed by the siege and reduction of Calais.—*TYTLER'S HIST.*, Book 6, ch. 12.

**351. ARTISANS, Capture of.** *Silk-weavers.* Two cities of Spain, Almeria and Lisbon, were famous for the manufacture . . . of silk. It was first introduced into Sicily by the Normans; and this emigration of trade distinguishes the victory of Roger from the uniform and fruitless hostilities of every age. After the sack of Corinth, Athens, and Thebes, his lieutenant embarked with a captive train of weavers and artificers of both sexes, a trophy glorious to their master, and disgraceful to the Greek emperor. The King of Sicily was not insensible of the value of the present.—*GIBBON'S ROME*, ch. 53.

**352. ARTISANS, Wages of.** *England.* The remuneration of workmen employed in manufactures has always been higher than that of the tillers of the soil. In the year 1680 a member of the House of Commons remarked that the high wages paid in this country made it impossible for our textures to maintain a competition with the produce of the Indian looms. An English mechanic, he said, instead of slaving like a native of Bengal for a piece of copper, exacted a shilling a day. Other evidence is extant, which proves that a shilling a day was the pay to which the English manufacturer then thought himself entitled, but that he was often forced to work for less.—*MACAULAY'S ENG.*, ch. 3.

**353. ARTISANS, Ancient.** *War.* A tradition has prevailed that the Roman fleet was reduced to ashes in the port of Syracuse, by the burning-glasses of Archimedes [see No. 342]; and it is asserted that a similar expedient was employed by Proclus to destroy the Gothic vessels in the harbor of Constantinople, and to protect his benefactor Anastasius against the bold enterprise of Vitallian. A machine was fixed on the walls of the city, consisting of a hexagon mirror of polished brass, with many smaller and movable polygons to receive and reflect the rays of the meridian sun; and a consuming flame was darted to the distance, perhaps, of two hundred feet. . . . Proclus applied sulphur to the destruction of the Gothic fleet; in a modern imagination, the name of sulphur is instantly connected with the suspicion of gunpowder, and that suspicion is propagated by the secret arts of his disciple Anthemius.—*GIBBON'S ROME*, ch. 40.

**354. ARTS encouraged.** *Constantine.* [Constantine the Great] discovered that in the decline of the arts the skill as well as numbers of his architects bore a very unequal proportion to the greatness of his designs [in the building of Constantinople]. The magistrates of the most distant provinces were therefore directed to institute schools, to appoint professors, and, by the hopes of rewards and privileges, to engage in the study and practice of architecture a sufficient number of ingenious youths who had received a liberal education.—*GIBBON'S ROME*, vol. 2, ch. 17, p. 95.

**355. ARTS, Obsolete.** *By Inventions.* The endowment in 1626 of a free-school at Great Marlow, to teach twenty-four girls to knit, spin,

and make bone-lace, had become a provision, for the continuance of obsolete arts, and unprofitable labor [early in the eighteenth century].—*KNIGHT'S ENG.*, vol. 5, ch. 2, p. 20.

**356. ARTS, Subsidized.** *Martin Luther.* [For religion.] In the year 1524 there appeared in Wittenberg the first German hymn-book, consisting of eight hymns, among them the one beginning, "Now, rejoice, ye Christian people." In the preface he remarks: "I am not of the opinion that all the arts should be suppressed by the gospel, and should perish, as several high ecclesiastics maintain; but I would rather that all the arts, especially music, should be enlisted in the service of Him who has created them and bestowed them upon us." And he was forced to view with deep regret the arts and sciences endangered by those intemperate fanatics who, in their false zeal, would have destroyed all the external decoration of the churches.—*REIN'S LUTHER*, ch. 13.

**357. ASCETICISM, Exercise of.** *Asiatics.* The opinion and practice of the monasteries of Mount Athos will be best represented in the words of an abbot, who flourished in the eleventh century. "When thou art alone in thy cell," says the ascetic teacher, "shut thy door, and seat thyself in a corner; raise thy mind above all things vain and transitory; recline thy beard and chin on thy breast; turn thy eyes and thy thoughts towards the middle of thy belly, the region of the navel; and search the place of the heart, the seat of the soul. At first, all will be dark and comfortless; but if you persevere day and night, you will feel an ineffable joy; and no sooner has the soul discovered the place of the heart than it is involved in a mystic and ethereal light." This light, the production of a distempered fancy, the creature of an empty stomach and an empty brain, was adored by the Quietists as the pure and perfect essence of God Himself.—*GIBBON'S ROME*, ch. 42.

**358. ASCETICISM, Escape from.** *John Wesley.* [John Wesley before his conversion was anxiously seeking rest for his soul, and] proposed to himself a solitary life in the "Yorkshire dales;" "it is the decided temper of his soul." His wise mother interposes, admonishing him prophetically, "that God had better work for him to do." He travels some miles to consult "a serious man." "The Bible knows nothing of a solitary region," says this good man, and Wesley turns about his face toward that great career which was to make his history a part of the history of his country and of the world.—*STEVENS' M. E. CHURCH*, vol. 1, p. 32.

**359. ASCETICS, Early.** *Roman.* Prosperity and peace introduced the distinction of the *vulgar* and the *Ascetic Christians*. The loose and imperfect practise of religion satisfied the conscience of the multitude. The prince or magistrate, the soldier or merchant, reconciled their fervent zeal and implicit faith with the exercise of their profession, the pursuit of their interest, and the indulgence of their passions; but the Ascetics, who obeyed and abused the rigid precepts of the gospel, were inspired by the savage enthusiasm which represents man as a criminal and God as a tyrant. They seriously renounced the business and the pleasures of the age; abjured the use of wine, of flesh, and of

marriage; chastised their body, mortified their affections, and embraced a life of misery, as the price of eternal happiness. In the reign of Constantine the Ascetics fled from a profane and degenerate world to perpetual solitude or religious society.—GIBBON'S *ROME*, ch. 37.

**360. ASSASSINATION attempted.** *Louis Philippe.* In 1835 Louis Philippe and his three sons and a splendid suite of military officers were riding through the line of the National Guard, drawn up on the Boulevard du Temple, when an explosion resembling a discharge of musketry took place from the window of a house overlooking the road. Fourteen persons were killed on the spot. A shower of bullets had been discharged by a machine consisting of twenty-five barrels, which, arranged side by side horizontally upon a frame, could be fired at once by a train of gunpowder. The king was unhurt. [The Corsican who attempted this wholesale massacre was wounded by the bursting of one of the barrels, and arrested.] Another attempt was made on the life of Louis Philippe in 1836 by a man by the name of Alibaud, who fired into the king's carriage, the queen and his sister being with him. A third attempt was made in the same year by another desperado named Meunier. . . . There is nothing more remarkable than the extraordinary escapes of Louis Philippe, as if he bore a charmed life.—KNIGHT'S *ENG.*, vol. 8, ch. 21, p. 374.

**361. ———.** *Queen Victoria.* [In 1840, the year of her marriage, she was riding up Constitution Hill in an open carriage, with Prince Albert, when a pistol was fired at them, and in about half a minute there was a discharge of a second pistol. Neither of the royal couple were injured.] The youth named Oxford, who had committed this atrocious crime, was a barman at a public house.—KNIGHT'S *ENG.*, vol. 8, ch. 24.

**362. ———.** *Queen Victoria.* On the 30th of May [1842] John Francis, a young man under twenty years of age, fired a pistol at the queen as she was coming down Constitution Hill, in a barouche and four, accompanied by Prince Albert. Her Majesty, thinking of others rather than herself, desired that none of the ladies in waiting should accompany her in her ride, which she would not forego for ambiguous threats that had reached the ears of the police. Francis was found guilty of high treason, and received the usual capital sentence, which was commuted into transportation for life. On the 3d of July a deformed youth, named John William Bean, presented a pistol at her Majesty, but being seized by a bystander, was prevented from firing it. [This was the third attempt within two years.]—KNIGHT'S *ENG.*, vol. 8, ch. 27, p. 497.

**363. ASSASSINATION, Conspiracy for.** *British Cabinet.* [In 1820 twenty-four persons entered into a conspiracy to assassinate all the members of the British Cabinet while at a Cabinet dinner. Hand grenades were to be thrown under the table, and any who escaped from them were to be despatched with the sword. The plot was betrayed, and five of its members arrested and executed.]—KNIGHT'S *ENG.*, vol. 8, ch. 9, p. 161.

**364. ASSASSINATION, Deliverance by.** *Henry III. of France.* This cruel and dissolute ty-

rant continued to reign for fifteen years. His kingdom was at length delivered from him by the hand of a fanatic enthusiast. Jacques Clement, a Jacobin monk, actuated by the belief that he was doing an act of consummate piety, insinuated himself into the palace, and stabbed the king with a knife in the belly. The assassin was put to death on the spot by the king's guards, and Henry died in a few days of the wound.—TYTLER'S *HIST.*, Book 6, ch. 27.

**365. ASSASSINATION, Escape from.** *Abraham Lincoln.* [On the 22d of February he reached Harrisburg, on his way to Washington, where he was to be inaugurated.] The next morning the whole country was surprised to learn that he had arrived in Washington twelve hours sooner than he had originally intended . . . a small gang of assassins, under the leadership of an Italian who assumed the name of Orsini, had arranged to take his life during his passage through Baltimore.—RAYMOND'S *LINCOLN*, ch. 5, p. 158.

**366. ASSASSINATION, Fear of.** *Cromwell.* Cromwell had himself thought for some years that he should perish by assassination. He wore a cuirass under his clothes, and carried defensive arms within reach of his hand. He never slept long in the same room in the palace, continually changing his bedchamber, to mislead domestic treason and military plots. A despot, he suffered the punishment of tyranny. The unseen weight of the hatred which he had accumulated weighed upon his imagination and disturbed his sleep. The least murmuring in the army appeared to him like the presage of a rebellion against his power. Sometimes he punished, sometimes he caressed those of his lieutenants whom he suspected would revolt.—LAMARTINE'S *CROMWELL*, p. 67.

**367. ASSASSINATION, General.** *Ireland.* The Irish Roman Catholics had judged these turbulent times a fit season for asserting the independency of their country, and shaking off the English yoke. From a detestable abuse of the two best of motives, *religion* and *liberty*, they were incited to one of the most horrible attempts recorded in the annals of history. They conspired to assassinate, in one day, all the Protestants in Ireland, and the design was hardly surmised in England till above forty thousand had been put to the sword.—TYTLER'S *HIST.*, Book 6, ch. 19.

**368. ASSASSINATION, Justified.** *Philip of Greece.* While engaged in celebrating a magnificent festival on the marriage of his daughter Cleopatra with the King of Epirus, and walking in solemn procession to the temple, he was struck to the heart with a dagger by Pausanias, a noble youth who had been brutally injured by Attalus, the brother-in-law of Philip, and to whom that prince had refused to do justice. Philip had in the latter period of his reign degraded himself by some strong acts of tyranny, the fruit of an uncontrolled indulgence of vicious appetites.—TYTLER'S *HIST.*, Book 2, ch. 4.

**369. ASSASSINATION, Patriotic.** *Cæsar.* Brutus had been proclaimed Prætor of the city, with the promise of the Consulship. But the discontented remnants of the Senatorial party assailed him with constant reproaches. The



name of Brutus, dear to all Roman patriots, was made a rebuke to him. "His ancestor expelled the Tarquins; could he sit quietly under a king's rule?" At the foot of the statue of that ancestor, or on his own prætorian tribunal, notes were placed containing phrases such as these: "Thou art not Brutus: would thou wert." "Brutus, thou sleepest." "Awake, Brutus." Gradually he was brought to think that it was his duty as a patriot to put an end to Cæsar's rule, even by taking his life.—LIDDELL'S *ROME*, p. 700.

**370. ASSASSINATION, Peril of.** *Cromwell.* "Yet is their strength labor and sorrow;" this, after all, must be said even of this great and most successful man. Our conception of him is such that we can well believe he longed to be at rest. It was an amazing work, that in which he was the actor; but with what toil and endurance and sleepless energy had he to travail day and night! The honor of knighthood and £500 a year forever was offered by a proclamation, by Charles Stuart, from his vile and filthy court in Paris, to any one who would take the life of the Protector; and there were many in England who longed to see the mighty monarch dethroned. In his palace chambers lived his noble mother, nearly ninety, now trembling at every sound, lest it be some ill to her noble and royal son.—HOOD'S *CROMWELL*, ch. 17.

**371. ASSASSINATION, Remarkable.** *Cæsar.* Antony, who was in attendance, was detained, as had been arranged, by Trebonius. Cæsar entered, and took his seat. His presence awed men, in spite of themselves, and the conspirators had determined to act at once, lest they should lose courage to act at all. He was familiar and easy of access. They gathered round him. He knew them all. There was not one from whom he had not a right to expect some sort of gratitude, and the movement suggested no suspicion. One had a story to tell him; another some favor to ask. Tullius Cimber, whom he had just made governor of Bithynia, then came close to him, with some request which he was unwilling to grant. Cimber caught his gown, as if in entreaty, and dragged it from his shoulders. Cassius, who was standing behind, stabbed him in the throat. He started up with a cry, and caught Cassius's arm. Another poniard entered his breast, giving a mortal wound. He looked round, and seeing not one friendly face, but only a ring of daggers pointing at him, he drew his gown over his head, gathered the folds about him that he might fall decently, and sank down without uttering another word.—FROUDE'S *CÆSAR*, ch. 26.

**372. ASSASSINS, Hatred of.** *Cæsar's.* Antony, as Consul, rose to pronounce the funeral oration. He ran through the chief acts of Cæsar's life, recited his will, and then spoke of the death which had rewarded him. To make this more vividly present to the excitable Italians, he displayed a waxen image marked with the three-and-twenty wounds, and produced the very robe which he had worn all rent and blood-stained. Soul-stirring dirges added to the solemn horror of the scene. . . . That impression was instantaneous. The Senator friends of the Liberators who had attended the ceremony looked on in moody silence.

Soon the menacing gestures of the crowd make them look to their safety. They fled; and the multitude insisted on burning the body, as they had burnt the body of Clodius, in the sacred precincts of the Forum. Some of the veterans who attended the funeral set fire to the bier; benches and firewood heaped round it soon made a sufficient pile. From the blazing pyre the crowd rushed, eager for vengeance, to the houses of the conspirators. But all had fled betimes. One poor wretch fell a victim to the fury of the mob—Helvius Cinna, a poet who had devoted his art to the service of the Dictator. He was mistaken for L. Cornelius Cinna the Prætor, and torn to pieces before the mistake could be explained.—LIDDELL'S *ROME*, p. 707.

**373. ASSASSINS, Infamous.** *Booth's Conspiracy.* Three days after the evacuation of Richmond by Lee's army the President visited that city, conferred with the authorities, and then returned to Washington. On the evening of the 14th of April he attended Ford's Theatre with his wife and a party of friends. As the play drew near its close a disreputable actor, named John Wilkes Booth, stole unnoticed into the President's box, levelled a pistol at his head, and shot him through the brain. Mr. Lincoln fell forward in his seat, was borne from the building, lingered in an unconscious state until the following morning, and died. It was the greatest tragedy of modern times—the most wicked, atrocious, and diabolical murder known in American history. . . . At the same hour another murderer, named Lewis Payne Powell, burst into the bed-chamber of Secretary Seward, sprang upon the couch of the sick man, stabbed him high unto death, and made his escape into the night. . . . On the 26th of April Booth was found . . . refusing to surrender, he was shot. . . . Powell was caught, convicted, and hanged. His fellow-conspirators, David E. Herrold and George A. Atzerott, together with Mrs. Mary E. Surratt, at whose house the plot was formed, were also condemned and executed. Michael O'Laughlin, Dr. Samuel A. Mudd, and Samuel Arnold were sentenced to imprisonment for life, and Edward Spangler for a term of six years.—RIDPATH'S *U. S.*, ch. 66.

**374. ASSASSINS, Religious.** *Persia.* The extirpation of the *Assassins* or Ismaelians of Persia may be considered as a service to mankind. Among the hills to the south of the Caspian these odious sectaries had reigned with impunity above a hundred and sixty years. . . . With the fanaticism of the Koran, the Ismaelians had blended the Indian transmigration and the visions of their own prophets; and it was their first duty to devote their souls and bodies in blind obedience to the vicar of God. The daggers of his missionaries were felt both in the East and West; the Christians and the Moslems enumerate and persons multiply the illustrious victims that were sacrificed to the zeal, avarice, or resentment of the *old man* (as he was corruptly styled) of the *mountain*. But these daggers, his only arms, were broken by the sword of Hologou, and not a vestige is left of the enemies of mankind, except the word *assassin*, which, in the most odious sense, has been adopted in the languages of Europe.—GIBBON'S *ROME*, ch. 64.

**375. ASSEMBLIES** interdicted, Religious. *England*. [During the reign of Charles II., in 1664, Parliament enacted] that if five or more persons besides the household were present at any assembly, under color or pretence of any exercise of religion, in other manner than is allowed by the Liturgy or practice of the Church of England, every person so present should be liable to certain fines, imprisonment, or transportation. [Some dared not pray in their families when several visitors were present, or even ask grace at the table.]—KNIGHT'S *ENG.*, vol. 4, ch. 16, p. 267.

**376. ASSESSMENTS**, Political. *Rom. Emp. Mæxentius*. The wealth of Rome supplied an inexhaustible fund for his vain and prodigal expenses, and the ministers of his revenue were skilled in the arts of rapine. It was under his reign that the method of exacting a *free gift* from the senators was first invented; and as the sum was insensibly increased, the pretences of levying it—a victory, a birth, a marriage, or an imperial consulship—were proportionably multiplied.—GIBBON'S *ROME*, ch. 14.

**377. ASSISTANCE**, Energetic. *Pompey*. Bibulus opposed Cæsar, and Cato prepared to support Bibulus in the most strenuous manner; when Cæsar placed Pompey by him upon the tribunal, and asked him, before the whole assembly, "Whether he approved his laws?" and upon his answering in the affirmative, he put this further question: "Then, if any one shall with violence oppose these laws, will you come to the assistance of the people?" Pompey answered, "I will certainly come; and against those that threaten to take the sword, I will bring both sword and buckler."—PLUTARCH.

**378. ASSOCIATES**, Dangerous. *John Howard's Son*. The immediate cause of the ruin of young Howard was the servant who accompanied his father on his philanthropic journeys. This servant, by his assiduous attention to his master, had won his complete confidence, and he was the constant playmate of his son during his vacations. The two young fellows were equally averse to Howard's precise and rigid ways, and combined their ingenuity in evading the rules of his house. The servant early initiated the lad into the low vices of London, and accompanied him on many a midnight prowl. The youth took to vicious pleasures with fatal readiness, and he was ruined past remedy before his father suspected that he had gone astray. Diseases contracted in the lowest dens of infamy were treated with remedies so powerful as to impair his constitution and plant within him the seeds of insanity. His college career was one of wild riot and debauchery. [He died while young.]—CYCLOPEDIA OF BIOG., p. 71.

**379. ASSOCIATES**, Impure. *Sir I. Newton*. His most intimate friend at the university was a foreign chemist of much note and skill. Newton enjoyed his conversation exceedingly, until one day the Italian told him a "loose story of a nun," which so much offended his sense of decency that he would never associate with him again.—PARSON'S *NEWTON*, p. 89.

**380. ASSOCIATES**, Influence of. *Peter the Great*. An acquaintance with a young foreigner of the name of Le Fort, by birth a Swiss and a

man of penetrating genius, infused those first ideas of improvement into the mind of the czar, and gave birth to a variety of designs for the cultivation and refinement of his people. The first objects of his attention were the army and the marine.—TYTLER'S *HIST.*, Book 6, ch. 35.

**381. ASSOCIATION**, Guild of. *England*, 1214–1216. The merchant-guild was the outcome of a tendency to closer association, which found support in those principles of mutual aid and mutual restraint that lay at the base of our old institutions. Guilds or clubs for religious, charitable, or social purpose were common throughout the country, and especially common in boroughs, where men clustered more thickly together. Each formed a sort of artificial family. An oath of mutual fidelity among its members was substituted for the tie of blood, while the guild-feast, held once a month in the common hall, replaced the gathering of the kinsfolk round their family hearth. But within this new family the aim of the guild was to establish a mutual responsibility as close as that of the old. "Let all share the same lot," ran its law; "if any misdo, let all bear it." A member could look for aid from his guild-brothers in atoning for guilt incurred by mishap. He could call on them for assistance in case of violence or wrong. If falsely accused, they appeared in court as his compurgators; if poor, they supported, and when dead, they buried him. On the other hand, he was responsible to them, as they were to the State, for order and obedience to the laws. A wrong of brother against brother was also a wrong against the general body of the guild, and was punished by fine or in the last resort by an expulsion, which left the offender a "lawless" man and an outcast.—*HIST. ENG. PEOPLE*, § 169.

**382. ASSOCIATION**, Beneficial. *Marcus Aurelius*. "The wisest of the pagans." He was not born heir to the imperial throne, but was the son of private persons of patrician rank, who were related to the Emperor Adrian. His father dying when he was only a child, he was adopted by his grandfather, and this brought him into nearer intimacy with the emperor, who became warmly attached to him, greatly admiring his good-nature, his docility, and his artless candor. His early education appears to have been conducted with equal care and wisdom. "To the gods," he says, "I am indebted for having had good grandfathers, good parents, a good sister, good teachers, good associates, good kinsmen and friends—nearly everything good."—CYCLOPEDIA OF BIOG., p. 541.

**383. ASSOCIATIONS**, Protective. *Anglo-Saxons*. Many of the inferior rank of citizens entered into associations, and subscribed a bond, obliging themselves to be faithful to each other in all cases of danger to any one of the confederates; to protect his person, to revenge his wrongs, to pay the fines which he might incur through accident, and to contribute to his funeral charges. This last practice, as well as the connection of client and patron, are strong proof of the imperfection of laws, and of a weak administration. Only to remedy such evils would men have recurred to these connections and associations.—TYTLER'S *HIST.*, Book 6, ch. 6.

**384. ASSUMPTION**, Boastful. *Disabul the Turk*. If I condescend to march against those



contemptible slaves [the Romans], they will tremble at the sound of our whips; they will be trampled, like a nest of ants, under the feet of my innumerable cavalry. . . . From the rising to the setting sun, the earth is my inheritance. . . . The pride of the great khan survived his resentment; and when he announced an important conquest to his friend the Emperor Maurice, he styled himself the master of the seven races, and the lord of the seven climates of the world.—GIBBON'S *ROME*, ch. 42.

**385. ASTROLOGY**, *Regard for. Omens.* The vices which degrade the moral character of the Romans are mixed with a puerile superstition that disgraces their understanding. They listen with confidence to the predictions of haruspices, who pretend to read, in the entrails of victims, the signs of future greatness and prosperity; and there are many who do not presume either to bathe, or to dine, or to appear in public, till they have diligently consulted, according to the rules of astrology, the situation of Mercury and the aspect of the moon.—GIBBON'S *ROME*, ch. 31.

**386. ASTRONOMY**, *Anticipations in. B.C. 640.* Thales made some bold and fortunate conjectures in the science of astronomy. He conjectured the earth to be a sphere, and that it revolved round the sun. He believed the fixed stars to be so many suns encircled with other planets like our earth; he believed the moon's light to be a reflection of the sun's from a solid surface; and if we may trust the testimony of ancient authors, he was able to calculate eclipses, and actually predicted that famous eclipse of the sun six hundred and one years before the birth of Christ, which separated the armies of the Medes and Lydians at the moment of an engagement.—TYTLER'S *HIST.*, Book 2, ch. 9.

**387. ASYLUM of Refuge. Rome. As soon as the foundation of the city was laid, they opened a place of refuge for fugitives, which they called the Temple of the Asylean god. Here they received all that came, and would neither deliver up the slave to his master, the debtor to his creditor, nor the murderer to the magistrate, declaring that they were directed by the oracle of Apollo to preserve the asylum from all violation. Thus the city was soon peopled.—PLUTARCH.**

**388. ATHLETE**, *Remarkable. Thracian.* The Emperor Severus . . . halted in Thrace to celebrate, with military games, the birthday of his younger son, Geta. The country flocked in crowds to behold their sovereign, and a young barbarian of gigantic stature earnestly solicited, in his rude dialect, that he might be allowed to contend for the prize of wrestling. . . . He was matched with the stoutest followers of the camp, sixteen of whom he successively laid on the ground. His victory was rewarded by some trifling gifts, and a permission to enlist in the troops. . . . As soon as he perceived that he had attracted the emperor's notice, he instantly ran up to his horse, and followed him on foot, without the least appearance of fatigue, in a long and rapid career. "Thracian," said Severus, with astonishment, "art thou disposed to wrestle after thy race?" "Most willingly, sir," replied the unwearied youth; and, almost in a breath,

overthrew seven of the strongest soldiers in the army. A gold collar was the prize of his matchless vigor and activity, and he was immediately appointed to serve in the horse-guards who always attended on the person of the sovereign.—GIBBON'S *ROME*, ch. 7.

**389. ATHLETE**, *Royal. Henry II. of France.* Henry II. ascended the throne in the twenty-ninth year of his age . . . his sole accomplishment consisted in a remarkable expertness in bodily exercises.—STUDENTS' *FRANCE*, ch. 15, § 1.

**390. ATTACK**, *Inconsiderate. Crusaders.* Godfrey of Bouillon erected his standard on the first swell of Mount Calvary; to the left, as far as St. Stephen's gate, the line of attack was continued by Tancred and the two Roberts; and Count Raymond established his quarters from the citadel to the foot of Mount Sion, which was no longer included within the precincts of the city. On the fifth day the Crusaders made a general assault, in the fanatic hope of battering down the walls without engines, and of scaling them without ladders. By the dint of brutal force they burst the first barrier; but they were driven back with shame and slaughter to the camp.—GIBBON'S *ROME*, ch. 58.

**391. ATTACK**, *Unexpected. From above.* [At the battle of Hastings] the Norman allies with their bows shot quickly upon the English; but they covered themselves with their shields. . . . Then the Normans determined to shoot their arrows upward into the air, so that they might fall on their enemies' heads, and strike their faces. The archers adopted this scheme . . . and the arrows, in falling, struck their heads and faces, and put out the eyes of many; and all feared to open their eyes, or leave their faces unguarded. The arrows now flew thicker than rain. . . . Then it was that an arrow, that had thus shot upward, struck Harold above his right eye, and put it out. In his agony he drew the arrow and threw it away, breaking it with his hands; and the pain to his head was so great that he leaned upon his shield.—DECISIVE *BATTLES*, § 330.

**392. AUDACITY**, *Brazen. Catiline.* We are astonished when we read that animated oration of Cicero [denouncing the conspiracy of Catiline], the first against Catiline; and know that the traitor had the audacity to sit in the Senate-house while it was delivered, and while every man of worth or regard for character deserted the bench on which he sat, and left him a spectacle to the whole assembly.—TYTLER'S *HIST.*, Book 4, ch. 1.

**393. AUDACITY**, *Deceived by. Napoleon I. A.D. 1796.* [In the Italian campaign Napoleon suddenly found himself and one thousand soldiers in the presence of a detached body of four thousand Austrians. A blindfolded flag of truce demanded immediate surrender. Napoleon mounted his staff. The bandage was removed.] "What means this insult?" exclaimed Napoleon, in tones of affected indignation. "Have you the insolence to bring a summons of surrender to the French commander-in-chief, in the middle of his Army! Say to those who sent you that in less than five minutes they lay down their arms, or every man shall be put to death." The bewildered officer stammered out an apology. "Go!" said Napoleon, sternly. . . . The

Austrians threw down their arms . . . missed making [Napoleon] prisoner.—ABBOTT'S NAPOLEON I., vol. 1, ch. 6.

**394. AUDACITY of Desperation.** *Florida Indians.* [Jackson's administration proposed to remove them from their Florida homes to a reservation beyond the Mississippi.] Osceola, with a band of warriors, prowling around Fort King, on the Ocklawaha, surrounded a storehouse where General Thompson was dining with a company of friends. The savages poured in a murderous fire, and then rushed forward and scalped the dead before the garrison of the fort, only two hundred and fifty yards away, could bring assistance. Thompson's body was pierced by fifteen balls, and four of his nine companions were killed.—RIDPATH'S U. S., ch. 53.

**395. AUGURY, Book of.** *Chinese.* The oldest and most respectable in point of authority is the book or table of Yking. This Yking, which has been held as a mysterious receptacle of the most profound knowledge, and is on that account allowed in China to be consulted only by the sect of the learned, is now known to be nothing else than a superstitious and childish device for fortune-telling or divination. It is a table on which there are sixty-four marks or lines, one half short, and the other half long, placed at regular intervals. The person who consults the Yking for divining some future event takes a number of small pieces of rod, and, throwing them down at random, observes carefully how their accidental position corresponds to the marks on the table, from which, according to certain established rules, he predicts either good or bad fortune. These rules, it is said, were laid down by the great Confucius, the chief of the Chinese philosophers—a circumstance which does not tend to increase his reputation. The Jesuit missionaries, who could not root out these prejudices, thought it their best policy to turn them to advantage; and in endeavoring to propagate the doctrines of Christianity, they pretended that Confucius had actually predicted the coming of the Messiah by this table of the Yking.—TYTLER'S HIST., Book 6, ch. 24.

**396. AUGURY, Building by.** *City of Rome.* While [Romulus and Remus] were intent upon building, a dispute soon arose about the place. Romulus having built a square, which he called Rome, would have the city there; but Remus marked out a more secure situation on Mount Aventine, which, from him, was called Remonium. . . . The dispute was referred to the decision of augury; and for this purpose they sat down in the open air, when Remus, as they tell us, saw six vultures, and Romulus twice as many. . . . Hence the Romans, in their divination by the flight of birds, chiefly regard the vulture; though Herodotus of Pontus relates, that Hercules used to rejoice when a vulture appeared to him when he was going upon any great action. This was, probably, because it is a creature the least mischievous of any, pernicious neither to corn, plants, nor cattle. It only feeds upon dead carcasses; but neither kills nor preys upon anything that has life. As for birds, it does not touch them, even when dead, because they are of its own nature; while eagles, owls, and hawks tear and kill their own kind.—PLUTARCH'S LIVES.

**397. AUSTERITY, Example of.** *Younger Cato.* Cato saw that a great reformation was wanting in the manners and customs of his country, and for that reason he determined to go contrary to the corrupt fashions which then obtained. He observed that the richest and most lively purple was the thing most worn, and therefore he went in black. Nay, he often appeared in public after dinner barefooted and without his gown. Not that he affected to be talked of for that singularity; but he did it by way of learning to be ashamed of nothing but what was really shameful, and not to regard what depended only on the estimation of the world.—PLUTARCH.

**398. AUSTERITY, Monkish.** *In Egypt.* Every sensation that is offensive to man was thought acceptable to God; and the angelic rule of Tabenne condemned the salutary custom of bathing the limbs in water and of anointing them with oil. The austere monks slept on the ground, on a hard mat or a rough blanket; and the same bundle of palm-leaves served them as a seat in the day and a pillow in the night. Their original cells were low, narrow huts, built of the slightest materials. [A.D. 370.]—GIBBON'S *ROME*, ch. 37, p. 531.

**399. AUSTERITY vs. Profligacy.** *Stuarts Restored.* Many, too, who had been disgusted by the austerity and hypocrisy of the Pharisees of the Commonwealth, began to be still more disgusted by the open profligacy of the court and of the Cavaliers, and were disposed to doubt whether the sullen preciseness of Praise God Barebones might not be preferable to the outrageous profaneness and licentiousness of the Buckingham and Sedleys. Even immoral men, who were not utterly destitute of sense and public spirit, complained that the government treated the most serious matters as trifles, and made trifles its serious business.—MACAULAY'S *ENG.*, ch. 2.

**400. AUSTERITY, Religious.** *Rev. John Newton.* [William Cowper advised with him.] Newton would not have sanctioned any poetry which had not a distinctly religious object, and he received an assurance from the poet that the lively passages were introduced only as honey on the rim of the medicinal cup, to commend its healing contents to the lips of a giddy world. The Rev. John Newton must have been exceedingly austere if he thought that the quantity of honey used was excessive.—SMITH'S *COWPER*, ch. 4.

**401. ———.** *Priscillianists.* [Reign of Theodosius the Great.] If the Priscillianists violated the laws of nature, it was not by the licentiousness, but by the austerity, of their lives. They absolutely condemned the use of the marriage-bed; and the peace of families was often disturbed by indiscreet separations. They enjoyed, or recommended, a total abstinence from all animal food; and their continual prayers, fasts, and vigils inculcated a rule of strict and perfect devotion. The speculative tenets of the sect concerning the person of Christ and the nature of the human soul were derived from the Gnostic and Manichean system. . . . The obscure disciples of Priscillian suffered, languished, and gradually disappeared; his tenets were re-



jected by the clergy and people.—GIBBON'S *ROME*, ch. 27.

**402.** ——. *Monks*. A.D. 370. They wrapped their heads in a cowl, to escape the sight of profane objects; their legs and feet were naked, except in the extreme cold of winter; and their slow and feeble steps were supported by a long staff. The aspect of a genuine anchorite was horrid and disgusting; every sensation that is offensive to man was thought acceptable to God; and the angelic rule of Tabenne condemned the salutary custom of bathing the limbs in water. . . . They slept on the ground, on a hard mat or a rough blanket. . . . Their original cells were low, narrow huts. . . . Pleasure and guilt were synonymous terms.—GIBBON'S *ROME*, ch. 37.

**403. AUTHOR**, Humiliated. *Frederick the Great*. He had sent a large quantity of verses to Voltaire, and requested that they might be returned with remarks and correction. "See," exclaimed Voltaire, "what a quantity of his dirty linen the king has sent me to wash!" Talebearers were not wanting to carry the sarcasm to the royal ear, and Frederick was much incensed.—MACAULAY'S *FREDERICK THE GREAT*, p. 6.

**404. AUTHOR**, Rapid. *Samuel Johnson*. The rapidity with which this work was composed is a wonderful circumstance. Johnson has been heard to say: "I wrote forty-eight of the printed octavo pages of the *Life of Savage* at a sitting; but then I sat up all night."—BOSWELL'S *JOHNSON*, p. 41.

**405. AUTHOR**, The unnoticed. *Samuel Johnson*. He said he expected to be attacked on account of his "Lives of the Poets." "However," said he, "I would rather be attacked than unnoticed. For the worst thing you can do to an author is to be silent as to his works. An assault upon a town is a bad thing, but starving it is still worse; an assault may be unsuccessful—you may have more men killed than you kill—but if you starve the town, you are sure of victory."—BOSWELL'S *JOHNSON*, p. 407.

**406. AUTHORITY**, Absolute. *Military*. Experience has fully proved that in war every operation, from the greatest to the smallest, ought to be under the absolute direction of one mind, and that every subordinate agent, in his degree, ought to obey implicitly, strenuously, and with the show of cheerfulness, orders which he disapproves, or of which the reasons are kept secret from him. Representative assemblies, public discussions, and all the other checks by which, in civil affairs, rulers are restrained from abusing power, are out of place in a camp. Machiavel justly imputed many of the disasters of Venice and Florence to the jealousy which led those republics to interfere with every act of their generals. The Dutch practice of sending to an army deputies, without whose consent no great blow could be struck, was almost equally pernicious.—MACAULAY'S *ENG.*, ch. 5.

**407.** ——. *Early Romans*. The children imbibed from their infancy the highest veneration for their parents, who, from the extent of the paternal power among the Romans, had an unlimited authority over their wives, their offspring, and their slaves. It is far from natural to the human mind that the possession of power and authority should form a tyrannical dis-

position. Where that authority, indeed, has been usurped by violence, its possessor may, perhaps, be tempted to maintain it by tyranny; but where it is either a right dictated by nature, or the easy effect of circumstances and situation, the very consciousness of authority is apt to inspire a beneficence and humanity in the manner of exercising it. Thus we find the ancient Romans, although absolute sovereigns in their families, with the *jus vite et necis*, the right of life and death over their children and their slaves, were yet excellent husbands, kind and affectionate parents, humane and indulgent masters. Nor was it until luxury had corrupted the virtuous simplicity of the ancient manners, that this paternal authority, degenerating into tyrannical abuses, required to be abridged in its power and restrained in its exercise by the enactment of laws. By an apparent contradiction, so long as the paternal authority was absolute, the slaves and children were happy; when it became weakened and abridged, then it was that its terrors were, from the excessive corruption of manners, most severely felt.—TYTLER'S *HIST.*, Book 4, ch. 13.

**408.** ——. *Turks*. It is a part of the policy of the empire that a certain number of young men should be educated in the seraglio, out of whom the sultan chooses his principal officers. But what is a very extraordinary piece of policy, if we may believe Rycant, it is necessary that these youths should be of Christian parents. . . . He says that the Christian slaves, strangers in the empire, will necessarily have fewer connections or dependents on their interest, and be the better disposed to an absolute submission to the will of their master. One thing is certain, it is a fundamental maxim of the Turkish polity, that the servants of the prince should be such as he can entirely command, and can at any time destroy without danger to himself.—TYTLER'S *HIST.*, Book 5, ch. 13.

**409. AUTHORITY** acknowledged. *Franks in Gaul*. The king had no more than a single suffrage, equally with the meanest soldier; and it was only when actually in the field, or when it was necessary to enforce military discipline, that he ventured to exercise anything like authority. This is strongly exemplified in a story which is recorded of Clovis I. After the battle of Soissons, a large vessel of silver was part of the booty; Clovis, being informed that it had been carried off from the church of Rheims, asked permission of the army to take it, that he might restore it to the church. A soldier, standing by, struck the vessel with his battle-axe, and with great rudeness desired the king to rest satisfied with the share that should fall to his lot. Clovis durst not, at the time, resent this insolence, for all were then upon an equal footing; but he knew the privilege which he had when military discipline was to be enforced, and took advantage of it; for some time afterward observing the same soldier to be negligent in the care of his arms, he called him out of his rank, and charging him with his offence, cut him down with his battle-axe. There was not a murmur heard, for Clovis had not exceeded the limits of his authority.—TYTLER'S *HIST.*, Book 6, ch. 2.

**410. AUTHORITY** assumed. *Cromwell*. [His dissolution of Parliament.] The President, wor-

thy of his office by his courage, commanded him [Cromwell] to be silent. Wentworth, one of the most illustrious and influential of the extreme party by his personal character, demanded that he should be called to order. "This language," said he, "is as extraordinary as criminal in the mouth of a [Cromwell] man who yesterday possessed our entire confidence, whom we have honored with the highest functions of the republic! of a man who—" Cromwell would not suffer him to conclude. "Go to! go to!" exclaimed he in a voice of thunder; "we have had enough of words like these. It is time to put an end to all this, and to silence these babblers!" Then, advancing to the middle of the hall, and placing his hat on his head with a gesture of defiance, he stamped upon the floor, and cried aloud, "You are no longer a Parliament! You shall not sit here a single hour longer! Make room for better men than yourselves!" At these words Harrison, instructed by a glance from the general, disappeared, and returned in a moment after at the head of thirty soldiers, veterans of the long civil wars, who surrounded Cromwell with their naked weapons. These men, hired by the Parliament, hesitated not at the command of their leader to turn their arms against those who had placed them in their hands, and furnished another example, following the *Rubicon* of Caesar, to prove the incompatibility of freedom with standing armies. "Miserable wretches!" resumed Cromwell, as if violence without insult was insufficient for his anger, "you call yourselves a Parliament! You!—no, you are nothing but a mass of tipplers and libertines! Thou," he continued, pointing with his finger to the most notorious profligates in the assembly, as they passed him in their endeavors to escape from the hall, "thou art a drunkard! Thou art an adulterer! And thou art a hireling, paid for thy speeches! You are all scandalous sinners, who bring shame on the gospel! And you fancied yourselves a fitting Parliament for God's people! No, no, begone! let me hear no more of you! The Lord rejects you!" During these apostrophes the members, forced by the soldiers, were driven or dragged from the hall. —LAMARTINE'S CROMWELL, p. 61.

**411. AUTHORITY, Dependence on. Unwise.** [John Howard's only son became a dissolute man.] [See No. 378.] Howard was exceedingly particular with regard to the diet of the boy, and careful to inure him to hardship. This, too, was an excellent thing, but he did not carry it out wisely. He purposely forbore all explanation of his rules and denials. He never thought it right to say to the child, "My son, these pearls will make you sick if you eat many of them, or eat them at improper times." He merely said, "Jack, never touch a pear unless I give it to you." If the boy yielded to the temptation afforded by a garden full of fruit, he would place him in a seat and command him not to stir or speak until he should give him permission. Such was his ascendancy over the child, that once when he had given him such an order and had forgotten all about it, he found the child, four hours after, in the precise spot where he had placed him, fast asleep. —CYCLOPEDIA OF BIOG., p. 69.

**412. AUTHORITY by Gentleness. Joan of Arc.** For this great force to act with efficiency,

the one essential and indispensable requisite, unity of action, was wanting. Had skill and intelligence sufficed to impart it, the want would have been supplied by Dunois; but there was something more required—authority, and more than royal authority, too, for the king's captains were little in the habit of obeying the king; to subject these savage, untamable spirits, God's authority was called for. Now, the God of this age was the Virgin much more than Christ; and it behooved that the Virgin should descend upon earth, be a popular Virgin, young, beauteous, gentle, bold. . . . It was at once a risible and a touching sight to see the sudden conversion of the old Armagnac brigands. They did not reform by halves. [General] La Hire durst no longer swear; and the Pucelle [Joan] took compassion on the violence he did himself, and allowed him to swear "by his baton." The devils found themselves all of a sudden turned into little saints. —MICHELLET'S JOAN OF ARC, p. 12.

**413. AUTHORITY, Imprudence with. Charles I.** The Commons found a considerable opposition to the extreme violence of their measures from the House of Peers. . . . The Commons framed an impeachment of the whole bench of bishops, as endeavoring to subvert the constitution of Parliament, and they were all committed to custody. These measures had the effect for which, it is presumable, they were intended. The patience of Charles was entirely exhausted, and he was impelled to a violent exertion of authority. The attorney-general, by the king's command, impeached five members of the House of Commons, among whom were John Hampden, Pym, and Holles, the chiefs of the popular party. A sergeant being sent, without effect, to demand them of the Commons, the king, to the surprise of everybody, went in person to the House to seize them. They had notice of his intention, and had withdrawn. The Commons justly proclaimed this attempt a breach of privilege. The streets re-echoed with the clamors of the populace, and a general insurrection was prognosticated. The king acknowledged his error by a humiliating message to the House; but the submission was as ineffectual as the violence had been imprudent. —TYTLER'S HIST., Book 6, ch. 29.

**414. AUTHORITY, Necessary. Military.** [The Scots invited the return of Charles II., and were defeated by the army of Cromwell.] It certainly does appear that David Leslie, the commander of the Scots at Dunbar, found his hands tied by a committee; and any kind of battle anywhere may be lost, but, probably, no battle of any kind was ever gained by a committee. The English army reached Dunbar. . . . the 1st of September, 1650. —HOOD'S CROMWELL, ch. 12.

**415. AUTHORITY, Personal. American Indians.** The Indian chief has no crown. . . . The bounds of his authority float with the current opinion of the tribe; he is not so much obeyed as followed with the alacrity of free volition; and therefore the extent of his power depends on his personal character. —BANCROFT'S U. S., vol. 3, ch. 22.

**416. AUTHORITY, Popular. Charles I.** [During the agitation which resulted in the overthrow of the king and the establishment of the



Commonwealth] the insolence of several members of the House of Commons, which burst forth in evident violation of his dignity and royal prerogative, left him no choice between the shameful abandonment of his title as king or an energetic vindication of his rights. He went down himself to the House, to cause the arrest of those members who were guilty of high treason, and called upon the president to point them out. "Sire," replied he, kneeling, "in the place that I occupy I have only eyes to see and a tongue to speak according to the will of the house I serve. I therefore humbly crave your Majesty's pardon for venturing to disobey you." Charles, humiliated, retired with his guards.—LAMARTINE'S CROMWELL, p. 27.

**417. AUTHORITY, Supreme.** *Joan of Arc.* The two authorities, the paternal and the celestial, enjoined her two opposite commands. The one ordered her to remain obscure, modest, and laboring; the other to set out and save the kingdom. The angel bade her arm herself. Her father, rough and honest peasant as he was, swore that, rather than his daughter should go away with men-at-arms, he would drown her with his own hands. One or other, disobey she must. Beyond a doubt this was the greatest battle she was called upon to fight; those against the English were play in comparison.—MICHELET'S JOAN OF ARC, p. 6.

**418. AUTHORSHIP, Anxieties of.** *Samuel Johnson.* My book [the dictionary] is now coming in *luminis oras*. What will be its fate I know not, nor think much, because thinking is to no purpose. It must stand the censure of the *great vulgar* and the *small*; of those that understand it, and that understand it not. But in all this, I suffer not alone; every writer has the same difficulties, and, perhaps, every writer talks of them more than he thinks.—BOSWELL'S JOHN-SON, p. 75.

**419. AUTHORSHIP imputed.** *Posthumous Fragments of Margaret Nicholson.* Hogg found him one day busily engaged in correcting proofs of some original poems. Shelley asked his friend what he thought of them, and Hogg answered that it might be possible by a little alteration to turn them into capital burlesques. This idea took the young poet's fancy; and the friends between them soon effected a metamorphosis in Shelley's serious verses, by which they became unmistakably ridiculous. Having achieved their purpose, they now bethought them of the proper means of publication. Upon whom should the poems, a medley of tyrannicide and revolutionary raving, be fathered? Peg Nicholson, a mad washerwoman, had recently attempted George the Third's life with a carving-knife. No more fitting author could be found. They would give their pamphlet to the world as her work, edited by an admiring nephew. The printer appreciated the joke no less than the authors of it. He provided splendid paper and magnificent type; and before long the book of nonsense was in the hands of Oxford readers. It sold for the high price of half a crown a copy; and, what is hardly credible, the gowns-men received it as a genuine production. "It was indeed a kind of fashion to be seen reading it in public, as a mark of nice discernment, of a delicate and fastidious taste in poetry, and the

best criterion of a choice spirit."—SYMONDS' SHELLEY, ch. 2.

**420. AUTHORSHIP, Originality in.** *Thomas Jefferson.* From the fulness of his own mind, without consulting one single book, Jefferson [thirty-three years old] drafted the Declaration [of American Independence], submitted it separately to Franklin and to John Adams, accepted from each of them one or two verbal, unimportant corrections . . . on the twenty-eighth of June reported it to Congress.—BANCROFT'S U. S., vol. 8, ch. 70.

**421. AUTHORSHIP, Qualified.** *The Stamp Act.* Who was the author of the American stamp tax? At a later day Jenkinson [first Secretary of the Treasury] assured the House of Commons that, "if the Stamp Act was a good measure, the merit was not due to Grenville; if it was a bad one, the ill policy did not belong to him;" but he never confessed to the House where the blame or the merit could rest more justly. In his late old age he delighted to converse freely . . . save only on the one subject of the contest with America. [George Grenville] brought this scheme into form.—BANCROFT'S U. S., vol. 5, ch. 8.

**422. AUTHORSHIP, Reward of.** *John Milton.* The agreement, still preserved in the National Museum, between the author, "John Milton, gent. of the one parte, and Samuel Symons, printer, of the other parte," is among the curiosities of our literary history. The curiosity consists not so much in the illustrious name appended (not in autograph) to the deed, as in the contrast between the present fame of the book and the waste-paper price at which the copyright is being valued. The author received £5 down; was to receive a second £5 when the first edition should be sold; a third £5 when the second; a fourth £5 when the third edition should be gone. Milton lived to receive the second £5, and no more—£10, in all, for "Paradise Lost." I cannot bring myself to join in the lamentations of the biographers over this bargain. Surely, it is better so; better to know that the noblest monument of English letters had no money value, than to think of it as having been paid for at a pound the line.—PATTISON'S MILTON, ch. 12.

**423. AUTOCRAT, Military.** *Pompey.* When Pompey commanded in the East, he rewarded his soldiers and allies, dethroned princes, divided kingdoms, founded colonies, and distributed the treasures of Mithridates. On his return to Rome he obtained, by a single act of the Senate and people, the universal ratification of all his proceedings. Such was the power over the soldiers and over the enemies of Rome, which was either granted to or assumed by the generals of the republic. They were, at the same time, the governors, or rather monarchs, of the conquered provinces, united the civil with the military character, administered justice as well as the finances, and exercised both the executive and legislative power of the State.—GIBBON'S ROME, ch. 3.

**424. AUTOCRAT, Royal.** *Henry VIII.* From 1515 to 1523 no Parliament was summoned. Henry [VIII.] and his great minister [Cardinal Wolsey] governed the kingdom at their sole will.—KNIGHT'S ENG., vol. 2, ch. 17, p. 275.

**425. AVARICE acquired.** *Samuel Johnson.* It was observed, that avarice was inherent in some dispositions. JOHNSON: "No man was born a miser, because no man was born to possession. Every man is born *cupidus*—desirous of getting; but not *avarus*—desirous of keeping." BOSWELL: "I have heard old Mr. Sheridan maintain, with much ingenuity, that a complete miser is a happy man—a miser who gives himself wholly to the one passion of saving." JOHNSON: "That is flying in the face of all the world, who have called an avaricious man a *miser*, because he is miserable. No, sir; a man who both spends and saves money is the happiest man, because he has both enjoyments." —BOSWELL'S JOHNSON, p. 390.

**426. AVARICE of the Clergy.** *Fifteenth Century.* [A. D. 1450–1485. The Church had shut the mouths of the boldest complainants.] The abbeyes might more and more appropriate the revenues that ought to be the reward of the parish-priest; the bishop might neglect his sacred functions, to add to his revenues the fees of the great offices of State, and, like Cardinal Beaufort, procure laws to be made against commercial freedom, and then receive large sums for licenses to violate them. Great spiritual lords might band themselves with great temporal lords to withdraw the funds of hospitals from their proper uses, and leave the old, the lazar, the lunatic, and the pregnant woman, for whose benefit those hospitals were endowed, to perish at their utmost need.—KNIGHT'S ENG., vol. 2, ch. 8, p. 124.

**427. AVARICE, Contempt for.** *Rufinus.* [This Roman prefect was assassinated.] His avarice, which seems to have prevailed in his corrupt mind over every other sentiment, attracted the wealth of the East, by the various arts of partial and general extortion, oppressive taxes, scandalous bribery, immoderate fines, unjust confiscations, forced or fictitious testaments, by which the tyrant despoiled of their lawful inheritance the children of strangers or enemies; and the public sale of justice, as well as of favor, which he instituted in the palace of Constantinople. . . . His mangled body was abandoned to the brutal fury of the populace of either sex, who hastened in crowds, from every quarter of the city, to trample on the remains of the haughty minister, at whose frown they had so lately trembled. His right hand was cut off and carried through the streets of Constantinople, in cruel mockery, to extort contributions for the avaricious tyrant, whose head was publicly exposed, borne aloft on the point of a long lance.—GIBBON'S *ROME*, ch. 29.

**428. AVARICE, Corrupted by.** *Romans.* When the passion of avarice had, as at this time, pervaded all the ranks of the State, it is not wonderful that the public measures should be in the greatest degree mean and disgraceful. The ambition of conquest was now little else than the desire of rapine and plunder. If the allies of the State were opulent, the Romans considered their wealth as a sufficient reason for dissolving all treaties between them, and holding them as a lawful object of conquest. Thus the kingdoms of Numidia, of Pergamus, of Cappadocia, of Bithynia, separate sovereignties bound to the allegiance of the Romans by the most solemn

treaties, were invaded as if they had been ancient and natural enemies, and reduced to the condition of conquered provinces. The Senate made a kind of traffic of thrones and governments, selling them openly to the highest bidder. [Plunder was the motive for war, and pretexts were invented.] The Romans engaging along with the Acarnanians against the people of Ætolia, had no other excuse to allege for their interference in this quarrel, than that the Acarnanians had performed a signal act of friendship to their ancestors about a thousand years before—which was, that they had joined the other Grecian States in sending troops to the siege of Troy!—TYTLER'S HIST., Book 4, ch. 6.

**429. AVARICE, Criminal.** *London.* [In 1837 the master-tailors were the most notorious for carelessness and avarice of all London employers. Some of them] would huddle sixty or eighty workmen close together, nearly knee to knee, in a room fifty feet by twenty feet broad, lighted from above, where the temperature in summer was thirty degrees higher than the temperature outside. Young men from the country fainted when they were first confined in such a life-destroying prison; the maturer ones sustained themselves by gin till they perished of consumption, or typhus, or delirium tremens. . . . The overworked class of milliners and dressmakers employed in the larger workshops of London, ill-ventilated, and rendered doubly injurious by the constant habit of night-work—this class of young women was being constantly renewed, more than one half dying of lung diseases before they had attained the average age of twenty-eight.—KNIGHT'S ENG., vol. 8, ch. 22, p. 392.

**430. AVARICE, Deception of.** *Henry VII.* In October, 1491 [Henry VIII.], proclaimed his intention of punishing the French king. . . . Employing the pretence of war for extorting money under the system of "Benevolences" . . . he obtained a large grant from his faithful Lords and Commons, and procured several laws to be passed which gave encouragement to the prosecution of a war, which had become a national object. But having got the money, and encouraged many knights and nobles in raising men, he still delayed any active measures of hostility, through the spring, summer, and autumn of 1492. At length, in October, he landed at Calais with a well-appointed army. . . . But for three months previous to this costly parade the wily king had been negotiating a peace with Charles of France; and it appears in the highest degree probable that the treaty was actually signed when the English forces landed.—KNIGHT'S ENG., vol. 2, ch. 13, p. 218.

**431. AVARICE, Demands of.** *Henry VII.* In March, 1496, he granted letters-patent to John Cabot and his two sons, to sail at their own cost and charges, with five ships, for the discovery of new countries, upon condition that the king should have a fifth of the profits. [In 1497 he gave £10] to him that found the new isle of Newfoundland.—KNIGHT'S ENG., vol. 2, ch. 15, p. 236.

**432. AVARICE, Glory in.** *Cato the Censor.* In his old age he became exceedingly avaricious, and gained a large fortune by methods which were legal, but not very honorable. He even



uttered this sentiment: "That man truly wonderful and godlike, and fit to be registered in the lists of glory, is he by whose account-books it shall appear, after his death, that he had more than doubled what he had received from his ancestors."—CYCLOPEDIA OF BIOGRAPHY, p. 423.

**433. AVARICE, Official.** *John of Cappadocia.* [When the Roman general Belisarius went from Constantinople to the re-conquest of Carthage from the Vandals,] the troops were safely disembarked on the Messinian coast, to repose themselves for awhile after the fatigues of the sea. In this place they experienced how avarice invested with authority may sport with the lives of thousands which are bravely exposed for the public service. According to military practice, the bread or biscuit of the Romans was twice prepared in the oven, and the diminution of one fourth was cheerfully allowed for the loss of weight. To gain this miserable profit, and to save the expense of wood, the prefect, John of Cappadocia, had given orders that the flour should be slightly baked by the same fire which warmed the baths of Constantinople; and when the sacks were opened, a soft and mouldy paste was distributed to the army. Such unwholesome food, assisted by the heat of the climate and season, soon produced an epidemical disease, which swept away five hundred soldiers.—GIBBON'S *ROME*, ch. 41, p. 122.

**434. AVARICE punished.** *Crassus.* The Parthians having conquered the Roman general Crassus, who invaded their country, the Parthian king is said to have poured into his mouth melted gold, saying, "Now be satiated with what thou covetedst through life."

**435. AVARICE, Royal.** *Henry VIII.* [A sum of £1500 had been seen in the accounts of Cardinal Wolsey. The dying man had been pressed to account for the money. He said he had borrowed it to distribute among his servants, and for his burial, and had placed it in the hands of an honest man.] The chief business of this magnanimous king, with Cavendish, was to obtain the knowledge where this treasure was hidden; and Cavendish told him, "Well then," quoth the king, "let me alone, and keep this gear secret between yourself and me, and let no man be privy thereof." He had broken the great heart of his faithful servant; but he thought only of the contents of the money-bags, to be appropriated to jewels for Lady Anne and to wagers with Domingo.—KNIGHT'S *ENG.*, vol. 2, ch. 20.

**436. — — —.** *William the Conqueror.* One great end he never lost sight of, whether he worked by clemency or terror—the plunder of the land. "He had fallen into avarice, and greediness he loved withal." . . . It is a fearful and a disgusting history.—KNIGHT'S *ENG.*, vol. 1, ch. 14, p. 191.

**437. — — —.** *George II.* The unkingly passion of avarice was predominant in his most trivial disbursements.—KNIGHT'S *ENG.*, vol. 6, ch. 4, p. 59.

**438. AVARICE, Ruled by.** *Rom. Emp. Commodus.* Avarice was the reigning passion of his soul and the great principle of his administration. The rank of Consul, of Patrician, of Senator, was exposed to public sale; and it

would have been considered as disaffection if any one had refused to purchase these empty and disgraceful honors with the greatest part of his fortune. In the lucrative provincial employments the minister shared with the governor the spoils of the people. The execution of the laws was venal and arbitrary. A wealthy criminal might obtain, not only the reversal of the sentence by which he was justly condemned, but might likewise inflict whatever punishment he pleased on the accuser, the witnesses, and the judge.—GIBBON'S *ROME*, ch. 4.

**439. AVARICE, Shameful.** *Reign of James II.* The property both of the rebels [under the Duke of Monmouth] who had suffered death, and of those more unfortunate men who were withering under the tropical sun [by banishment], was fought for and torn in pieces by a crowd of greedy informers. By law, a subject attainted of treason forfeits all his substance; and this law was enforced after the Bloody Assizes with a rigor at once cruel and ludicrous. The broken-hearted widows and destitute orphans of the laboring men whose corpses hung at the cross-roads were called upon by the agents of the Treasury to explain what had become of a basket, of a goose, of a ditch of bacon, of a keg of cider, of a sack of beans, of a truss of hay.—MACAULAY'S *ENG.*, ch. 5.

**440. AVARICE, Supremacy of.** *Confederates.* It is a subject of extraordinary remark, that the struggle for our independence should have been attended by the ignoble circumstances of a commercial speculation in the South unparalleled in its heartlessness and selfish greed. War invariably excites avarice and speculation; it is the active promoter of rapid fortunes and corrupt commercial practices. . . . [This,] the only serious blot which defaced our struggle for independence, was, at least to some extent, the creature of circumstances; and that is lost . . . in the lustre of arms and virtues shed on the South in the most sublime trials of the war.—POLLARD'S *SECOND YEAR OF THE WAR*, ch. 9, p. 237.

**441. AWE, Effect of.** *Persian King.* Sa-por . . . as he passed under the walls of Amida, resolved to try whether the majesty of his presence would not awe the garrison into immediate submission. The sacrilegious insult of a random dart, which glanced against the royal tiara, convinced him of his error.—GIBBON'S *ROME*, ch. 19.

**442. AWE, Silence of.** *Battle of the Nile.* [At the battle of the Nile the l'orient, of one hundred and twenty guns, after burning an hour, blew up.] When the explosion came, there was an awful silence. For ten minutes not a gun was fired on either side. The instinct of self-preservation, as well as the sudden awe on this sublime event, produced this pause in the battle.—KNIGHT'S *ENG.*, vol. 7, ch. 20.

**443. AWKWARDNESS and Agility.** *The Poet Shelley.* Hogg gives some details . . . of Shelley's personal appearance. . . . "There were many striking contrasts in the character and behavior of Shelley—of the clumsy with the graceful. He would stumble in stepping across the floor of a drawing-room; he would trip himself up on a smooth-shaven grass-plot, and

he would tumble in the most inconceivable manner in ascending the commodious, facile, and well-carpeted staircase of an elegant mansion, so as to bruise his nose or his lips on the upper steps, or to tread upon his hands, and even occasionally to disturb the composure of a well-bred footman; on the contrary, he would often glide without collision through a crowded assembly, tread with unerring dexterity a most intricate path, or securely and rapidly tread the most arduous and uncertain ways."—*SYMONDS' SHELLEY*, ch. 2.

**444. BACHELORS discarded.** *French Revolution*. A.D. 1794. The National Convention now prepared another constitution for the adoption of the people of France. . . . The legislative powers were committed to two bodies, as in the United States. The first, corresponding to the United States Senate, was to be called the *Council of the Ancients*. It was to consist of two hundred and fifty members, each of whom was to be at least forty years of age, and a married man or widower. An unmarried man was not considered worthy of a post of such responsibility in the service of the State.—*ABBOTT'S NAPOLEON B.*, vol. 1, ch. 3.

**445. BACHELORS forced to marry.** *Rome*. [Camillus was called the second founder of Rome. He was for a time censor, an office of great dignity.] There is upon record a very laudable act of his, that took place during his office. As the wars had made many widows, he obliged such of the men as lived single, partly by persuasion, and partly by threatening them with fines, to marry those widows.—*PLUTARCH*.

**446. BACHELORS punished.** *Sparta*. [Lycurus the lawgiver.] To encourage marriage, some marks of infamy were set upon those that continued bachelors. For they were not permitted to see the exercises of the naked virgins; and the magistrates commanded them to march naked round the market-place in the winter, and to sing a song composed against themselves, which expressed how justly they were punished for their disobedience to the laws. They were also deprived of that honor and respect which the younger people paid to the old. . . . [Note.] The time of marriage was fixed; and if a man did not marry when he was of full age, he was liable to a prosecution, as were such also who married above or below themselves. Such as had three children had great immunities; and those that had four were free from all taxes. Virgins were married without portions, because neither want should hinder a man, nor riches induce him, to marry contrary to his inclinations.—*PLUTARCH'S LIVES*.

**447. BALDNESS**, illustrated by. *Emp. Carus*. His ambassadors entered the camp about sunset, at the time when the troops were satisfying their hunger with a frugal repast. The Persians expressed their desire of being introduced to the presence of the Roman emperor. They were at length conducted to a soldier, who was seated on the grass. A piece of stale bacon and a few hard peas composed his supper. A coarse woollen garment of purple was the only circumstance that announced his dignity. The conference was conducted with the same disregard of courtly elegance. Carus, taking off a cap which

he wore to conceal his baldness, assured the ambassadors that, unless their master acknowledged the superiority of Rome, he would speedily render Persia as naked of trees as his own head was destitute of hair.—*GIBBON'S ROME*, ch. 12.

**448. BANISHMENT**, inhuman. *Arcadia*. In a campaign of less than a month, and with a loss of only twenty men, the English had made themselves masters of the whole country east of the St. Croix. The war in Arcadia was at an end; but what should be done with the people? The French inhabitants still outnumbered the English, three to one. Governor Lawrence and Admiral Boscawen, in conference with the chief-justice of the province, settled upon the atrocious measure of driving the people into banishment. The first movement was to demand an oath of allegiance, which was so framed that the French, as honest Catholics, could not take it. . . . The next step on the part of the English was to accuse the French of treason, and to demand the surrender of all their firearms and boats. To this measure the broken-hearted people also submitted. They even offered to take the oath, but Lawrence declared that, having once refused, they must now take the consequences. The British vessels were made ready, and the work of forcible embarkation began. The country around the isthmus was covered with peaceful hamlets. These were now laid waste, and the people driven into the larger towns on the coast. Others were induced by artifice and treachery to put themselves in the power of the English. Wherever a sufficient number of the French could be gotten together they were driven on shipboard. They were allowed to take their wives and children and as much property as would not be inconvenient on the vessels. The estates of the province were confiscated, and what could not be appropriated was given to the flames. The wails of thousands of bleeding hearts were wafted to heaven with the smoke of burning homes. At the village of Grand Pré [Nova Scotia] four hundred and eighteen men were called together and shut up in a church. Then came the wives and children, the old men and the mothers, the sick and the infirm, to share the common fate. The whole company numbered more than nineteen hundred souls. The poor creatures were driven down to the shore, forced into the boats at the point of the bayonet, and carried to the vessels in the bay. As the moaning fugitives cast a last look at their pleasant town, a column of black smoke floating seaward told the story of desolation. More than three thousand of the hapless Arcadians were carried away by the British squadron and scattered, helpless, half-starved, and dying, among the English colonies. The history of civilized nations furnishes no parallel to this wanton, wicked destruction of an inoffensive colony.—*RIDPATH'S U. S.*, ch. 32.

**449. BANKERS plunder.** *Jews*. The share taken by the Jews in the business of banking was one strong cause why it continued so long to be in disesteem. To trade in money was considered as little else than to cheat, and accordingly we find that many of the princes of Europe looked upon the fortunes amassed by the Jews as a sort of lawful plunder, and made no scruple to despoil them of their property whenever a public



emergency required a speedy supply of money. Thus, in England, King John imprisoned the Jews, in order to force a discovery of their wealth; and many of these unfortunate wretches, who would not reveal their treasures, were punished with the loss of their eyes. But these grievances, which would seem apparently calculated to repress the spirit of commerce, contributed in this instance very materially to its advancement. To guard against these tyrannical depredations made on their property, the Jews invented bills of exchange; and commerce became by this means capable of eluding violence and of maintaining everywhere its ground; for merchants could now convert their effects into paper, and thus easily transport them wherever they thought proper.—*TYTLER'S HIST.*, Book 6, ch. 17.

**450. BANKERS, Prejudiced against.** *Italian Merchants.* [Called Lombards in various cities of Europe.] These Lombards not only acted as merchants for the importation and exchange of commodities, but as bankers or money-dealers; though in this last branch of business they found a heavy restraint in the ideas of the times. The canon law, proceeding upon a strict interpretation of those passages of Scripture which condemn the taking of usury, was adverse to the custom of demanding even the most moderate interest for the use of money; and hence the banking trade of these Lombard merchants, who very naturally thought themselves entitled to a premium for the loan of their money, fell under the censure of the church, and began to be deemed unlawful. They were obliged, therefore, to carry on their business as bankers to great disadvantage. Their bargains were necessarily kept private, and consequently their exactions, being arbitrary, were often most exorbitant and fraudulent.—*TYTLER'S HIST.*, Book 6, ch. 17.

**451. BANKRUPTCY predicted.** *Great Britain.* Lord Lyttelton, in 1739; Lord Bolingbroke, in 1745; David Hume, in 1761; Adam Smith, in 1776; Dr. Price, in 1777; Lord Stair, in 1783; each honestly believed that England was fast approaching the condition of inevitable bankruptcy. In 1784 Marshall Conway wrote: "The sums spent in losing America are a blow we shall never recover."—*KNIGHT'S ENG.*, vol. 7, ch. 1, p. 2.

**452. BANQUET, Extravagant.** *Court of Russia.* [Napoleon's ambassador arrived from France.] Every day brought new fêtes . . . I will mention one. . . . At a supper given after a ball at the Embassy, a plate of five pears cost five hundred and fifty dollars. On another occasion cherries, which had been purchased at the price of eighty cents, were served as abundantly as though they had cost not more than twenty cents the pound. [Such was the competition in extravagance between the two courts. Napoleon said when he heard of it:] "Such extravagances are only to be expected of madmen or fools."—*ABBOTT'S NAPOLEON B.*, vol. 2, ch. 2.

**453. BAPTISM procastinated.** *Converts.* Among the proselytes of Christianity, there were many who judged it imprudent to precipitate a salutary rite, which could not be repeated; to throw away an inestimable privilege, which could never be recovered. By the delay of their baptism, they could venture freely to indulge

their passions in the enjoyments of this world, while they still retained in their own hands the means of a sure and easy absolution.—*GIBBON'S ROME*, ch. 20.

**454. BAPTIST, Pioneer.** *Roger Williams.* Roger Williams belonged to that most radical body of dissenters called Anabaptists. By them the validity of infant baptism was denied. Williams himself had been baptized in infancy, but his views in regard to the value of the ceremony had undergone a change during his ministry in Salem. Now that he had freed himself from all foreign authority both of Church and State, he conceived it to be his duty to receive a second baptism. But who should perform the ceremony? Ezekiel Holliman, a layman, was selected for the sacred duty. Williams meekly received the rite at the hands of his friend, and then in turn baptized him and ten other exiles of the colony. Such was the organization of the first Baptist church in America.—*RIDPATH'S U. S.*, ch. 22.

**455. BARBARITY to Animals.** *Horses.* [In the middle of the eighteenth century,] wonderful as it may appear, the "barbarous custom" of ploughing, harrowing, drawing, and working with horses by the tail was not exploded at Castlebar and other places.—*KNIGHT'S ENG.*, vol. 7, ch. 2, p. 32.

**456. BARBERS, Surgical.** *England.* [In 1547 the surgeons separated from the barber-surgeons.] The barber-surgeons shaved, and drew teeth, and bled, and attempted cures. . . . In 1540 the two companies were united by statute.—*KNIGHT'S ENG.*, vol. 2, ch. 29, p. 498.

**457. BARGAIN, Foolish.** *St. Thomas Indian.* [Columbus' first voyage.] On one occasion an Indian gave half a handful of gold-dust in exchange for one of these toys, and no sooner was he in possession of it than he bounded away to the woods, looking often behind him, fearing the Spaniards might repent of having parted so cheaply with such an inestimable jewel.—*IRVING'S COLUMBUS*, Book 4, ch. 9.

**458. BASENESS, Matrimonial.** *Henry VIII.* [Henry VIII. married Jane Seymour the next day after the official murder of Anne Boleyn. He looked upon matrimony as an indifferent official act which his duty required at the moment. This is the apology of the political philosopher.]—*KNIGHT'S ENGLAND*, vol. 2, ch. 23, p. 378.

**459. BATHS, Common.** *Roman.* Following the Romans through the ordinary occupations of the day, it was customary for them to go from the porticos or the theatre to take the bath. Water, which in the more frugal days of the republic was used only for the necessary purposes of life, was not brought to Rome by aqueducts till the 441st year of the city. . . . It soon became one of the chief articles of luxury, to supply as well the public as the private baths, and many aqueducts were accordingly built and public reservoirs and fountains reared in every quarter of the city. This luxury increased to such a degree that, under Augustus, there were seven hundred basins, a hundred and five fountains, and a hundred and thirty public reservoirs, all adorned in the most sumptuous manner, with columns, statues, and basso-relievos. To superintend these became an office of considerable dignity and emolument, and under the emperors was filled

mostly by men of the first rank.—**TYTLER'S HIST.**, Book 4, ch. 4.

**460. BATHS, Magnificent.** *Roman.* The stupendous aqueducts, so justly celebrated by the praises of Augustus himself, replenished the *Therma*, or baths, which had been constructed in every part of the city, with imperial magnificence. The baths of Antoninus Caracalla, which were open, at stated hours, for the indiscriminate service of the senators and the people, contained above sixteen hundred seats of marble, and more than three thousand were reckoned in the baths of Diocletian. The walls of the lofty apartments were covered with curious mosaics, that imitated the art of the pencil in the elegance of design and the variety of colors. The Egyptian granite was beautifully incrustured with the precious green marble of Numidia; the perpetual stream of hot water was poured into the capacious basins, through so many wide mouths of bright and massy silver; and the meanest Roman could purchase, with a small copper coin, the daily enjoyment of a scene of pomp and luxury which might excite the envy of the kings of Asia. From these stately palaces issued a swarm of dirty and ragged plebeians, without shoes and without a mantle, who loitered away whole days in the street or Forum to hear news and to hold disputes; who dissipated, in extravagant gaming, the miserable pittance of their wives and children, and spent the hours of the night in obscure taverns and brothels, in the indulgence of gross and vulgar sensuality.—**GIBBON'S ROME**, ch. 31, p. 262.

**461. BATTLE, Bloodless.** *In Armor.* [In 1119 the battle of Noyon, or Brenneville, was fought in France.] The battle was not a sanguinary one, and was remarkable for the comparative safety with which the horsemen in complete harness encountered each other. Ordericus says: "In the battle between the two kings, in which nearly nine hundred knights were engaged, I have ascertained that only three were slain. This arose from their being entirely covered with steel armor, and mutually sparing each other for the fear of God and out of regard for the fraternity of arms.—**KNIIGHT'S ENG.**, vol. 1, ch. 17, p. 241.

**462.** ———. *Fort Sumter.* [After a vigorous bombardment for two days by the Confederates, the barracks took fire.] Major Anderson agreed to an unconditional surrender . . . on leaving the fort he was permitted to salute his flag with fifty guns, the performance of which was attended with the melancholy occurrence of mortal injuries to four of his men by the bursting of two cannon. There was no other life lost in the whole affair. . . . It was estimated two thousand shots had been fired in all . . . yet not a life had been lost nor a limb injured.—**POL-LARD'S FIRST YEAR OF THE WAR**, ch. 2, p. 55.

**463. BATTLE, Bloody.** *Battle of Towton.* When Margaret [of Anjou], who had now set her husband at liberty, prepared to enter London in triumph, she found the gates of the city shut against her. Young Edward, the eldest son of the late Duke of York, had begun to repair the losses of his party. London had declared in his favor, and proclaimed him king by the title of Edward IV. Margaret of Anjou, whose greatness of soul was superior to all of her misfort-

unes, retreated to the north of England, where she found means to assemble an army of 60,000 men. Warwick met her at the head of 40,000, at Towton, on the borders of Yorkshire. An engagement ensued—one of the bloodiest and most desperate that is recorded in the English history. Thirty-six thousand men were left dead upon the field; Warwick gained a complete victory, by which the young Edward was fixed upon the throne, and the vanquished Margaret, with her husband [Henry VI.] and infant son, took refuge in Flanders.—**TYTLER'S HIST.**, Book 6, ch. 14, p. 225.

**464. BATTLE, Cry in.** *Battle of Naseby.* If any field could have been won by passion alone, Rupert would have won not only Naseby, but many another field; but we know that, as passion is one of the most frail elements of our nature, so Rupert was one of the most frail of men. At the head of his Cavaliers, in white sash and plume, he indeed flamed in brilliant gallantry over the field, shouting, "Queen Mary! Queen Mary!" while the more rough, unknighly soldiers thundered, "God is with us! God is with us!" . . . "God is with us!" struck like light over his soldiers' hearts, like lightning over his enemies. What was there in the poor cry, "Queen Mary!" (and such a Mary!) to kindle feelings like that!—**HOOD'S CROMWELL**, ch. 10.

**465. BATTLE, Decisive.** *Battle of Cheronea.* The Macedonian army amounted to 30,000 foot and 2000 horse; that of the Athenians and their allies was nearly equal in number. The left wing of the Macedonians was commanded by the young Alexander, and it was his fortune to be opposed by that body of the Thebans called the *sacred band*; the courage of the combatants on both side was, therefore, inflamed by a high principle of honor. The attack of Alexander was impetuous beyond all description, but was sustained with the most determined bravery on the part of the Thebans; and had the courage and conduct of their allies given them an adequate support, the fortune of the day would probably have been fatal to the Macedonians; but, unaided by the timely co-operation of the main body of the Greeks, the *sacred band* were left alone to sustain this desperate assault, and they fought till the whole of these noble Thebans lay dead upon the field. The Athenians, however, on their part, had made a most vigorous attack on the centre of the Macedonian army, and broke and put to flight a great body of the enemy. Philip, at the head of his formidable phalanx, was not engaged in the fight, but coolly withheld his attack till he saw the Greeks pursuing their success against the centre with a tumultuous impetuosity. He then charged them in the rear with the whole strength and solidity of his phalanx opposed to their deranged and disorderly battalions. The aspect of affairs was now quite changed, and the Grecian army, after a desperate conflict, was broken and entirely put to flight. . . . This decisive engagement, which, in its immediate consequences, put an end to the liberties of Greece, was fought in the year 338 before Christ.—**TYTLER'S HIST.**, Book 2, ch. 3.

**466. BATTLE, Disparity in.** *Battle of Arbela.* Alexander . . . passing the Tigris and Euphrates without opposition, came up with the Persian



monarch [Darius] at the head of 700,000 men, near to the village of Arbela . . . the Macedonian army did not exceed 40,000 men. It was toward the close of the day when they came in sight of the prodigious host of the Persians, which extended over an immense plain to the utmost distance that the eye could reach. Even some of Alexander's bravest officers were appalled with this sight. . . . The attack was made at day-break with an ardor and impetuosity on the part of the Greeks which, in the first onset, threw the foremost ranks of the Persian army back in confusion upon the main body, and completely restrained and rendered ineffectual its operations. Disorder, once begun, was propagated like an electrical shock through the whole mass, and the decisive victory was purchased [with a loss not exceeding 1200 Macedonians. The Persian loss was estimated at 300,000].—TYTLER'S HIST., Book 2, ch. 4.

**467. BATTLE, A Famous. Marathon.** The Spartans delayed to march, from an absurd superstition of beginning no enterprise till after the full moon. The Athenians, therefore, may be said to have stood alone to repel this torrent. The amount of their whole army was only 10,000 men; the army of the Persians [under Darius] consisted of 100,000 foot and 10,000 horse—a vast inequality. Miltiades drew up his little army at the foot of a hill, which covered both the flanks, and frustrated all attempts to surround him. They knew the alternative was victory or death, and that all depended on a vigorous effort to be made in one moment; for a lengthened conflict was sure destruction. The Greeks, therefore, laying aside all missile weapons, trusted everything to the sword. At the word of command, instead of the usual discharge of javelins, they rushed at once upon the enemy with the most desperate impetuosity. The disorder of the Persians, from this furious and unexpected assault, was instantly perceived by Miltiades, and improved to their destruction by a charge made by both the wings of the Athenian army, in which with great judgment he had placed the best of his troops. The army of the Persians was broken in a moment; their immense numbers increased their confusion, and the whole were put to flight. A great carnage ensued. Six thousand three hundred were left dead on the field of Marathon. The Athenians, in this day of glory, lost only 190 men. The Spartans came the day after the battle to witness the triumph of their rival State.—TYTLER'S HIST., Book 2, ch. 1.

**468. — — — Mantinea.** The Spartan troops had been suddenly called off from Mantinea to defend their city. Epaminondas now attempted, by a rapid march, to surprise and seize Mantinea; but in the mean time its garrison had been re-enforced by an Athenian army, which met the Thebans in front, on their approach to the town, while the Spartans, aware of their design, were following close upon their rear. An engagement now ensued, one of the most celebrated in the Grecian history. The army of the Thebans amounted to 30,000 foot and 3000 horse; that of the Lacedæmonians and their allies to 20,000 foot and 2000 horse. The battle was fought with the most desperate courage on both sides. [The Thebans were victorious,

but were undone by the death of Epaminondas, whom ancient historians ranked] . . . among the greatest heroes and most illustrious characters of antiquity.—TYTLER'S HIST., Book 2, ch. 3.

**469. BATTLE, A great. Austerlitz.** [On December 2d, 1805, between nearly 100,000 French under Bonaparte and quite as many Austrians and Russians under their emperors. It has been considered Bonaparte's most glorious victory. He took 40,000 prisoners, and the allies left from 12,000 to 15,000 on the field.]—KNIGHT'S ENG., vol. 7, ch. 25, p. 450.

**470. — — — Battle of Cressy.** [Edward III., King of England, claimed the vacant throne of France by inheritance in right of his mother, the sister of Charles the Fair.] Edward, landing in France with the chief of the nobility of England, and his son, called, from the color of his armor, the *Black Prince*, then a youth of fifteen years of age, ran a career of the most glorious exploits. The opulent city of Caen in Normandy was taken and plundered, and the English were extending their depredations almost to the gates of Paris, when Philip appeared in their front with an army of 100,000 men . . . the English archers began the engagement, which throwing that wing of the French to whom they were opposed into the utmost confusion, the Prince of Wales, taking advantage of their dismay, attacked them with irresistible impetuosity. The king, who commanded a body of reserve, was determined to allow his intrepid son the honor of the day; he kept aloof from the fight, which was maintained on both sides with the most desperate courage. [The French were defeated.] Thirty thousand were left dead on the spot. Among these were John, King of Bohemia; Ralph, Duke of Lorraine, and a great part of the nobility of France.—TYTLER'S HIST., Book 6, ch. 12.

**471. — — — Agincourt.** On pretence of recovering the ancient patrimony of the crown of England, Henry [IV.] made a descent on Normandy with an army of 50,000 men. He took the tower of Harfleur, and carried devastation into the country. A contagious distemper arrested his progress and destroyed three fourths of his army, and in this deplorable condition, with about 9000 effective troops, he was met by the Constable D'Albret, at the head of 60,000 men. In this situation a retreat was attempted by the English, but they were harassed by the enemy, and compelled to come to an engagement on the plain of Agincourt. On that day the English arms obtained a signal triumph. The French were so confident of success, that they made a proposal to the English about surrendering, and began to treat for the ransom of their prisoners. Henry observed in their immense army the remissness and relaxation which commonly attend a great superiority of numbers. He led on his little band to meet them in order of battle. The French stood for a considerable space of time, and beheld this feeble foe with indignation and contempt. "Come on, my friends," said Henry; "since they scorn to attack us, it is ours to show them the example. Come on, and the blessed Trinity be our protection." . . . The French were broken, dispersed, and entirely cut to pieces. The number of the slain amounted to 10,000, and 14,000 were taken prisoners. The loss

of the English in the victory of Agincourt is said not to have exceeded 40 men—a fact bordering upon the incredible.—*TYTLER'S HIST.*, Book 6, ch. 13.

**472.** ———. *Blenheim*. A.D. 1704. Fifty-six thousand Allies under the Duke of Marlborough and Prince Eugene, and 60,000 French and Bavarians under Marshal Tallard, aided by his fellow-general Marsin. The Allies won the battle, taking 12,000 prisoners. They lost 11,000 killed and wounded. Total loss of French and Bavarians, in killed, wounded, prisoners, and deserters, 40,000.—*KNIGHT'S ENG.*, vol. 5, ch. 18, p. 285.

**473.** ———. *Jena*. [On the 14th of October, 1806, 250,000 men were engaged, with 700 pieces of cannon. Bonaparte defeated the Prussians, 20,000 being killed or wounded and above 30,000 taken prisoners. Their king, Frederick William III., fled from the field.]—*KNIGHT'S ENG.*, vol. 7, ch. 27.

**474.** ———. *Leuthen*. [Frederick II. of Prussia, with 30,000 men, attacked 80,000 Austrians.] The Austrians fought bravely, but the genius of the Prussian leader gave him a mighty victory, which Napoleon said was of itself sufficient to place Frederick in the rank of the greatest generals. [Fought at Leuthen, 1757.]—*KNIGHT'S ENG.*, vol. 6, ch. 15, p. 281.

**475.** ———. *Navarino*. [The British, French, and Russian fleets met the Turkish and Egyptian fleets in the port of Navarino, and after four hours' battle one half of the 120 men-of-war and transports were sunk, burnt, or driven on shore.]—*KNIGHT'S ENG.*, vol. 8, ch. 12, p. 227.

**476.** ———. *The Nile*. [Battle of the Nile, fought on August 1, 1798. The number of the ships in the two fleets was nearly equal. The French lost the battle; nine sail of the line were taken and two burned. Only two French line-of-battle ships and two frigates escaped.]—*KNIGHT'S ENG.*, vol. 7, ch. 20, p. 357.

**477.** ———. *Rosbach*. [Frederick II. of Prussia, with 22,000 men, at Rosbach met 40,000 French and 20,000 Germans.] Never was victory more complete. The French and the Imperial troops vied with each other in the swiftness of their flight. They left 7000 prisoners, guns, colors, baggage—all that could manifest the extent of their humiliation.—*KNIGHT'S ENG.*, vol. 6, ch. 15, p. 230.

**478.** ———. *Trafalgar*. [Under Admiral Lord Nelson was a British fleet of twenty-seven ships-of-the-line and four frigates. The French and Spaniards had opposed to him thirty-three ships-of-the-line and seven frigates, twenty of which struck their colors. Nelson was killed in the battle.]—*KNIGHT'S ENG.*, vol. 7, ch. 25.

**479.** ———. *At Ulm*. On the 20th of October [1805] 30,000 [Austrians], with 60 pieces of cannon, marched out of the fortress and laid down their arms [to Bonaparte].—*KNIGHT'S ENG.*, vol. 7, ch. 25.

**480.** ———. *Vittoria*. [Fought by 20,000 Spanish and 70,000 British and Portuguese under the Duke of Wellington against the French. Wellington described the result in his despatches.] I have taken from them 151 pieces of cannon, 415 wagons of ammunition, all their

baggage, provisions, cattle, treasure, etc., and a considerable number of prisoners.—*KNIGHT'S ENG.*, vol. 7, ch. 31, p. 562.

**481.** ———. *Wagram*. [Between 300,000 and 400,000 troops engaged on the 6th of July, 1809. Twenty-four thousand Austrians and 18,000 French are said to have been killed and wounded.]—*KNIGHT'S ENG.*, vol. 7, ch. 29, p. 516.

**482.** ———. *Waterloo*. [Fought June 18, 1815; about 150,000 men, nearly equally divided, were in the two armies. Wellington commanded the Allies and gave Napoleon his final defeat. The Allies lost 24,679. The French lost 18,500 killed or wounded, and 7800 prisoners.]—*KNIGHT'S ENG.*, vol. 8, ch. 2, p. 37.

**483. BATTLE, Ineffective.** *Island No. 10*. The bombardment . . . commenced on the 15th of March [1862] . . . General Beauregard telegraphed to the War Department at Richmond . . . on the 1st of April . . . that the bombardment had continued for fifteen days, in which time the enemy had thrown 3000 shells, expending about 100,000 pounds of powder, with the result on our side of one man killed and none seriously wounded . . . that our batteries were intact.—*POLLARD'S FIRST YEAR OF THE WAR*, ch. 12, p. 291.

**484. BATTLE, Preparation for.** *Battle of Hastings*. The 13th of October was occupied in these negotiations, and at night the duke [William] announced to his men the next day would be the day of battle. That night is said to have been passed by the two armies in very different manners. The Saxon soldiers spent it in joviality, singing their national songs and draining huge horns of ale and wine around their campfires. The Normans, when they had looked to their arms and horses, confessed themselves to the priests, with whom their camp was thronged, and received the sacrament by thousands at a time. On Saturday, the 14th of October, was fought the great battle. [The English were defeated.]—*DECISIVE BATTLES*, § 306.

**485. BATTLE, Religion in.** *Siege of Damascus*. At the principal gate, in the sight of both armies, a lofty crucifix was erected; the bishop, with his clergy, accompanied the march, and laid the volume of the New Testament before the image of Jesus; and the contending parties were scandalized or edified by a prayer that the Son of God would defend His servants and vindicate His truth. The battle raged with incessant fury. [The city was taken.]—*GIBBON'S ROME*, ch. 51.

**486. BATTLE, Terrific.** *Mobile Bay*. In the beginning of August, 1864, Admiral Farragut bore down with a powerful squadron upon the defences of Mobile. The entrance to the harbor of this city was commanded on the left by Fort Gaines and on the right by Fort Morgan. The harbor was defended by a Confederate fleet and the monster iron-clad ram Tennessee. On the 5th of August Farragut prepared for battle, and ran past the forts into the harbor. In order to direct the movements of his vessels, the brave old admiral mounted to the maintop of his flagship, the Hartford, lashed himself to the rigging, and from that high perch gave his commands during the battle. One of the Union ships



struck a torpedo and went to the bottom. The rest attacked and dispersed the Confederate squadron; but just as the bay seemed won, the terrible Tennessee came down at full speed to strike and sink the Hartford. The latter avoided the blow; and then followed one of the fiercest attacks of the war. The iron-clads closed around their black antagonist, and battered her with their beaks and fifteen-inch bolts of iron until she surrendered. Two days afterward Fort Gaines was taken, and on the 23d of the month Fort Morgan was obliged to capitulate.—RIDPATH'S U. S., ch. 66.

**487. BATTLE, A useless.** *New Orleans.* [The battle of New Orleans was fought after the treaty of peace had been signed at Ghent, the news of which arrived soon after.]—KNIGHT'S ENGLAND, vol. 8, ch. 1.

**488. BATTLEFIELD, Fruitful.** "*Blood-fattened.*" [The battlefield where Marius destroyed the Teutones was enriched with the blood of the barbarians.] The Massilians walled in their vineyards with the bones they found in the field; and . . . the rain which fell the winter following, soaking in the moisture of the putrefied bodies, the ground was so enriched by it, that it produced the next season a prodigious crop. Thus the opinion of Archilochus is confirmed, that *fields are fattened with blood.*—PLUTARCH'S MARIUS.

**489. BATTLES, Decisive.** *Fifteen.* [Marathon, Syracuse, Arbela, Metaurus, victory of Arminius over the Roman legions under Varus, Chalons, Tours, Hastings, Orleans, defeat of the Spanish Armada, Blenheim, Pultowa, Saratoga, Valmy, Waterloo.]—SEE CREASY'S FIFTEEN DEC. BATTLES.

**490. BEARD, A significant.** *Walter Scott.* About the middle of the sixteenth century lived Sir Walter's great-grandfather, Walter Scott, generally known in Teviotdale by the surname of Beardie, because he would never cut his beard after the banishment of the Stuarts, and who took arms in their cause and lost by his intrigues on their behalf almost all that he had, besides running the greatest risk of being hanged as a traitor.—HUTTON'S LIFE OF SCOTT, ch. 1.

**491. BEARDS, Characteristic.** *Lombards.* Instead of asserting the rights of a sovereign for the protection of his subjects, the emperor invited a strange people to invade and possess the Roman provinces between the Danube and the Alps; and the ambition of the Gepidæ was checked by the rising power and fame of the Lombards. This corrupt appellation had been diffused in the thirteenth century by the merchants and bankers, the Italian posterity of these savage warriors; but the original name of *Lombards* is expressive only of the peculiar length and fashion of their beards.—GIBBON'S ROME, ch. 42.

**492. BEAUTY, Common.** *Jeanne.* The county of Flanders was . . . annexed to the crown of France. A few months later Philip [IV.] and his consort, attended by a brilliant court, made a sumptuous progress through the chief cities of the conquered province. The Flemings . . . welcomed their new sovereign with lively demonstrations of joy. . . . An entertainment given at Bruges was especially distinguished by the radiant beauty and rich attire of the female nobil-

ity: "I thought I was the only queen here," exclaimed the envious Jeanne of Navarre; "but I find myself surrounded on all sides by queens."—STUDENTS' FRANCE, ch. 9, § 14, p. 161.

**493. BEAUTY, Personal.** *Mahomet.* According to the tradition of his companions, Mahomet was distinguished by the beauty of his person, an outward gift which is seldom despised, except by those to whom it has been refused. Before he spoke, the orator engaged on his side the affections of a public or private audience. They applauded his commanding presence, his majestic aspect, his piercing eye, his gracious smile, his flowing beard, his countenance that painted every sensation of the soul, and his gestures that enforced each expression of the tongue.—GIBBON'S ROME, ch. 50.

**494. BEAUTY, Promoted by.** *George Villiers.* [The first introduction of George Villiers to James I. was purely from the beauty of his person. The history of England to the end of this reign is in great part the personal history of George Villiers, the adventurer.] First the cup-bearer; in a few weeks knighted; without any other qualification he was at the same time made Gentleman of the Bedchamber and Knight of the Order of the Garter; and in a short time he was made a baron, a viscount, an earl, a marquis, and became Lord High-Admiral of England, Lord Warden of the Cinque ports, Master of the Horse, and entirely disposed of all the graces of the king, in conferring all the honors and all the offices of three kingdoms, without a rival.—KNIGHT'S ENG., vol. 3, ch. 23, p. 364.

**495. BEAUTY, Self-asserted.** *Sylla.* Lucullus tells us when Sylla was sent at the head of an army against the confederates, the earth opened on a sudden near Laverna; and . . . a vast quantity of fire and a flame. . . shot up to the heavens. The soothsayers being consulted upon it, made answer, "That a person of courage and superior beauty should take the reins of government into his hands and suppress the tumults with which Rome was then agitated." Sylla says he was the man; for his locks of gold were sufficient proof of his beauty, and that he needed not hesitate after so many great actions to avow himself a man of courage.—PLUTARCH'S SYLLA.

**496. BEER, Antiquity of.** *Germans.* Strong beer, a liquor extracted with very little art from wheat or barley, and *corrupted* (as it is strongly expressed by Tacitus) into a certain semblance of wine, was sufficient for the gross purposes of German debauchery. But those who had tasted the rich wines of Italy, and afterward of Gaul, sighed for that more delicious species of intoxication.—GIBBON'S ROME, ch. 9.

**497. BEGGAR, An honorable.** *Martin Luther.* His relatives, one of whom was sexton of the church of St. Nicholas, were probably not in the position to assist him for any great length of time. He was therefore obliged, as a charity scholar, to appeal to the common sympathy of all men, as he had already done in Magdeburg. In later years he himself says: "Do not despise the boys that go from house to house asking bread for the sake of God and singing the 'bread-chorus.' I also was one of those 'bread-colts,' and begged bread at the doors, especially in Eisenach, that dear city."—REIN'S LUTHER, ch. 2.

**498. BEGGAR, A literary.** *Reign of Charles II.* The recompense which the wits of that age could obtain from the public was so small, that they were under the necessity of eking out their incomes by levying contributions on the great. Every rich and good-natured lord was pestered by authors with a mendicancy so importunate, and a flattery so abject, as may in our time seem incredible. The patron to whom a work was inscribed was expected to reward the writer with a purse of gold. The fee paid for the dedication of a book was often much larger than the sum which any bookseller would give for the copy-right. Books were therefore often printed merely that they might be dedicated. This traffic in praise completed the degradation of the literary character. Adulation pushed to the verge, sometimes of nonsense, and sometimes of impiety, was not thought to disgrace a poet. Independence, veracity, self-respect, were things not expected by the world from him. In truth, he was in morals something between a pander and a beggar.—MACAULAY'S ENG., ch. 3.

**499. BEGGARS, Malicious.** *England.* [In 1545 the wandering beggars cut off the ears of people, burnt frames of timber prepared for the erection of a building, cut the heads of ponds and conduits; burnt carts laden with charcoal; set fire to heaps of felled wood; barked apple and pear trees, and cut out the tongues of cattle.] —KNIGHT'S ENG., vol. 2, ch. 28, p. 471.

**500. BEGGARS, Professional.** *Monks.* In the first century of their institution, the infidel Zosimus has maliciously observed, that, for the benefit of the poor, the Christian monks had reduced a great part of mankind to a state of beggary.—GIBBON'S *ROME*, ch. 37.

**501. BEGGARS punished.** *Whipped.* [Those who solicited alms without license were to be whipped and set in the stocks.] But if any person being whole in body and able to labor was found begging, every such idle person was to be whipped at the end of a cart, and enjoined to return to the place where he was born, or where he last dwelt for three years, and there put himself to labor as a true man oweth to do. He was to beg his way home; but if he wandered from the prescribed way, or exceeded the prescribed times in his perilous journey, he was in every place to be taken and whipped.—KNIGHT'S ENG., vol. 2, ch. 21, p. 342.

**502. ———.** *Slavery.* [From 1384 to 1531] vagabonds were put in the stocks. Then the whip was added to the stocks. In 1536 the whip was a mild punishment, to which mutilation and death were supplemented. But even the cart's tail, the butcher's knife, and the hangman's noose inspired no adequate dread. . . . In 1545 . . . it is provided that every man or woman, not being prevented from work by old age, lameness, or disease, who shall be found loitering or wandering, and not seeking work during three days, or who shall leave work when engaged, may be lawfully apprehended and be brought before two justices of the peace; who, upon confession, or the proof of two witnesses, shall immediately cause the said loiterer to be marked with a hot iron in the breast, the mark of V, and adjudge the said person, living so idly, to be his slave. The presentor, as he is called, is to have and hold the slave for two years; and, only

giving him bread and water and refuse food, to "cause the said slave to work, by beating, chaining, or otherwise." [If he runs away, after conviction, he shall be branded on the forehead or ball of the cheek with a hot iron, making an S; he is then to be a slave for life. If he runs away the second time, he is to suffer death as a felon. Infant beggars may be bound to the service of any person who will take them—the males till they are twenty-four and the females till they are twenty years old.]—KNIGHT'S ENG., vol. 2, ch. 28, p. 470.

**503. BEGGARS, Scheme for.** *Count Rumford.* Bavaria was then infested with beggars, vagabonds, and thieves, native and foreign. These mendicant tramps were in the main stout, healthy, and able-bodied fellows, who found a life of thievish indolence pleasanter than a life of honest work. "These detestable vermin had recourse to the most diabolical arts and the most horrid crimes in the prosecution of their infamous trade." They robbed, they stole, maimed and exposed little children, so as to extract money from the tender-hearted. All this must be put an end to. Four regiments of cavalry were so cantoned that every village had its patrol. This disposition of the cavalry was antecedent to seizing, as a beginning, all the beggars in the capital. [At Munich he established a pauper workhouse, well ordered, clean, and gave instruction and encouragement. It paid expenses, and relieved the government and helped the poor.]—TYNDALL'S *COUNT RUMFORD*.

**504. BEGINNING, Discouragement at the.** *Pilgrims.* On Monday, the 11th of December—old style 1620—the Pilgrim Fathers landed at the Rock of Plymouth. It was now the dead of winter. There was an incessant storm of sleet and snow, and the houseless immigrants, already enfeebled by their sufferings, fell a-dying of hunger, cold, and exposure. After a few days spent in explorations about the coast, a site was selected near the first landing, some trees were felled, the snowdrifts were cleared away, and on the 9th of January the heroic toilers began to build New Plymouth. Every man took on himself the work of making his own house; but the ravages of disease grew daily worse, strong arms fell powerless, lung fevers and consumptions wasted every family. At one time only seven men were able to work on the sheds which were building for shelter from the storms; and if an early spring had not brought relief, the colony must have perished to a man.—RIDPATH'S *U. S.*, ch. 7.

**505. BEGINNING, A pious.** *Reformation.* The theses of Dr. Martin Luther were read all over Germany. Numerous strangers who attended the anniversary festival of consecration at Wittenberg, in order that they might adore the many relics and other sacred treasures of the church, carried the news with them to their homes. Up to this time no one had been willing to bell the cat! Great as was the discontent at the shameless proceedings of the traders in indulgences, equally great was the fear of opposing the Pope and the Church. But Luther said: "Whoever will begin anything good, let him see to it that he begin and venture it in reliance upon the favor of God, and never upon human comfort or assistance; let him not fear any man—no, not



the whole world?" Everywhere Luther's theses found prepared ground. Everywhere they were spoken of, and with anxious concern was he regarded who had ventured upon so bold a step! Thus the name of the fearless Augustinian monk passed rapidly from nation to nation, and many an inquiry was heard about the antecedents and the experiences of the man who had presumed to take issue with the Pope and his adherents. —REIN'S LUTHER, ch. 1.

**506. BEGINNING, A small.** *American Revolution.* A Stamp Act to raise £60,000 produced a war that cost £100,000,000. . . . "What mighty contests rise from trivial things!" —KNIGHT'S ENG., vol. 6, ch. 16, p. 271.

**507.** ——. *Romans.* [A revolution from a blow.] Amid the ruins of Italy the famous Marozia invited one of the usurpers to assume the character of her third husband; and Hugh, King of Burgundy, was introduced by her faction into the mole of Hadrian or castle of St. Angelo, which commands the principal bridge and entrance of Rome. Her son by the first marriage, Alberic, was compelled to attend at the nuptial banquet; but his reluctant and ungrateful service was chastised with a blow by his new father. The blow was productive of a revolution. "Romans," exclaimed the youth, "once you were the masters of the world, and these Burgundians the most abject of your slaves. They now reign, these voracious and brutal savages, and my injury is the commencement of your servitude." The alarum bell rang to arms in every quarter of the city; the Burgundians retreated with haste and shame; Marozia was imprisoned by her victorious son, and his brother, Pope John XI., was reduced to the exercise of his spiritual functions. —GIBBON'S ROME, ch. 49.

**508.** ——. *War.* [The Duke of Guise left] his chateau of Joinville with a retinue of two hundred well-armed gentlemen; the duke halted, on the 1st of March, 1562, at the little town of Vassy in Champagne, where, the day being Sunday, the Protestants were assembled for divine service. The duke's attendants, by his orders, interrupted and tried to stop the heretical worship; the sectaries resisted, and a fierce brawl ensued. The duke, followed by his officers, hurried to the spot, and was assailed by a shower of stones, one of which struck him on the cheek. His enraged soldiers now fired upon the unarmed multitude; the carnage was fearful; 60 persons were slain outright, and upward of 200 more grievously wounded. Such was the "massacre of Vassy," which, whether premeditated or accidental, was the first act of the civil and religious wars of France. —STUDENTS' FRANCE, ch. 16, § 5, p. 334.

**509. BELLS, Impressive.** *Napoleon I.* One day when this matter [of religion] was under earnest discussion in the council of State, Napoleon said: "Last evening I was walking alone in the woods, amid the solitude of nature. The tones of a distant church bell fell upon my ear. Involuntarily I felt deep emotions—so powerful is the influence of early habits and associations. I said to myself, If I feel thus, what must be the influence of such impressions upon the popular mind? Let your philosophers answer that if they can. It is absolutely indispensable to have a religion for the people." . . . Says Bourri-

enne, "I have been twenty times witness to the singular effect which the sound of a bell had on Napoleon." —ABBOTT'S NAPOLEON B., vol. 1, ch. 23.

**510. BELLS substituted.** *Human Voice.* [Mahomet established] the usage which subsists still, of calling the faithful to prayer by a signal which unites the people, at the same hours, in the same aspiration. It was first proposed him to employ the trumpet which used to call the Jews to the temple; then the creaker that convoked the Christians before the invention of bells. He preferred, after long hesitations, the human voice, that living signal, that appeal from soul to soul, which gives to sounds the accent of intelligence and piety. He instituted the muezzin, who are servitors of the mosque, selected for the amplitude and sonority of their voice, to mount the summit of the minarets and chant from on high upon city and upon country the hour of prayer. —LAMARTINE'S TURKEY, p. 104.

**511. BENEFCTOR, Praise of.** *Abraham Lincoln.* Their masters fled upon the approach of our soldiers, and this gave the slaves a conception of a power greater than their masters exercised. This power they called "Massa Linkum." Colonel McKaye said . . . on a certain day, when there was quite a large gathering of the people [in their praise house], considerable confusion was created by different persons attempting to tell who and what "Massa Linkum" was. . . . "Brederin," said he [their white-haired leader], "you don't know nosen' what you're talkin' 'bout. Now, you just listen to me. Massa Linkum, he eberywhar. He know eberyting." Then solemnly looking up, he added: "*He walk de earf like de Lord!*" . . . Mr. Lincoln was very much affected by this account. He did not smile, as another might have done, but got up from his chair and walked in silence two or three times across the floor. As he resumed his seat, he said, very impressively: "It is a momentous thing to be the instrument, under Providence, of the liberation of a race." —RAYMOND'S LINCOLN, p. 734.

**512. BENEFACTORS opposed.** *James Hargreaves.* [The inventor of the cotton carding machine.] A man was about to be executed at Cork for stealing. On the appointed day the weavers, who were short of work, and attributed the hard times to cotton, gathered about the gallows, and dressed both the criminal and the executioner in cotton cloth, to mark their contempt and abhorrence of it, and to make the wearing of it disgraceful. The criminal, sympathizing with the object, delivered the following address just before being turned off: "Give ear, O good people, to the words of a dying sinner. I confess I have been guilty of what necessity compelled me to commit; which starving condition I was in, I am well assured, was occasioned by the scarcity of money, that has proceeded from the great discouragement of our woollen manufactures. Therefore, good Christians, consider that, if you go on to suppress your own goods by wearing such cottons as I am now clothed in, you will bring your country into misery which will consequently swarm with such unhappy malefactors as your present object is, and the blood of every miserable felon that will hang after this warning will lay at your

door." [Legislation followed unfriendly to cotton-weaving.]—CYCLOPEDIA OF BIOG., p. 704.

**513. BENEVOLENCE, Access by.** *John Howard.* After attempting in vain to gain access to other prisons in Paris, he was so fortunate as to discover an ancient royal decree, which directed jailers to admit to prisons under their charge all persons desirous of giving alms to prisoners, and to permit them to give their alms into the prisoners' own hands. Armed with this decree, he obtained access to all the prisons of Paris, except the impenetrable Bastille.—CYCLOPEDIA OF BIOGRAPHY, p. 48.

**514. BENEVOLENCE, Beauty of.** *Abraham Lincoln.* Hon. Thaddeus Stevens called with an elderly lady in great trouble, whose son had been in the army, but for some offence had been court-martialed and sentenced either to death or imprisonment. . . . After a full hearing, the President . . . proceeded to execute the paper [granting pardon]. The gratitude of the mother was too deep for expression, save by her tears, and not a word was said between her and Mr. Stevens until they were half way down the stairs . . . when she suddenly broke forth in an excited manner with the words, "I knew it was a copper-head lie!" "What do you refer to, madam?" asked Mr. Stevens. "Why, they told me he was an ugly-looking man," she replied, with vehemence. "He is the handsomest man I ever saw in my life!"—RAYMOND'S LINCOLN, p. 738.

**515. BENEVOLENCE, Blessing on.** *Oswald.* [The Northumbrian king.] For after-times the memory of Oswald's greatness was lost in the memory of his piety. "By reason of his constant habit of praying or giving thanks to the Lord, he was wont wherever he sat to hold his hands upturned on his knees." As he feasted with Bishop Aidan by his side, the thegn or noble of his war-band, whom he had sent to give alms to the poor at his gate, told him of a multitude that still waited fasting without. The king at once bade the untasted meat before him to be carried to the poor, and his silver dish be parted piecemeal among them. Aidan seized the royal hand and blessed it. "May this hand," he cried, "never grow old."—HIST. OF ENG. PEOPLE, § 50.

**516. BENEVOLENCE a Business.** *John Howard.* From 1773 to 1776 Howard's chief employment was to pursue his investigations into the conditions of the prisons of Great Britain. In the course of those three years he personally and most thoroughly inspected every prison in the three kingdoms that offered any peculiarity. He travelled ten thousand miles at his own expense, and delivered from prison a large number of poor debtors by paying their debts. Wherever he went he brought some alleviation to the lot of the prisoners by gifts of money, bread, meat, or tea, and by remonstrating with jailers, surgeons, chaplains, and magistrates. Several prisons underwent a complete renovation and reformation solely in consequence of his conversations with county magistrates and circuit judges.—CYCLOPEDIA OF BIOG., p. 45.

**517. BENEVOLENCE, Christian.** *Reign of James II.* [The Duke of Monmouth was defeated and his adherents imprisoned.] The jails of Somersetshire and Dorsetshire were filled with

thousands of captives. The chief friend and protector of these unhappy men in their extremity was one who abhorred their religious and political opinions, one whose order they hated, and to whom they had done unprovoked wrong, Bishop Ken. That good prelate used all his influence to soften the jailers, and retrenched from his own episcopal state that he might be able to make some addition to the coarse and scanty fare of those who had defaced his beloved cathedral. His conduct on this occasion was of a piece with his whole life. His intellect was indeed darkened by many superstitions and prejudices; but his moral character, when impartially reviewed, sustains a comparison with any in ecclesiastical history, and seems to approach as near as human infirmity permits to the ideal perfection of Christian virtue.—MACAULAY'S ENG., ch. 5.

**518. BENEVOLENCE, Conscientious.** *John Wesley.* It is estimated that he gave away in the course of his life more than \$150,000. [Principally the income from his literary works. When the Commissioners of Excise wrote him,] "We cannot doubt that you have plate, for which you have hitherto neglected to make an entry," his laconic reply was, "I have two silver teaspoons at London, and two at Bristol; this is all the plate which I have at present, and I shall not buy any more while so many around me want bread."—STEVENS' METHODISM, vol. 1, p. 267.

**519. — — —.** *Mary Fletcher.* [The widow of Rev. John Fletcher was as economical as she was benevolent. Her expenses never amounted to £5 a year. During the last year of her life a friend who made up her accounts reports,] that her whole expenditure, on her own apparel, amounted to 19s. 6d. Her "poor account" for the same year amounted to nearly £182.—STEVENS' METHODISM, vol. 3, p. 228.

**520. — — —.** *Lady Huntingdon.* Lady Huntingdon . . . gave away, for religious purposes, more than \$500,000. She sold all her jewels, and by the proceeds erected chapels for the poor. She relinquished her aristocratic equipage, her expensive residences and liveried servants, that her means of usefulness might be more ample. She purchased theatres, halls, and dilapidated chapels in London, Bristol, and Dublin, and fitted them up for public worship. New chapels were erected by her aid in many places in England, Wales, and Ireland.—STEVENS' METHODISM, vol. 1, p. 168.

**521. BENEVOLENCE, Disinterested.** *Samuel Johnson.* A literary lady, of large fortune, was mentioned as one who did good to many, but by no means "by stealth;" and instead of "blushing to find it fame," acted evidently from vanity. JOHNSON: "I have seen no beings who do as much good from benevolence as she does from whatever motive. If there are such under the earth, or in the clouds, I wish they would come up, or come down. . . . No, sir; to act from pure benevolence is not possible for finite beings. Human benevolence is mingled with vanity, interest, or some other motive."—BOSWELL'S JOHNSON, p. 301.

**522. BENEVOLENCE displayed.** *Carthaginians.* The Bishop of Carthage, from a society less opulent than that of Rome, collected 100,000 sesterces (above £850 sterling) on a sudden call



of charity to redeem the brethren of Numidia, who had been carried away captives by the barbarians of the desert. About a hundred years before the reign of Decius, the Roman church had received, in a single donation, the sum of 200,000 sesterces from a stranger of Pontus, who proposed to fix his residence in the capital. —GIBBON'S *ROME*, ch. 15.

**523. BENEVOLENCE, Enforced.** *By Fine.* [James I. sought financial relief by a "Benevolence," as it was called—the solicitation of gifts.] Mr. Oliver St. John declined to contribute, and wrote a letter setting forth his reasons for refusal. He was brought into the Star-Chamber, and fined in the sum of £5000. —KNIGHT'S *ENG.*, vol. 3, ch. 23, p. 363.

**524. BENEVOLENCE, Example of.** *Mahomet.* He laid up no treasure; he distributed the whole produce of the tithe, which he established upon general property and the spoils of war, between his soldiers and the poor. He had made, for his own part, a vow of poverty. He gave all that he received to the hands and hearts of the poor, to keep for him, as depositaries, charged to give all back in heaven. The appurtenances of his house, the porticos adjacent to the mosque, the courts of the edifice, were one vast hospital, where the poor, the widows, the orphans, the infirm, could be seen waiting for nourishment or medicine. They were called the "guests of the bench," because they passed their life seated or lying on the benches of the prophet's house. Every night the prophet visited them, comforted them, clad them, fed them with his barley bread and dates. He brought daily a certain number of them into the house, to take their repast with him. He distributed the others, as guests of God, among the wealthiest of his disciples. —LAMARTINE'S *TURKEY*, p. 152.

**525. BENEVOLENCE, Excessive.** *Sewing Girl.* George Müller then prayed for a house; for suitable helpers to instruct and take care of the children, and that £1000 sterling might be given him. On the very next day, December 6, 1835, the first donation was received—namely, 1s.—from a poor missionary then visiting at his house. . . . A few days afterward a poor young woman, who earned about 4s. weekly by her needlework, contributed £100, but her donation was courteously declined. When sent for and spoken to on the subject, she stated that this money was part of a little property recently left her by her grandfather, who had died; and that, feeling deeply interested in the contemplated Orphan Work, it was her desire to give this £100 toward the Orphan Fund; but Mr. Müller still refused to accept the contribution. "You are weak and sickly," said he, "and may need this money for yourself. I fear you have acted hastily, and may regret the step hereafter." Her reply, however, was, "I have well weighed the matter; the Lord Jesus freely shed His precious blood for me, a poor, lost sinner, and shall I not in return show my love and gratitude to Him by giving Him this little sum? Rather than this Orphan Work should not come to pass, I would give every penny I possess toward it." After reasoning further with her on the subject, and finding she was thoroughly decided, he at length reluctantly accepted the £100. —LIFE OF GEORGE MÜLLER, p. 27.

**526. BENEVOLENCE by Faith.** *George Müller.* [In his Orphan Work.] He began with one day-school, but on May 26, 1882, we had seventy-two, of which thirteen were in Spain, attended by nearly one thousand Catholic children; one was in Italy, five were in the East Indies, six in Demerara and Essequibo, and the others were scattered throughout England and Wales. He began with one Sunday-school; on May 26, 1882, there were thirty-eight connected with the institution. One adult school only was founded at its commencement, but on May 26, 1882, there were six. There were then also in all the various schools nine thousand six hundred and seventy-one pupils, and from the formation of the institution up to that time, eighty-eight thousand one hundred and nineteen children or grown-up persons have been taught in these one hundred and sixteen schools. All of them were established simply through the instrumentality of prayer and faith; and though the annual expenditure connected with them has for many years been £9500, no one has ever been asked to contribute toward their support, and every shilling continues to be obtained in the same manner. —LIFE OF GEORGE MÜLLER, p. 24.

**527. BENEVOLENCE, Forced.** *Altars of the Churches.* [When the Duke of Guise captured Calais from the English, he made a proclamation, charging the inhabitants, in the name of the French king, that] all and every person that were inhabitants of the town of Calais, having about them any money, plate, or jewels to the value of one groat, to bring the same forthwith, to lay down upon the high altars of the churches, upon pain of death; bearing them in hand also that they should be searched. By reason of which proclamation there was made a great and sorrowful offertory. —KNIGHT'S *ENG.*, vol. 3, ch. 7, p. 104.

**528. BENEVOLENCE, Frustrated.** *James II.* The king was bitterly mortified by the large amount of the collection [for the persecuted Huguenots] which had been made in obedience to his own call. He knew, he said, what all this liberality meant. It was mere Whiggish spite to himself and his religion. He had already resolved that the money should be of no use to those whom the donors wished to benefit. . . . The refugees were zealous for the Calvinistic discipline and worship. James therefore gave orders that none should receive a crust of bread or a basket of coals who did not first take the sacrament according to the Anglican ritual. It is strange that this inhospitable act should have been devised by a prince who affected to consider the Test Act as an outrage on the rights of conscience; for however unreasonable it may be to establish a sacramental test for the purpose of ascertaining whether men are fit for civil or military office, it is surely much more unreasonable to establish a sacramental test for the purpose of ascertaining whether in extreme distress they are fit objects of charity. —MACAULAY'S *ENG.*, ch. 6.

**529. BENEVOLENCE, Generous.** *Cimon.* [An Athenian general and statesman.] Cimon . . . had acquired a great fortune, and what he had gained gloriously in the war from the enemy he laid out with as much reputation upon his fellow-citizens. He ordered the fences of his fields and gardens to

be thrown down, that strangers, as well as his own countrymen, might freely partake of his fruit. He had a supper provided at his house every day, in which the dishes were plain, but sufficient for a multitude of guests. Every poor citizen repaired to it at pleasure, and had his diet without care or trouble; by which means he was enabled to give proper attention to public affairs. Aristotle, indeed, says this supper was not provided for all the citizens in general, but only for those of his own tribe, which was that of Lacia. When he walked out he used to have a retinue of young men, well clothed; and if he happened to meet an aged citizen in a mean dress, he ordered some one of them to change clothes with him. This was great and noble. But beside this, the same attendants carried with them a quantity of money; and when they met in the market-place with any necessitous person of tolerable appearance, they took care to slip some pieces into his hand as privately as possible.—PLUTARCH.

**530. BENEVOLENCE, Genuine.** *Dr. Wilson.* The benevolent Dr. Wilson once discovered a clergyman at Bath who, he was informed, was sick, poor, and had a numerous family. In the evening he gave a friend £50, requesting him to deliver it in the most delicate manner, and as from an unknown person. The friend said, "I will wait upon him early in the morning." "You will oblige me, sir, by calling directly. Think of what importance a good night's rest may be to that poor man."

**531. — — —.** *Catherine Wilkinson.* In 1832, when the cholera first appeared in England, there was a poor woman named Catherine Wilkinson, who was so impressed with the necessity of cleanliness as a preventive to the disease, that she encouraged her neighbors to come to her comparatively better house, which comprised a kitchen, a parlor, three small bed-chambers, and a yard, for the purpose of washing and drying their clothes. The good that was manifest induced some benevolent persons to aid her in extending her operations. The large amount of washing done in one week in a cellar, under the superintendence of this excellent woman, represented the amount of disease and discomfort kept down by her energetic desire to do good without pecuniary reward. Such was the origin of public baths and wash-houses, which Catherine Wilkinson had the satisfaction of seeing matured in Liverpool in 1846, in a large establishment under the corporation, to the superintendence of which she and her husband were appointed.—KNIGHT'S ENG., vol. 8, ch. 22, p. 393.

**532. BENEVOLENCE, Incorporated for.** *Colony of Georgia.* [James Oglethorpe planned the colony as an asylum for the poor, for imprisoned debtors, and for persecuted Protestants.] A charter . . . placed it, for twenty-one years, under the guardianship of a corporation, "in trust for the poor." The common seal of the corporation, having on one side a group of silk-worms at their toils, with the motto, *Non sibi, sed aliis*—"Not for themselves, but for others"—expressed the disinterested purpose of the patrons.—BANCROFT'S U. S., vol. 3, ch. 24.

**533. BENEVOLENCE injurious.** *Constantinople.* [Constantine the Great encouraged emigration to Constantinople by his great liberality.] The frequent and regular distributions of wine

and oil, of corn or bread, of money or provisions, had almost exempted the poorest citizen of Rome from the necessity of labor. The magnificence of the first Cæsars was in some measure imitated by the founder of Constantinople; but his liberality, however it might excite the applause of the people, has incurred the censure of posterity. The annual tribute of corn imposed upon Egypt was applied to feed a lazy and insolent people.—GIBBON'S *ROME*, ch. 17.

**534. BENEVOLENCE insulted.** *Abraham Lincoln.* [A cashiered officer was permitted to visit Mr. Lincoln twice to argue a defence. By his own showing he proved the justice of his punishment. He took much precious time at each interview. He forced his way the third time before the President, and went over the same argument. Mr. Lincoln made no reply.] Turning very abruptly, he said: "Well, Mr. President, I see that you are fully determined not to do me justice." This was too aggravating for Mr. Lincoln. Manifesting, however, no more feeling than that indicated by a slight compression of the lips, he very quietly arose, . . . and then suddenly seizing the defunct officer by the coat-collar, he marched him forcibly to the door, saying, as he ejected him, . . . "Sir, I give you fair warning never to show yourself in this room again. I can bear censure, but not insult!"—RAYMOND'S *LINCOLN*, p. 743.

**535. BENEVOLENCE an Investment.** *Spinners.* [Samuel Crompton endeavored to conceal his secret after inventing the "mule," which afterward revolutionized the manufacture of cotton. But his superior yarn awakened suspicion. Manufacturers sought admission to his house; they climbed up to the windows to look in. So great was his embarrassment, that he was obliged to destroy the machine or give it to the public.] The manufacturers made a subscription "as a reward for his improvement in spinning." . . . The whole sum subscribed was £67, 6s. 6d. The list is curiously interesting, as containing among the half-guinea subscribers the names of many Bolton firms now of great wealth and eminence as mule-spinners, whose colossal fortunes may be said to have been based upon this singularly small investment.—KNIGHT'S ENG., vol. 7, ch. 3.

**536. BENEVOLENCE, Joy of.** *Abraham Lincoln.* One night Schuyler Colfax left all other business to ask him to respite the son of a constituent who was sentenced to be shot . . . for desertion. He heard the story, though he was wearied out with incessant calls, . . . and then replied: "Some of our generals complain that I impair discipline and subordination in the army by my pardons and respites; but it makes me rested after a hard day's work, if I can find some good excuse for saving a man's life, and I go to bed happy as I think how joyous the signing of my name will make him and his family and his friends." And with a happy smile beaming over that care-furrowed face, he signed the name that saved that life.—RAYMOND'S *LINCOLN*, p. 741.

**537. — — —.** *Michael Faraday.* When Faraday began to be famous in England as a chemist, he was frequently applied to by men of business to analyze substances and perform other operations in what is called com-



mercial chemistry. This kind of business increased to such an extent that an immense fortune was within his reach, and he found that he must choose between getting money and investigating science. Having no children, and being blessed with a wife who sympathized with his pursuits, it was not difficult for him to choose the nobler part. "This son of a blacksmith," says his friend Tyndall, "and apprenticed to a book-binder, had to decide between a fortune of £150,000 on the one side, and his undowered science on the other. He chose the latter, and died a poor man. But his was the glory of holding aloft among the nations the scientific name of England for a period of thirty years." And this glory he enjoyed; but far dearer to him was the *love* which his success in extending the area of knowledge brought him. "Tyndall," said he once, taking his friend by the hand—the hand that had just written a review of Faraday's works—"Tyndall, the sweetest reward of my work is the sympathy and good-will which it has caused to flow in upon me from all quarters of the world." Of all the sons of men, those who benefit mankind most and get from mankind least (that is, considering the services they render), are genuine men of science. The salary attached to this professorship of chemistry, made forever illustrious by Faraday's having held it, was £80 a year, the use of three rooms, with fuel and candles enough to warm and light them.—CYCLOPEDIA OF BIOG., p. 765.

**538. BENEVOLENCE, Large.** *For Huguenots.* [James II. had announced that a collection would be taken in every church in the kingdom for the persecuted Huguenots. It was designed for political ends.] It had been expected that, according to the practice usual on such occasions, the people would be exhorted to liberality from the pulpits. But James was determined not to tolerate declamations against his religion and his ally. The Archbishop of Canterbury was therefore commanded to inform the clergy that they must merely read the brief, and must not presume to preach on the sufferings of the French Protestants. Nevertheless, the contributions were so large, that, after all deductions, the sum of £40,000 was paid into the chamber at London. Perhaps none of the munificent subscriptions of our own age has borne so great a proportion to the means of the nation. [James frustrated its application. See No. 527.]—MACAULAY'S ENG., ch. 6.

**539. BENEVOLENCE, Ministerial.** *Thomas Coke.* [Rev. Thomas Coke, LL.D., the first Bishop of the Methodist Church, won the title of the "Foreign Minister of Methodism." He crossed the Atlantic eighteen times, defraying himself the expenses. He represented] in his own person, down to his death, the whole missionary operations of Methodism, as their official and sole director, lavishing upon them his affluent fortune, and giving more money to religion than any other Methodist, if not any other Protestant, of his times. Dying at last a veteran of nearly seventy years, a missionary himself, on his way to the East, he was buried beneath the waters of the Indian Ocean.—STEVENS' M. E. CH., vol. 2, p. 154.

**540. BENEVOLENCE misconstrued.** *Dr. Bateman.* When Oates, after his scourging, was car-

ried into Newgate insensible, and, as all thought, in the last agony, . . . he had been bled, and his wounds had been dressed by Bateman. This was an offence not to be forgiven. Bateman was arrested and indicted. The witnesses against him were men of infamous character—men, too, who were swearing away their own lives. None of them had yet got his pardon; and it was a popular saying, that they fished for prey, like tame cormorants, with ropes round their necks. The prisoner, stupefied by illness, was unable to articulate or to understand what passed. His son and daughter stood by him at the bar. They read as well as they could some notes which he had set down, and examined his witnesses. It was to little purpose. He was convicted, hanged, and quartered.—MACAULAY'S ENG., ch. 5.

**541. BENEVOLENCE, Power of.** *John Howard.* No man, perhaps, has ever had such power over criminals as John Howard. There was a terrible rebellion in one of the London prisons, when two hundred ruffians, driven mad by cruelty, were gathered in the prison-yard, threatening death to any man who should approach them. Howard insisted on going in among them, and did so, in spite of the advice of the jailers and the entreaties of his friends. His very appearance disarmed them, and they listened to his quiet and reasonable remonstrances in respectful silence. He listened patiently in his turn to a recital of their grievances, after which he pointed out the folly of their attempting to resist the authorities, advised them at once to submit, and promised to make their complaints known. They took his advice at length, and went peacefully to their cells.—CYCLOPEDIA OF BIOG., p. 57.

**542. BENEVOLENCE, Premature.** *Goldsmith's Father.* We were told that universal benevolence was what first cemented society; we were taught to consider all the wants of mankind as our own; to regard the *human face divine* with affection and esteem; he wound us up to be mere machines of pity, and rendered us incapable of withstanding the slightest impulse made either by real or fictitious distress. In a word, we were perfectly instructed in the art of giving away thousands before we were taught the necessary qualifications of getting a farthing.—IRVING'S GOLDSMITH, ch. 2.

**543. BENEVOLENCE, Pure.** *Goldsmith.* He was engaged to breakfast with a college inmate one day, but failed to make his appearance. His friend repaired to his room, knocked at the door, and was bidden to enter. To his surprise he found Goldsmith in his bed, immersed to his chin in feathers. A serio-comic story explained the circumstance. In the course of the preceding evening's stroll he had met with a woman with five children who implored his charity. Her husband was in the hospital; she was just from the country, a stranger, and destitute, without food or shelter for her helpless offspring. This was too much for the kind heart of Goldsmith. He was almost as poor as herself, it is true, and had no money in his pocket; but he brought her to the college gate, gave her the blankets from his bed to cover her little brood, and part of his clothes he gave for her to sell and purchase food; and, finding himself cold during the night, had cut open his bed and buried him-

self among the feathers.—IRVING'S GOLDSMITH, ch. 2.

**544. BENEVOLENCE, Religious.** *Mahomet.* The charity of the Mohammedans descends to the animal creation; and the Koran repeatedly inculcates, not as a merit, but as a strict and indispensable duty, the relief of the indigent and unfortunate. Mahomet, perhaps, is the only law-giver who has defined the precise measure of charity; the standard may vary with the degree and nature of property, as it consists either in money, in corn or cattle, in fruits or merchandise; but the Mussulman does not accomplish the law unless he bestows a *tenth* of his revenue; and if his conscience accuses him of fraud or extortion, the tenth, under the idea of restitution, is enlarged to a *fifth*. Benevolence is the foundation of justice, since we are forbid to injure those whom we are bound to assist.—GIBBON'S MAHOMET, p. 28.

**545. — — —.** *Bishop Acacius.* [Roman history mentions] the charity of a bishop, Acacius of Amida, whose name might have dignified the saintly calendar, shall not be lost in oblivion. Boldly declaring that vases of gold and silver are useless to a God who neither eats nor drinks, the generous prelate sold the plate of the church of Amida; employed the price in the redemption of seven thousand Persian captives; supplied their wants with affectionate liberality; and dismissed them to their native country, to inform their king of the true spirit of the religion which he persecuted.—GIBBON'S ROME, ch. 32.

**546. — — —.** *Lady Huntingdon.* One day at court the then Prince of Wales asked Lady Charlotte E——, "Where is my Lady Huntingdon, that she is so seldom here?" The lady of fashion replied, with a sneer, "I suppose praying with her beggars." The prince shook his head, and said: "Lady Charlotte, when I am dying I think I shall be happy to seize the skirt of Lady Huntingdon's mantle, to carry me up with her to heaven."

**547. BENEVOLENCE, Royal.** *Emp. Trajan.* He was liberal in his donations to the people, but they were not, like those of other emperors, the mean bribes of a despot; they were the largesses of a beneficent prince, for the support of the wretched and indigent. The children of the poor were educated at his expense, and it was computed that two millions of destitute persons were maintained from his private purse. These charges were supplied by a well-ordered economy in his own fortune, and a regular administration of the public finances. He lived himself always with ancient simplicity, and he enriched the State by a careful attention to the minutest articles of public expenditure. Under this excellent mode of government everything enjoyed its due consideration.—TYTLER'S HIST., Book 5, ch. 1.

**548. BENEVOLENCE, Self-sacrificing.** *John Howard.* [Being sent for,] he was determined to go. The rain was falling in torrents—a cold December rain—and the wind was blowing a gale. As he could not, without much delay, procure a vehicle, he mounted an old dray horse and rode the twenty-four miles through the tempest. He arrived to find his patient dying [of hospital fever]. He tried, however, some powerful medi-

cines upon her, with a view to excite perspiration; and, in order to ascertain whether they were producing the wished-for effect, he lifted the bedclothes and felt of her arm. As he did so, the effluvia from her body was so offensive that he could scarcely endure it. She died soon after, and he returned to Cherson. Three days later he was seized with the same fever. The exhaustion of his long and painful ride, and the shock to his feelings at finding his patient in the agonies of death, had rendered his system liable to the contagion, which had struck him, as he believed, at the moment of his lifting the bedclothes.—CYCLOPEDIA OF BIOGRAPHY, p. 76.

**549. BENEVOLENCE, Systematic.** *John Wesley.* When his own income was but £30 a year, he gave away £2; when it was £60, he still confined his expenses to £28, and gave away £32; when it reached £120, he kept himself to his old allowance, and gave away £92. The last insertion in his private journal, written with a trembling hand, reads thus: "For upward of eighty-six years I have kept my accounts exactly; I will not attempt it any longer, being satisfied with the continual conviction that I save all I can, and give all I can—that is, all I have."—STEVENS' METHODISM, vol. 1, p. 268.

**550. BENEVOLENCE a Test.** "*Giving—living.*" A poor Christian woman living at some distance from Bristol, a cripple, who began by giving one penny per week out of her little earnings to the work on Ashley Down, was so blessed and prospered by the Lord, that in time she was able to afford a weekly contribution of six shillings for the orphans. Upon one occasion her gift was wrapped up in a little piece of paper, inside which these words were written: "*Give; give; give; be ever giving. If you are living, you will be giving. Those who are not giving are not living.*"—LIFE OF GEORGE MÜLLER, p. 43.

**551. BENEVOLENCE, Treasure of.** *Epitaph.* The epitaph of Edward, surnamed, from his misfortune, the *blind*, from his virtues, the *good*, earl, inculcates with much ingenuity a moral sentence, which may, however, be abused by thoughtless generosity. After a grateful commemoration of the fifty-five years of union and happiness which he enjoyed with Mabel his wife, the good earl thus speaks from the tomb:

"What we gave, we have;  
What we spent, we had;  
What we left, we lost."

—GIBBON'S ROME, ch. 61.

**552. BENEVOLENCE, Unwise.** *Legacy.* [A lady writes:] "Mrs. Williams was blind before she was acquainted with Dr. Johnson. She had many resources, though none very great. With the Miss Wilkinsons she generally passed a part of the year, and received from them presents, and from the first who died a legacy of clothes and money. The last of them, Mrs. Jane, left her an annual rent; but from the blundering manner of the will, I fear she never reaped the benefit of it. That lady left money to erect an hospital for ancient maids; but the number she had allotted being too great for the donation, the Doctor [Johnson] said it would be better to expunge the word *maintain*, and put in to *starve* such a number of old maids. They asked him, What name should be given it? He replied, 'Let it be called *Jenny's Whim*'—the name of a well-known tavern near



Chelsea, in former days."—BOSWELL'S JOHNSON, p. 128.

**553.** ——. *Creating Poverty.* Thomas Firmin, a London citizen, was one of the leading advocates of the popular schemes of that day [1698], "for setting the poor to work"—that is, by providing the labor out of a common public stock, which could not be provided by commercial enterprise, and thus increasing production without reference to the demand of the consumers, or making more poor by underselling the producers who were previously in the market.—KNIGHT'S ENG., vol. 5, ch. 13, p. 205.

**554. BEQUESTS for Spiritual Benefits.** *Ecclesiastical.* [A.D. 1450-1485.] The wills of the period afford unquestionable evidence of the constant presence of the spiritual adviser. . . . Monkeys bequeathed to the high altar of the abbey or parish-church; requiems to be said, in rich vestments appropriated for the special purpose, with a yearly reward to the priests; a newly painted image of "Our Lady," to be set up, with a taper ever burning; the chimes in the steeple to be repaired; a priest to have a house to dwell in, and at every meal to repeat the name of the testator, that they that hear it may say, "God have mercy on his soul," which greatly may relieve him. . . . It was this undoubted confidence in the prayers of the priesthood that made the church so rich and powerful.—KNIGHT'S ENG., vol. 2, ch. 8, p. 126.

**555. BEREAVEMENT, Comfort in.** *Cromwell.* During the periods between the paroxysms of the fever, he occupied the time with listening to passages from the sacred volume, or by a resigned or despairing reference to the death of his daughter. "Read to me," he said to his wife in one of those intervals, "the Epistle of St. Paul to the Philippians." She read these words: "I know both how to be abased, and I know how to abound; everywhere and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need. I can do all things through Christ, which strengtheneth me." The reader paused. "That verse," said Cromwell, "once saved my life when the death of my eldest born, the infant Oliver, pierced my heart like the sharp blade of a poniard."—LAMARTINE'S CROMWELL, p. 77.

**556. BEREAVEMENT, Depression by.** *Southey.* [His son Herbert died when nine years old.] From his early discipline in the stoical philosophy some help now was gained; from his active and elastic mind the gain was more; but these would have been insufficient to support him without a heartfelt and ever-present faith that what he had lost was not lost forever. A great change had indeed come upon him. He set his house in order, and made arrangements as if his own death were at hand. He resolved not to be unhappy, but the joyousness of his disposition had received its death-wound; he felt as if he had passed at once from boyhood to the decline of life. He tried dutifully to make head against his depression, but at times with poor success.—DOWDEN'S SOUTHEY, ch. 6.

**557. BEREAVEMENT, Distress of.** *Abraham Lincoln.* In the spring of 1862 the President spent several days at Fortress Monroe, awaiting military operations on the Peninsula. . . . His favorite diversion was reading Shakespeare. . . .

One day . . . opening to King John, he read from the third act the passage in which Constance bewails her imprisoned boy. . . . Mr. Lincoln said: "Colonel, did you ever dream of a lost friend, and feel that you were holding sweet communion with that friend, and yet have a sad consciousness that it was not a reality? Just so I dream of my boy Willie." Overcome with emotion, he dropped his head on the table and sobbed aloud.—RAYMOND'S LINCOLN, p. 756.

**558. BEREAVEMENT, Fictitious.** *Queen Anne.* [When Queen Anne lost her husband, Mrs. Freeman wrote:] her love to the prince seemed, in the eyes of the world, to be prodigiously great; and great as was the passion of her grief, her stomach was greater, for that very day he died she ate three very large and hearty meals. [She spent much of her time in retirement in the room where he loved to sit, but it was afterward discovered that it was owing to the convenience which it gave to court intriguers to reach her by the back stairs.]—KNIGHT'S ENG., vol. 5, ch. 22, p. 339.

**559. BEREAVEMENT, Forgetting.** *Cares.* After dinner Dr. Johnson wrote a letter to Mrs. Thrale, on the death of her son. I said it would be very distressing to Thrale, but she would soon forget it, as she had so many things to think of. JOHNSON: "No, sir; Thrale will forget it first. She has many things that she *may* think of. He has many things that he *must* think of." This was a very just remark upon the different effects of those light pursuits which occupy a vacant and easy mind, and those serious engagements which arrest attention and keep us from brooding over grief.—BOSWELL'S JOHNSON, p. 236.

**560. BEREAVEMENT, Memory of.** *Poet Wordsworth.* "Referring once," says his friend Mr. Aubrey de Vere, "to two young children of his who had died about *forty years* previously, he described the details of their illnesses with an exactness and an impetuosity of troubled excitement such as might have been expected if the bereavement had taken place but a few weeks before. The lapse of time seemed to have left the sorrow submerged indeed, but still in all its first freshness.—MYER'S WORDSWORTH, ch. 8.

**561. BEREAVEMENT, Tears of.** *Daniel Webster.* In due time a daughter was born to them, the little Grace Webster who was so wonderfully precocious and agreeable. Unhappily, she inherited her mother's delicate constitution, and she died in childhood. Three times in his life, it is said, Daniel Webster wept convulsively. One of these occasions was when he laid upon the bed this darling girl, who had died in his arms, and turned away from the sight of her lifeless body.—CYCLOPEDIA OF BIOG., p. 465.

**562. BEREAVEMENT, Weakness in.** *James Watt.* [His wife died when he was absent from home.] She had struggled with him through poverty; had often cheered his fainting spirit when borne down by doubt, perplexity, and disappointment; and often afterward he paused on the threshold of his house, unable to summon courage to enter the room where he was never more to meet "the comfort of his life."—SMILES' BRIEF BIOGRAPHIES, p. 38.

**563. BETROTHMENT, Early.** *First Robert Peel.* William Yates' eldest child was a girl,

named Ellen, and she very soon became an especial favorite with the young lodger. On returning from his hard day's work, he would take the little girl upon his knee, and say to her: "Nelly, thou bonny little dear, wilt be my wife?" to which the child would readily answer, "Yes," as any child would do. "Then I'll wait for thee, Nelly; I'll wed thee, and none else." And Robert Peel did wait. As the girl grew in beauty toward womanhood, his determination to wait for her was strengthened; and after the lapse of ten years—years of close application to business and rapidly-increasing prosperity—Robert Peel married Ellen Yates when she had completed her seventeenth year.—*CYCLOPEDIA OF BIOG.*, p. 716.

**564. BIBLE, Adaptation of the.** *Colonial Congress*. A.D. 1774. [New Englanders present] believed that a rude soldiery were then . . . taking the lives of their friends. When the psalm for the [second] day was read, it seemed as if Heaven itself was uttering its oracle. "O Lord, fight Thou against them that fight against me! Let them that imagine mischief for me, be as dust before the wind. Lord, who is like unto Thee, who deliverest the poor from him that is too strong for him? Lord, how long wilt Thou look on? Awake, and stand up to judge my quarrel; avenge Thou my cause, my God and my Lord. And as for my tongue, it shall be talking of Thy righteousness and of Thy praise all the day long." After this the [Episcopal minister, Rev. Duché] unexpectedly burst into an extempore prayer for America, for Congress, for Massachusetts, and especially for Boston, with the earnestness of the best divines of New England.—*BANCROFT'S U. S.*, vol. 7, ch. 11.

**565. BIBLE, Comfort from the.** *Burning of Deerfield, Mass.* A.D. 1704. On the last night in February . . . at the approach of morning the unfaithful sentinels retired . . . [the French and Indians soon followed within the palisades]. The village was burnt . . . but few escaped: forty-seven were killed; one hundred and twelve, including the minister and his family, were made captives. One hour after sunrise the party began its return to Canada. But who would know the horrors of that winter march through the wilderness? Two men starved to death. Did a young child weep from fatigue, or a feeble woman totter from anguish under the burden of her own offspring, the tomahawk stilled complaint, or the helpless infant was cast out upon the snow. Eunice Williams, the wife of the minister, had not forgotten her Bible; and when they rested by the wayside, or at night made their couch of branches of evergreen strewn on the snow, the savages allowed her to read it. Having but recently recovered from confinement, her strength failed . . . she commended her five captive children, under God, to their father's care; and then one blow from a tomahawk ended her sorrows.—*BANCROFT'S U. S.*, vol. 3, ch. 21.

**566. BIBLE, Diffusion of the.** *Tyndale*. Tyndale passed from Oxford to Cambridge to feel the full impulse given by the appearance there of the New Testament of Erasmus. From that moment one thought was at his heart. He "perceived by experience how that it was impossible to establish the lay people in any truth except the Scripture were plainly laid before their eyes in

their mother tongue." "If God spare my life," he said to a learned controversialist, "ere many years I will cause a boy that driveth the plough shall know more of the Scripture than thou dost." But he was a man of forty before his dream became fact . . . it was soon needful to quit England if his purpose was to hold. "I understood at the last not only that there was no room in my Lord of London's palace to translate the New Testament, but also that there was no place to do it in all England.—*HIST. OF ENG. PEOPLE*, § 543.

**567. BIBLE, Discoveries in the.** *Martin Luther*. Although he had been a jovial young fellow, he began his studies in the morning with a heartfelt prayer and by attending a church service. He also spent considerable of his time in the library of the university. Here, on one occasion, he found a Latin Bible, a book that he had never seen until his twentieth year. Greatly astonished, he noticed that there were many more texts, epistles, and gospels than he had read in the pericopes of the church or heard explained in the pulpit. And as he turned over the pages of the Old Testament, his attention was arrested by the story of Samuel and Hannah, which he hurriedly read with great joy.—*REIN'S LUTHER*, p. 28.

**568. BIBLE displaced.** *By Gloves*. [At the solemn entry of Philip and Mary into London, in 1554, shortly after their marriage,] among other decorations of the public places, the conduit in Grace Church Street was painted with devices of the nine worthies, and of Henry VIII. [the father of the queen] and Edward VI. Henry was represented with a Bible in his hand, on which was written Verbum Dei. The Bishop of Winchester, noting the book in Henry VIII's hand, shortly afterward called the painter before him, and with vile words, calling him traitor, asked why, and who bade him describe King Henry with a book in his hand, as is aforesaid, threatening him therefore to go to the Fleet. The painter humbly apologized, and said he thought he had done well. "Nay," said the bishop, "it is against the queen's Catholic proceedings." And so he painted him shortly after, instead of the book of Verbum Dei, to have in his hands a new pair of gloves.—*KNIGHT'S ENG.*, vol. 3, ch. 5, p. 75.

**569. BIBLE doubted.** *John Bunyan*. [Before his conversion] Bunyan was hardly dealt with. "Whole floods of blasphemies," he says, "against God, Christ, and the Scriptures, were poured upon my spirit; questions against the very being of God and of His only beloved Son, as whether there was in truth a God or Christ or no, and whether the Holy Scriptures were not rather a fable and cunning story than the holy and pure Word of God." "How can you tell," the tempter whispered, "but that the Turks have as good a Scripture to prove their Mahomet the Saviour, as we have to prove our Jesus is? Could I think that so many tens of thousands, in so many countries and kingdoms, should be without the knowledge of the right way to heaven—if there were indeed a heaven—and that we who lie in a corner of the earth should alone be blessed therewith? Every one doth think his own religion the rightest—both Jews, Moors, and Pagans; and how if all our faith, and Christ, and



Scripture should be but 'a think so' too?"—*FROUDE'S BUNYAN*, ch. 3.

**570. BIBLE, The first.** *Eliot's*. About half a century after King James' translation of the Bible Massachusetts gave it, through Eliot, to her Indians—the first Bible printed in America.—*STEVENS' M. E. CH.*, vol. 1, p. 21.

**571. BIBLE, The best Gift.** *Coronation*. [When Queen Elizabeth made her coronation progress, a great display was made by the people.] When she espied a pageant at the Little Conduit . . . a rest was made, and a Bible in English, richly covered, was let down unto her, by a silk lace, from a child that represented Truth. With both her hands she received it; then she kissed it, afterward applied it to her breast; and lastly held it up, thanking the city especially for that gift, and promising to be a diligent reader thereof.—*KNIGHT'S ENG.*, vol. 3, ch. 8, p. 111.

**572. BIBLE, Imperilled by the.** *Richard Hunne*. [In 1515 Richard Hunne was brought before the Bishop of London, charged with heresy. He] was terrified into an admission of some of the crimes of which he was accused, one of which was that he had in his possession the epistles and gospels in English, and "Wycliffe's damnable works." He was sent back to prison, and two days after was found hanging in his cell. A coroner's inquest charged the bishop's chancellor and other officers with murder, but it was maintained by them that the heretic had committed suicide. The bishop and clergy had the incredible folly to begin a new process of heresy against the dead body, which was adjudged guilty, and, according to the sentence, burnt in Smithfield.—*KNIGHT'S ENG.*, vol. 2, ch. 17, p. 277.

**573. BIBLE, An incendiary.** *Reign of James II.* The clergy were strictly charged not to reflect on the Roman Catholic religion in their discourses. The chancellor took on himself to send the macers of the Privy Council round to the few printers and booksellers who could then be found in Edinburgh, charging them not to publish any work without his license. It was well understood that this order was intended to prevent the circulation of Protestant treatises. One honest stationer told the messengers that he had in his shop a book which reflected, in very coarse terms, on popery, and begged to know whether he might sell it. They asked to see it, and he showed them a copy of the Bible.—*MACAULAY'S ENG.*, ch. 6.

**574. BIBLE indestructible.** *Persecution*. The philosophers . . . had diligently studied the nature and genius of the Christian religion; and as they were not ignorant that the speculative doctrines of the faith were supposed to be contained in the writings of the prophets, of the evangelists, and of the apostles, they most probably suggested the order that the bishops and presbyters should deliver all their sacred books into the hands of the magistrates, who were commanded, under the severest penalties, to burn them in a public and solemn manner. By the same edict the property of the church was at once confiscated, and the several parts of which it might consist were either sold to the highest bidder, united to the Imperial domain, bestowed on the cities and corporations, or granted to the solicitations of rapacious courtiers. . . . The Christians, though

they cheerfully resigned the ornaments of their churches, resolved not to interrupt their religious assemblies nor to deliver their sacred books to the flames.—*GIBBON'S ROME*, ch. 16.

**575. BIBLE, Influence of the.** *Cromwell*. A great man is ever the personification of the spirit which breathes from time to time upon his age and country. The inspiration of Scripture predominated, in 1600, over the three kingdoms. Cromwell, more imbued than any other with this sentiment, was neither a politician nor an ambitious conqueror, nor an Octavius, nor a Caesar. He was a Judge of the Old Testament; a sectarian of the greater power in proportion as he was more superstitious, more strict and narrow in his doctrines, and more fanatical. If his genius had surpassed his epoch he would have exercised less influence over the existing generation. His nature was less elevated than the part assigned to him; his religious bias constituted the half of his fortune.—*LAMARTINE'S CROMWELL*, p. 80.

**576. BIBLE, Monopoly in the.** *British Monopoly*. Where was there a house in the colonies that did not cherish, and did not possess, the English Bible? And yet to print that Bible in British America was prohibited as a piracy, and the Bible, except in the native savage districts, was never printed there till the land became free.—*BANCROFT'S U. S.*, vol. 5, ch. 12.

**577. BIBLE omitted.** *Coronation of James II.* James had ordered Sancroft to abridge the ritual. The reason publicly assigned was that the day was too short for all that was to be done; but whoever examines the changes which were made will see that the real object was to remove some things highly offensive to the religious feelings of a zealous Roman Catholic. . . . The ceremony of presenting the sovereign with a richly-bound copy of the English Bible, and of exhorting him to prize above all earthly treasures a volume which he had been taught to regard as adulterated with false doctrine, was omitted.—*MACAULAY'S ENG.*, ch. 4.

**578. BIBLE, A people's.** *Wycliffe*. With the tacit approval of the primate of a church which, from the time of Wycliffe, had held the translation and reading of the Bible in the common tongue to be heresy and a crime punishable with fire, Erasmus boldly avowed his wish for a Bible open and intelligible to all. "I wish that even the weakest woman might read the gospels and the epistles of St. Paul. I wish that they were translated into all languages, so as to be read and understood not only by Scots and Irishmen, but even by Saracens and Turks. But the first step to their being read is to make them intelligible to the reader. I long for the day when the husbandman shall sing portions of them to himself as he follows the plough; when the weaver shall hum them to the tune of his shuttle; when the traveller shall while away with their stories the weariness of his journey."—*HIST. OF ENG. PEOPLE*, § 518.

**579. BIBLE, Prohibition of the.** *England*. In 1543 an act was passed which limited the reading of the Bible and the New Testament in the English tongue to noblemen and gentlemen, and forbade the reading of the same to "the lower sort"—to artificers, prentices, journey-men, serving-men, husbandmen, and laborers,

and to women, under pain of imprisonment.—*KNIGHT'S ENG.*, vol. 2, ch. 27, p. 445.

**580.** ———. *Necessary.* [Puerile objections, in 1547.] There was a Cambridge friar, just before the suppression of the monasteries, who denounced the reading of the Bible by the vulgar; for the baker, he said, who found it written that a little leaven would corrupt the whole lump, would give us bad bread; and the ploughman would be afraid to labor, when he learned that if he looked back from his plough he were unfit for the kingdom of heaven.—*KNIGHT'S ENG.*, vol. 2, ch. 29, p. 493.

**581. BIBLE, Protected by the.** *John Knox.* The young queen [Mary], feeling the necessity of securing the good-will of such a man, succeeded in attracting him to the palace. He appeared in his Calvinistic dress, a short cloak thrown over his shoulder, the Bible under his arm. "Satan," said he, "cannot prevail against a man whose left hand bears a light to illumine his right, when he searches the Holy Scriptures in the hours of night."—*LAMARTINE'S MARY STUART*, ch. 7.

**582. BIBLE, Searching the** "*Bible Moths.*" There was wild enthusiasm enough in some of the followers of Whitefield and Wesley, . . . but these earnest men left a mark. . . . The obscure young students . . . were first called "Sacramentarians," then "Bible Moths," and finally "Methodists."—*KNIGHT'S ENG.*, vol. 2, ch. 7.

**583. BIBLE, Three Senses in.** *Swedenborg.* The Word does not belong to men alone, but is the possession likewise of the angels of heaven, to whom it wears different forms, according to their love and intelligence. In general it may be said to have three senses or meanings: First, a celestial sense, apprehended by the celestial or highest angels; secondly, a spiritual sense, apprehended by a lower range of angelic minds, the spiritual; and thirdly, a natural sense, with which we are all familiar, written down to the comprehension of the lowest, most worldly, and sensual of men—the Jews.—*WHITE'S SWEDENBORG*, p. 80.

**584. BIBLE stimulates.** *Rev. Samuel Johnson.* [Being a victim to the persecution of James II. against Protestants he was sentenced to be flogged for publishing a tract against the overthrow of Protestantism by the use of the army. He suffered with most courageous endurance.] His biographer says: "He observed afterward to one of his most intimate friends, that this text of Scripture, which came suddenly into his mind, 'He endured the cross, and despised the shame,' so much animated and supported him in his bitter journey that he could have sung a psalm while the executioner was doing his office, with as much composure and cheerfulness as ever he had done in the church; though, at the same time, he had a quick sense of every stripe which was given him, with a whip of nine cords knotted, to the number of three hundred and seventeen."—*KNIGHT'S ENG.*, vol. 4, ch. 25, p. 411.

**585. BIBLE and Superstition, The.** *Carolina Indians.* The Indians revered the volume rather than its doctrines; and, with a fond superstition, they embraced the book, kissed it, and held

it to their breasts and heads, as if it had been an amulet. . . . As the colonists . . . had no women with them, there were some among the Indians who imagined the English were not born of woman, and therefore not mortal; that they were men of an old generation risen to immortality.—*BANCROFT'S HIST. OF U. S.*, vol. 1, ch. 3.

**586. BIBLE-READING forbidden.** *England.* [In 1547, in the] "Act for the advancement of religion," there was a special clause against persons not duly appointed reading the Bible aloud in any church. The man who sought to know the truth might muse over the chained volume, but he was not to read any portion of it to the less instructed bystanders. Noblemen and gentlemen might read the Bible aloud to their families. Ladies might only read it privately, and so also might merchants. The qualified permission to read the Scriptures [was] . . . extended to all but artificers, prentices, journeymen, and serving-men.—*KNIGHT'S ENG.*, vol. 2, ch. 29, p. 492.

**587. BIGOTRY disclaimed.** *Prayer.* In the Continental Congress, Mr. Jay, a member from New York, spoke against opening the proceedings with prayer, on the ground that as there were in that body Episcopalians, Quakers, Anabaptists, Presbyterians, and Congregationalists, they would hardly be able to join in the same act of worship. Thereupon Mr. Samuel Adams, a strict Congregationalist, arose and said he was no bigot, and could hear a prayer from a gentleman of piety and virtue who was, at the same time, a friend to his country. He then moved that Mr. Duché, an Episcopalian clergyman, read prayers to the Congress. The motion was carried, and the prayers were read.—*AM. CYC.*, "SAMUEL ADAMS."

**588. BIGOTRY, Papal.** *Pius V.* [He had distinguished himself as an inquisitor.] A more furious bigot never sat on the papal throne; and his bigotry was more terrible from the circumstance that it was conscientious. When he sent a force to the aid of the French Catholics, he told their leader "to take no Huguenot prisoner, but instantly to kill every one that fell into his hands." When the savage Duke of Alva was butchering without remorse in the Netherlands, the Holy Father sent him a consecrated hat and sword, in admiration of his Christian proceedings.—*KNIGHT'S ENG.*, vol. 3, ch. 11, p. 167.

**589. BIGOTRY, Protestant.** *Mary Stuart.* [The evening before her execution Mary Stuart, Queen of Scots, desired the presence of her priest and almoner; but she was refused, and was informed that in the place of her confessor she might have the spiritual assistance of the Dean of Peterborough. She necessarily declined.]—*KNIGHT'S ENG.*, vol. 3, ch. 13, p. 201.

**590. BIGOTRY, Puritanic.** *In Prayer.* [When the body of Charles I. was deposited in the vault for burial, the governor of St. George's Castle] forbade the church-service to be performed, through his bigoted resolve that, the Common Prayer having been put down, he would not suffer it to be read in the garrison where he commanded.—*KNIGHT'S ENG.*, vol. 4, ch. 8, p. 115.

**591. BIGOTRY, Strange.** *Pilgrims.* At a session of the general court of the colony [of Mas-



sachusetts], held in 1631, a law was passed restricting the right of suffrage. It was enacted that none but members of the church should be permitted to vote at the colonial elections. The choice of governor, deputy-governor, and assistant councillors was thus placed in the hands of a small minority. Nearly three fourths of the people were excluded from exercising the rights of freemen. Taxes were levied for the support of the gospel; oaths of obedience to the magistrates were required; attendance upon public worship was enforced by law; none but church-members were eligible to officers of trust. It is strange that the very men that had so recently, through perils by sea and land, escaped with only their lives to find religious freedom in another continent, should have begun their career with intolerance and proscription. The only excuse that can be found for the gross inconsistency and injustice of such legislation is, that bigotry was the vice of the age rather than of the Puritans.—RIDPATH'S U. S., ch. 13.

**592. BIRTH, Accident of.** *Bonaparte.* [Born] on the 15th of August, 1769 . . . [at Ajaccio, Corsica, recently won to France by arms]. Had the young Napoleon seen the light two months earlier, he would have been by birth an Italian, not a Frenchman.—ABBOTT'S NAPOLEON B., vol. 1, ch. 1.

**593. BIRTH concealed.** *Abraham.* The Ishmaelite Arabs . . . call in their books their father Abraham *El Khalil-Allah*, or the friend of God. His father Azor, say they, was one of the great vassals of Nimrod, a sort of fabulous Jupiter of the Babylonian Olympus. Nimrod, frightened by a prophecy which announced to him the birth of an infant superior to other men and to himself, forbade all intercourse between the sexes in his dominions. Abraham was born through a breach of this order. His parents, to elude the anger of Nimrod, concealed his birth. They had him hid and nursed in a cavern outside the city.—LAMARTINE'S TURKEY.

**594. BIRTH, Humble.** *Gabrin.* In a quarter of the city [Rome] which was inhabited only by mechanics and Jews, the marriage of an inn-keeper and a washerwoman produced the future deliverer of Rome. From such parents Nicholas Rienzi Gabrin could inherit neither dignity nor fortune; and the gift of a liberal education, which they painfully bestowed, was the cause of his glory and untimely end.—GIBBON'S ROME, ch. 73, p. 471.

**595. ———.** *Rom. Emp. Diocletian.* As the reign of Diocletian was more illustrious than that of any of his predecessors, so was his birth more abject and obscure. The strong claims of merit and of violence had frequently superseded the ideal prerogatives of nobility; but a distinct line of separation was hitherto preserved between the free and the servile part of mankind. The parents of Diocletian had been slaves in the house of Anulinus, a Roman senator, nor was he himself distinguished by any other name than that which he derived from a small town in Dalmatia, from whence his mother deduced her origin.—GIBBON'S ROME, ch. 13.

**596. BIRTH, Superior to.** *Burns.* Born in an age the most prosaic Britain had yet seen, and in a condition the most advantageous, where his mind, if it accomplished aught, must accom-

plish it under the pressure of continual bodily toil—nay, of penury and desponding apprehension of the worst evils—and with no furtherance but such knowledge as dwells in a poor man's hut, and the rhymes of a Ferguson or Ramsay for his standard of beauty, he sinks not under all these impediments. Through the fogs and darkness of that obscure region, his eagle eye discerns the true relations of the world and human life; he grows into intellectual strength, and trains himself into intellectual expertness. Impelled by the irrepressible movement of his inward spirit, he struggles forward into the general view, and with haughty modesty lays down before us, as the fruit of his labor, a gift which Time has now pronounced imperishable.—CARLYLE'S BURNS, p. 15.

**597. BIRTH, A welcome.** *"The King of Rome."* [Napoleon's second wife gave birth to a boy March 20, 1811.] If the child were a princess, twenty-one guns were to be fired; if a prince, one hundred. At six o'clock in the morning . . . all Paris was aroused by the deep booming of [cannon]. . . . Every window was thrown open. Every ear was on the alert. . . . Vast throngs stood motionless to count the tidings, which those explosions were thundering in their ears. . . . The twenty-first gun was fired. The interest was now intense beyond conception. For a moment the gunners delayed the next discharge, and Paris stood waiting in breathless suspense. The heavy loaded guns then, with redoubled voice, pealed forth the announcement. From the entire city one universal roar of acclamation rose, and blended with their thunders. . . . Who could then have imagined . . . that this child, the object of a nation's love and expectation, would linger through a few short years of neglect and sorrow, and then sink into a forgotten grave?—ABBOTT'S NAPOLEON B., vol. 2, ch. 11.

**598. BISHOP corrupted.** *Theodosius.* In A.D. 389 the archiepiscopal throne of Alexandria was filled by Theodosius, the perpetual enemy of virtue—a bold, bad man, whose hands were alternately polluted with gold and blood. . . . When a sentence of destruction against the idols of Alexandria was pronounced, the Christians sent up a shout of joy. . . . Theophilus proceeded to demolish the temple of Serapis, without any other difficulties than those which he found in the weight and solidity of the materials; but these obstacles proved so insuperable, that he was obliged to leave the foundations, and to content himself with reducing the edifice itself to a heap of rubbish, a part of which was soon afterward cleared away, to make room for a church erected in honor of the Christian martyrs. The valuable library of Alexandria was pillaged or destroyed; and nearly twenty years afterward the appearance of the empty shelves excited the regret and indignation of every spectator, whose mind was not totally darkened by religious prejudice.—GIBBON'S ROME, ch. 28.

**599. BISHOPS, Honored.** *Germans.* The ancient Germans had the highest veneration for their priests. It was, therefore, natural for the Franks, after their conversion, to preserve the same reverence for the ministers of their new religion. We find that the bishops held the first

place in the national assemblies. They were employed under Clotarius I. to correct the Salic and Riparian laws, and they had a sort of superintendence over the judicial tribunals. In the absence of the king, it was competent to appeal to the bishops from the sentences of the dukes and counts.—*TYTLER'S HIST.*, Book 6, ch. 2.

**600. BLESSING, A diabolical.** *Martin Luther.* After this interview [with the fanatic Karlstadt] Luther continued on his journey . . . to Orlamünde, headquarters of Karlstadt. But he accomplished nothing here; he narrowly escaped bodily violence. He himself narrates this experience: "When I reached Orlamünde I soon discovered what kind of seed Karlstadt had sown; for I was greeted with such a blessing as this: 'Depart in the name of a thousand devils, and may you break your neck before you leave the city!'"—*REIN'S LUTHER*, ch. 14.

**601. BLESSING disdained.** *Reign of James II.* [Seven bishops had been imprisoned because they refused to aid the king in the overthrow of the Protestant faith.] Loud acclamations were raised. The steeples of the churches sent forth joyous peals. The bishops found it difficult to escape from the importunate crowd of their well-wishers. Lloyd was detained in Palace Yard by admirers who struggled to touch his hands and to kiss the skirt of his robe, till Clarendon, with some difficulty, rescued him and conveyed him home by a by-path. Cartwright, it is said, was so unwise as to mingle with the crowd. Some person who saw his episcopal habit asked and received his blessing. A bystander cried out, "Do you know who blessed you?" "Surely," said he who had just been honored by the benediction, "it was one of the seven." "No," said the other, "it is the popish Bishop of Chester." "Popish dog," cried the enraged Protestant, "take your blessing back again."—*MACAULAY'S ENG.*, ch. 8.

**602. BLESSING, A disguised.** *American Revolution.* During his retreat across New Jersey, Washington had sent repeated despatches to General Lee, in command of the detachment at North Castle, to join the main army as soon as possible. Lee was a proud, insubordinate man, and virtually disobeyed his orders. Marching leisurely into New Jersey, he reached Morristown. Here he tarried, and took up his quarters at an inn at Baskingridge. On the 13th of December a squad of British cavalry dashed up to the tavern, seized Lee, and hurried him off to New York. General Sullivan, who had recently been exchanged, now took command of Lee's division, and hastened to join Washington.—*RIDPATH'S U. S.*, ch. 39.

**603. BLINDNESS, Disqualified by.** *Persia.* The crown of Persia is hereditary, with the exclusion of females from the succession; but the sons of a daughter are allowed to inherit the sovereignty. By the laws of Persia the blind are excluded from the throne. Hence it is a customary policy of the reigning prince to put out the eyes of all those of the blood royal of whom he has any jealousy.—*TYTLER'S HIST.*, Book 6, ch. 23.

**604. BLINDNESS by Study.** *John Milton.* His eyesight, though quick, as he was a proficient with the rapier, had never been strong. His constant headaches, his late study, and

(thinks Phillips) his perpetual tampering with physic to preserve his sight, concurred to bring the calamity upon him. It had been steadily coming on for a dozen years before, and about 1650 the sight of the left eye was gone. He was warned by his doctor that if he persisted in using the remaining eye for book-work, he would lose that too. "The choice lay before me," Milton writes in the "Second Defence," "between dereliction of a supreme duty and loss of eyesight; in such a case I could not listen to the physician, not if Æsculapius himself had spoken from his sanctuary; I could not but obey that inward monitor, I know not what, that spake to me from heaven."—*MILTON*, BY M. PATTISON, ch. 9.

**605. BLOCKADE by Chains.** *Mahomet II.* He laid siege to Constantinople . . . while the indolent Greeks made a very feeble preparation for defence, trusting to an immense barricade of strong chains, which blocked up the entry to the port, and prevented all access to the enemy's ships. The genius of Mahomet very soon overcame this obstacle. He laid a channel of smooth planks for the length of six miles, resembling the frames which are constructed for the launching of ships. In one night's time he drew eighty galleys out of the water upon these planks, and next morning, to the utter astonishment of the besieged, an entire fleet descended at once into the bosom of their harbor. . . . Constantine, the emperor, was killed in the assault, and Mahomet immediately converted his palace into a seraglio, and the splendid church of Santa Sophia into a Mohammedan mosque. Thus ended the empire of the East, in the year 1453, eleven hundred and twenty-three years from the building of Constantinople by Constantine the Great.—*TYTLER'S HIST.*, Book 6, ch. 13.

**606. BLOCKADE of Death.** *By Cæsar.* [Thirty thousand soldiers had fallen.] Munda was at once blockaded, the inclosing wall—savage evidence of the temper of the conquerors—being built of dead bodies pinned together with lances, and on the top of it a fringe of heads on swords' points with the faces turned toward the town.—*FROUDE'S CÆSAR*, ch. 25.

**607. BLOT, Shameful.** *William Penn.* [Young girls, by order of their schoolmistress, had presented a standard to the rebel Duke of Monmouth.] The queen's maids of honor asked the royal permission to wring money out of the parents of the poor children, and the permission was granted. . . . The maids of honor would not endure delay; they were determined to prosecute to outlawry, unless a reasonable sum were forthcoming; and by a reasonable sum was meant £7000. Warre excused himself from taking any part in a transaction so scandalous. The maids of honor then requested William Penn to act for them, and Penn accepted the commission; yet it should seem that a little of the pertinacious scrupulosity which he had often shown about taking off his hat would not have been altogether out of place on this occasion. He probably silenced the remonstrances of his conscience by repeating to himself that none of the money which he extorted would go into his own pocket; that if he refused to be the agent of the ladies, they would find agents less humane; that by complying he should increase his influence at the court, and that his influence at the court had



already enabled him, and might still enable him, to render great services to his oppressed brethren. [More at No. 829.]—MACAULAY'S *ENG.*, ch. 5.

**608. BLOT of the Times.** *Cæsar.* The Gauls paid the expenses of their conquest in the prisoners taken in battle, who were sold to the slave merchants; and this is the real blot on Cæsar's career. But the blot was not personally upon Cæsar, but upon the age in which he lived. The great Pomponius Atticus himself was a dealer in human chattels. That prisoners of war should be sold as slaves was the law of the time, accepted alike by victors and vanquished; and the crowds of libertini who assisted at Cæsar's funeral proved that he was not regarded as the enemy of these unfortunates, but as their special friend.—FROUDE'S *CÆSAR*, ch. 18.

**609. BLUNDER by Inattention.** *Goldsmith.* Lord Clare and the Duke of Northumberland had houses next to each other, of similar architecture. Returning home one morning from an early walk, Goldsmith, in one of his frequent fits of absence, mistook the house, and walked up into the duke's dining-room, where he and the duchess were about to sit down to breakfast. Goldsmith, still supposing himself in the house of Lord Clare, and that they were visitors, made them an easy salutation, being acquainted with them, and threw himself on a sofa in the lounging manner of a man perfectly at home. The duke and duchess soon perceived his mistake, and, while they smiled internally, endeavored, with the consideration of well-bred people, to prevent any awkward embarrassment.—IRVING'S *GOLDSMITH*, ch. 30.

**610. BOARD, Prayers exchanged for.** *Napoleon I.* The French emigrant priests were quite a burden on the convents of Italy, where they had taken refuge [from Jacobin fury], and the Italian priests were quite ready, upon the arrival of the French army, to drive them away, on the pretext that by harboring the emigrants they should draw upon themselves the vengeance of the Republican army. Napoleon issued a decree commanding the convents to . . . furnish them everything necessary for their support and comfort. In . . . a vein of latent humor, he enjoined that the French priests should make remuneration for this hospitality in prayers and masses at the regular market-price.—ABBOTT'S *NAPOLEON B.*, vol. 1, ch. 7.

**611. BOASTING of Pride.** *Bajazet I.* In the battle of Nicopolis, Bajazet [the Turk] defeated a confederate army of a hundred thousand Christians, who had proudly boasted that if the sky should fall, they could uphold it on their lances. The far greater part were slain or driven into the Danube; and Sigismund, escaping to Constantinople by the river and the Black Sea, returned after a long circuit to his exhausted kingdom. In the pride of victory, Bajazet threatened that he would besiege Buda; that he would subdue the adjacent countries of Germany and Italy; and that he would feed his horse with a bushel of oats on the altar of St. Peter at Rome. His progress was checked, not by the miraculous interposition of the apostle, not by a crusade of the Christian powers, but by a long and painful fit of the gout. The disorders of the moral are sometimes corrected by those

of the physical world; and an acrimonious humor falling on a single fibre of one man may prevent or suspend the misery of nations.—GIBBON'S *ROME*, ch. 51.

**612. BOASTING, Ridiculous.** *Inventor.* Once, when checking my boasting too frequently of myself in company, he said to me: "Boswell, you often vaunt so much as to provoke ridicule. You put me in mind of a man who was standing in the kitchen of an inn with his back to the fire, and thus accosted the person next him: 'Do you know, sir, who I am?' 'No, sir,' said the other, 'I have not that advantage.' 'Sir,' said he, 'I am the great *Ironmole*, who invented the New Floodgate Iron.'" [Note.] It was neither more nor less than a kind of box-iron for smoothing linen.—BOSWELL'S *JOHNSON*, p. 489.

**613. BOASTING, Senseless.** *New York.* A.D. 1765. "I will cram the stamps down their throats with the end of my sword," cried the braggart James, major of artillery, as he busied himself with bringing into the fort more field-pieces, as well as powder, shot, and shells. "If they attempt to rise, I," he gave out, "will drive them all out of town for a pack of rascals, with four and twenty men."—BANCROFT'S *U. S.*, vol. 5, ch. 17.

**614. BOASTING, Vain.** *Persians.* The Mirranes of Persia advanced, with 40,000 of her best troops, to raze the fortifications of Dara, and signified the day and the hour on which the citizens should prepare a bath for his refreshment, after the toils of victory. He encountered an adversary equal to himself, by the new title of General of the East; his superior in the science of war, but much inferior in the number and quality of his troops, which amounted only to 25,000 Romans and strangers relaxed in their discipline, and humbled by recent disasters. On the level plain of Dara the standard of Persia fell; the *immortals* fled, the infantry threw away their bucklers, and 8000 of the vanquished fell before the Roman swords [under Belisarius] on the field of battle.—GIBBON'S *ROME*, ch. 41.

**615. BODY, Crippled.** *Timour the Tartar.* The fame of Timour has pervaded the East and West—his posterity is still invested with the imperial title—and the admiration of his subjects, who revered him almost as a deity, may be justified in some degree by the praise or confession of his bitterest enemies. Although he was lame of a hand and foot, his form and stature were not unworthy of his rank; and his vigorous health, so essential to himself and to the world, was corroborated by temperance and exercise.—GIBBON'S *ROME*, ch. 65.

**616. BODY, Perfect.** *American Indians.* How rare is it to find the red-man squint-eyed, or with a diseased spine, halt or blind, or with any deficiency or excess in the organs! . . . The most refined nation is most liable to produce varieties, and to degenerate.—BANCROFT'S *HIST. U. S.*, vol. 3, ch. 22.

**617. BOLDNESS, Verbal.** *Goldsmith.* Goldsmith one day brought to the club a printed ode, which he, with others, had been hearing read by its author in a public room, at the rate of five shillings each for admission. One of the company having read it aloud, Dr. Johnson said: "Bolder words and more timorous mean-

ing, I think, never were brought together.”—BOSWELL'S JOHNSON, p. 433.

**618. BOMBAST rebuked.** “*Jupiter.*” Mene-crates, the physician, having succeeded in some desperate cases, got the surname of Jupiter. And he was so vain of the appellation, that he made use of it in a letter to the king. “Mene-crates Jupiter to King Agesilaus, health.” His answer began thus: “King Agesilaus to Mene-crates, his senses.”—PLUTARCH.

**619. BOMBAST, Ridiculous.** *James I.* [James told his disobedient Parliament:] My integrity is like the whiteness of my robe, my purity like the metal of gold in my crown, my firmness and clearness like the precious stones I wear, and my affections natural, like the redness of my heart.—KNIGHT'S ENG., vol. 3, ch. 23, p. 364.

**620. BONDS inflated.** *Louis XIV.* The king wished to give one more of his grand festivals at Versailles, and ordered his Minister of Finance to provide the money—4,000,000 francs. The treasury was empty, and the credit of the government was gone. A royal bond of 100 francs was worth 35 francs. One day when the minister was pacing his antechamber, considering how he should raise the sum required, he perceived, through an open door, two of his servants looking over the papers on his desk. An idea darted into his mind. He drew up the scheme of a grand lottery, which he pretended was designed to pay off a certain description of bonds. This scheme, half written out, he left upon his desk, and remained absent for a considerable time. His two lackeys were, as he supposed, employed by stock-jobbers to discover the intentions of the government with regard to the issue and redemption of its bonds. They did their work, and at once the bonds began to rise in price, and went up in a few days from thirty-five to eighty-five. When they had reached the price last named, and were in active demand, the minister issued and slipped upon the market new bonds enough to furnish him with the needful 4,000,000 francs. The trick was soon discovered, and the bonds dropped to twenty-eight.—CYCLOPEDIA OF BIOG. p. 465.

**621. BOOK, A great Gift.** *Petrarch.* [The first of Latin scholars in his day.] The manifold avocations of Petrarch, love and friendship, his various correspondence and frequent journeys, the Roman laurel, and his elaborate compositions in prose and verse, in Latin and Italian, diverted him from a foreign idiom; and as he advanced in life, the attainment of the Greek language was the object of his wishes rather than of his hopes. When he was about fifty years of age, a Byzantine ambassador, his friend, and a master of both tongues, presented him with a copy of Homer; and the answer of Petrarch is at once expressive of his eloquence, gratitude, and regret. After celebrating the generosity of the donor, and the value of a gift more precious in his estimation than gold or rubies, he thus proceeds: “Your present of the genuine and original text of the divine poet, the fountain of all invention, is worthy of yourself and of me; you have fulfilled your promise, and satisfied my desires. Yet your liberality is still imperfect; with Homer you should have given me yourself—a guide who could lead me into the fields of light, and disclose to my wondering eyes the

specious miracles of the Iliad and Odyssey. But, alas! Homer is dumb, or I am deaf; nor is it in my power to enjoy the beauty which I possess. I have seated him by the side of Plato, the prince of poets near the prince of philosophers; and I glory in the sight of my illustrious guests.—GRIBON'S ROME, ch. 66.

**622. BOOK, Undelivered.** *Samuel Johnson.* He this year resumed his scheme of giving an edition of Shakespeare with notes. He issued proposals of considerable length, . . . but his indolence prevented him from pursuing it with that diligence which alone can collect those scattered facts, that genius, however acute, penetrating, and luminous, cannot discover by its own force. . . . Yet nine years elapsed before it saw the light. His throes in bringing it forth had been severe and remittent; and at last we may almost conclude that the Cæsarean operation was performed by the knife of Churchill, whose upbraiding satire, I dare say, made Johnson's friends urge him to despatch.

“He for subscribers baits his hook,  
And takes your cash; but where's the book?  
No matter where; wise fear, you know,  
Forbids the robbing of a foe;  
But what, to serve our private ends,  
Forbids the cheating of our friends?”

—BOSWELL'S JOHNSON, p. 85.

**623. BOOKS burned.** *By Hangman.* [During the reign of James II. and William III.] seditious, treasonable, and unlicensed books and pamphlets [were burned by the hangman at Charing Cross, by order of Parliament].—KNIGHT'S ENG., vol. 5, ch. 10, p. 158.

**624. BOOKS, Dearth of.** *England.* An esquire passed among his neighbors for a great scholar if Hudibras and Baker's Chronicle, Tarlton's Jestes and the Seven Champions of Christendom lay in his hall window among the fishing-rods and fowling-pieces. No circulating library, no book society then existed even in the capital; but in the capital those students who could not afford to purchase largely had a resource. The shops of the great booksellers, near Saint Paul's Churchyard, were crowded every day and all day long with readers, and a known customer was often permitted to carry a volume home. . . . As to the lady of the manor and her daughters, their literary stores generally consisted of a prayer-book and a receipt-book. . . . But during the latter part of the seventeenth century, the culture of the female mind seems to have been almost entirely neglected. If a damsel had the least smattering of literature, she was regarded as a prodigy.—MACAULAY'S ENG., ch. 3.

**625. BOOKS, Divine.** *Zendavesta.* To the first Zoroaster is attributed the composition of the “Zendavesta,” a collection of books which he pretended, like the Roman Numa, to have received from heaven. These books he presented to his sovereign Gustashp, the King of Bactriana; and confirmed their authority, and his own divine mission, by performing, as is said, some very extraordinary miracles. Gustashp became a convert, and abjured, along with the greater part of his subjects, the worship of the stars, represented by several idols, which was then the prevalent religion of those countries, and was



termed *Sabaism*.—TYTLER'S HIST., Book 1, ch. 11.

**626. BOOKS, Enchanted by.** *Washington Irving.* From his eleventh year he was passionately fond of reading voyages and travels, a little library of which was within his reach; and he used to secrete candles to enable him to read these transporting works in bed. The perusal of such books gave him a strong desire to go to sea, and at fourteen he had almost made up his mind to run away and be a sailor. But there was a difficulty in the way. He had a particular aversion to salt pork, which he endeavored to overcome by eating it at every opportunity. He also endeavored to accustom himself to a hard bed by sleeping on the floor of his room. Fortunately for the infant literature of his country, the pork grew more disgusting instead of less, and the hard floor became harder, until he gave up his purpose of trying a sailor's life.—CYCLOPEDIA OF BIOG., p. 719.

**627. BOOKS, Forbidden.** *Reign of Elizabeth.* "Whereas divers books," ran a royal proclamation, "filled with heresy, sedition, and treason, have of late and be daily brought into the realm out of foreign countries and places beyond seas, and some also covertly printed within this realm and cast abroad in sundry parts thereof, whereby not only God is dishonored but also encouragement is given to disobey lawful princes and governors," any person possessing such books "shall be reported and taken for a rebel, and shall without delay be executed for that offence according to the order of martial law."—HIST. OF ENG. PEOPLE, § 686.

**628. BOOKS, Passion for.** *Dr. Harvey.* [The famous Dr. Harvey was attending physician to Charles I. During the fight at Edgehill, at the commencement of the Revolution, he withdrew under a hedge, took a book out of his pocket and began to read; but he had not read long before a bullet grazed the ground near him, and caused him to remove.]—KNIGHT'S ENG., vol. 4, ch. 1, p. 6.

**629. BOOKS, Publication of, Restricted.** [In 1662] the number of master printers in London was limited to twenty; no books were allowed to be printed out of London, except at the two universities and at York; and all unlicensed books were to be seized, and the publisher punished with heavy penalties.—KNIGHT'S ENG., vol. 4, ch. 17.

**630. BOOKS rejected.** *By Publishers.* Milton could with difficulty find a publisher for his "Paradise Lost;" Crabbe's "Library" and other poems were refused by Dodsley, Beckett, and other London publishers, though Mr. Murray many years after purchased the copyright of them for £3000. Keats could only get a publisher by the aid of his friends. . . . "Robinson Crusoe" was refused by one publisher after another, and at last sold to an obscure bookseller for a trifle. . . . Bulwer's "Pelham" was at first rejected. . . . The "Vestiges of Creation" was repeatedly refused. Thackeray's "Vanity Fair" was rejected by a magazine. "Mary Burton" and "Jane Eyre" went the round of the trade. Howard offered his "Book of the Seasons" to successive publishers. . . . "Uncle Tom's Cabin" could scarcely find a publisher in London.—SMILES' BRIEF BIOGRAPHIES, p. 506.

**631. BOOKS, Religious.** *Samuel Johnson.* I fell into an inattention to religion, or an indifference about it, in my ninth year. The church at Lichfield, in which we had a seat, wanted reparation, so I was to go and find a seat in other churches; and having bad eyes, and being awkward about this, I used to go and read in the fields on Sunday. This habit continued till my fourteenth year, and still I find a great reluctance to go to church. I then became a sort of lax talker against religion, for I did not much think against it; and this lasted till I went to Oxford, where it would not be suffered. When at Oxford I took up Law's "Serious Call to a Holy Life," expecting to find it a dull book (as such books generally are), and perhaps to laugh at it. But I found Law quite an overmatch for me; and this was the first occasion of my thinking in earnest of religion, after I became capable of rational inquiry.—BOSWELL'S JOHNSON, p. 13.

**632. BOOKS, Scarcity of.** *Age of Charlemagne.* The low state of literature may be figured from the extreme scarcity of books, the subjects on which they were written, and the very high estimation which was put upon them by those who possessed them. The gift of a trifling manuscript to a monastery of the life of a saint was sufficient to entitle the donor to the perpetual prayers of the brotherhood, and a mass to be celebrated forever for the salvation of his soul. A complete copy of the sacred Scriptures given to a city or State was esteemed a princely donation. The reputation of learning was then acquired at a very easy rate. Extracts from the different works of the Fathers literally transcribed, and often patched together without order or connection, compose the valuable works of those luminaries and instructors of the age; nothing was more common than those commentaries, called "Catene," which were illustrations of some of the books of Scripture, by borrowing sentences successively from half a dozen of the Fathers, making each to illustrate a verse in his turn.—TYTLER'S HIST., Book 6, ch. 3.

**633. BOOTY, Division of.** *Trojan War.* The troops had no regular pay; they served at their own charges alone. The levies were made by a general law obliging each family to furnish a soldier, under a certain penalty. The only recompense for the service of individuals was their rated share of the booty, for none were allowed to plunder for themselves; everything was brought into a common stock, and the division was made by the chiefs, who had a larger proportion for their share.—TYTLER'S HIST., Book 1, ch. 8.

**634. BOY, An enchanted.** *David Crockett.* [At Baltimore he saw a ship for the first time.] As he stood on the dock, gazing at the ship with open eyes and mouth, bewildered at the sight, one of the sailors accosted him and asked him if he would not like to go to Liverpool. Forgetting his engagement with the wagoner, he joyfully consented, and rushed off to the wagon to get his clothes, although ten minutes before he did not know that there was such a thing as a ship in the world. The wagoner positively refused to let him go. Watching his chance, however, he bundled up his clothes and started for the wharf; but it so chanced that, in turning the corner of a crowded street, he came full upon his

master, who collared him and brought him back.—*CYCLOPEDIA OF BIOG.*, p. 664.

**635. BOY, A precocious.** *Themistocles.* [Themistocles, the prudent general,] when a boy, was full of spirit and fire, quick of apprehension, naturally inclined to bold attempts, and likely to make a great statesman. His hours of leisure and vacation he spent, not, like other boys, in idleness and play; but he was always inventing and composing declamations, the subjects of which were either the impeachment or defence of some of his school-fellows; so that his master would often say: "Boy, you will be nothing common or indifferent; you will either be a blessing or a curse to the community."—*PLUTARCH*.

**636.** ——. *The New England Courant.* A.D. 1721. Benjamin [Franklin] . . . a boy of fifteen who wrote pieces for its humble columns, worked in composing the types, as well as in printing off the sheets, and himself, as carrier, distributed the papers to customers.—*BANCROFT'S U. S.*, vol. 3, ch. 23.

**637. BOY, A reformed.** *David Crockett.* [He ran away from home, and after two years' absence he returned on a winter eve. He had a joyful welcome.] He now set at work in earnest to assist his old father, to whom he had not given much help or comfort hitherto. By six months' hard work he paid one of his father's debts, which had caused the old man much anxiety. Then he worked six months more to cancel a note of \$30 which his father had given, and brought it to his father as a present. Next he went to work for sundry other months, until he had provided himself with a supply of decent clothes. He was now nearly twenty years of age, and being much mortified with his inability to read or write, he made a bargain with a Quaker schoolmaster, agreeing to work two days on the Quaker's farm for every three that he attended his school. He picked up knowledge rapidly, and after six months of this arrangement he could read, write, and cipher sufficiently well for the ordinary purposes of life on the frontier.—*CYCLOPEDIA OF BIOG.*, p. 665.

**638. BOY, Runaway.** *Benjamin Franklin.* A.D. 1723. Vexed with the arbitrary proceedings of the [Massachusetts] assembly [which required his brother's paper to be supervised] . . . indignant also at the tyranny of a brother who, as a passionate master, often beat his apprentice . . . but seventeen years old, sailed clandestinely for New York; and, finding there no employment, crossed to Amboy; went on foot to the Delaware; for want of a wind rowed in a boat from Burlington to Philadelphia; and bearing the marks of his labor at the oar, weary, hungry, having . . . a single dollar . . . the runaway apprentice—greatest of the sons of New England of that generation . . . stepped on shore to seek food, occupation, shelter, and fortune.—*BANCROFT'S U. S.*, vol. 3, ch. 23.

**639. BOY, A "scientific."** *Robert Stephenson.* Occasionally Robert experimented . . . upon the cows in Wigham's enclosure, which he electrified by means of his electric kite, making them run about the field with their tails on end.—*SMILES' BRIEF BIOGRAPHIES*, p. 57.

**640. BOYHOOD, Dull.** *Oliver Goldsmith.* Oliver's education began when he was about

three years old—that is to say, he was gathered under the wings of one of those good old motherly dames, found in every village, who cluck together the whole callow brood of the neighborhood, to teach them their letters and keep them out of harm's way. . . . Apparently he did not much profit by it, for she confessed he was one of the dullest boys she had ever dealt with, inasmuch that she had sometimes doubted whether it was possible to make anything of him: a common case with imaginative children, who are apt to be beguiled from the dry abstractions of elementary study by the picturings of the fancy.—*IRVING'S GOLDSMITH*, p. 15.

**641. BOYHOOD, Humble.** *Pizarro.* In former times the farmers of Spain let their pigs roam in large droves in the forests, attended by a boy, who kept them from wandering too far, and drove them at night to an enclosure near home. Pizarro, the conqueror of Peru, was one of these pig-tenders when Columbus discovered America in 1492. He was then seventeen years of age—a rude, tough, wilful lad, ignorant of everything except the manners and customs of the animals he drove. To his dying day he could not write his name or read a sentence. . . . Here was a strange piece of timber to make a conqueror of—a swineherd, an illegitimate son, ignorant, living in a secluded region, and regarded by his own father as the meanest of his servants.—*CYCLOPEDIA OF BIOG.*, p. 323.

**642. BOYHOOD, Ingenuity in.** *Sir Isaac Newton.* His favorite playthings were little saws, hammers, chisels, and hatchets, with which he made many curious and ingenious machines. There was a windmill in course of erection near his home. He watched the workmen with the greatest interest, and constructed a small model of the mill, which, one of his friends said, was "as clean and curious a piece of workmanship as the original." He was dissatisfied, however, with his mill, because it would not work when there was no wind; and therefore he added to it a contrivance by which it could be kept in motion by a mouse. He made a water-clock, the motive-power of which was the dropping of water on a wheel. . . . He constructed also a four-wheeled carriage, propelled by the person sitting in it. To amuse his schoolfellows, he made very ingenious kites, to the tails of which he attached lanterns of crimped paper, which, being lighted by a candle, and sent up in the evening, alarmed the rustics of the parish. Observing the shadows of the sun, he marked the hours and half hours by driving in pegs on the side of the house, and at length perfected the sun-dial which is still shown.—*PARTON'S NEWTON*, p. 75.

**643. BRAVERY in Battle.** *Persians.* [When the Romans besieged and captured Petra they were met by valiant men.] Of the Persian garrison, 700 perished in the siege, 2300 survived to defend the breach. One thousand and seventy were destroyed with fire and sword in the last assault; and if 730 were made prisoners, only 18 among them were found without the marks of honorable wounds. The remaining 500 escaped into the citadel, which they maintained without any hopes of relief, rejecting the fairest terms of capitulation and service, till they were lost in the flames. They died in obedience to the



commands of their prince. — GIBBON'S *ROME*, ch. 42.

**644.** — — —. 20,000 against 400,000. [When the French and Venetian crusaders had taken the suburbs of Constantinople, their zeal was fired for greater heroism.] By these daring achievements, a remnant of 20,000 Latins solicited the license of besieging a capital which contained above 400,000 inhabitants, able, though not willing, to bear arms in defence of their country. — GIBBON'S *ROME*, ch. 60.

**645. BRAVERY, Brilliant.** *Paul Jones.* [At Whitehaven the harbor contained 300 vessels.] At daybreak, with two boats and thirty-one men, he landed on a wharf of the town, provided with a lantern and two tar-barrels. He went alone to a fort defending the town, and, finding it deserted, climbed over the wall, and spiked every gun, without alarming the garrison, who were all asleep in the guard-house near by. Then he surrounded the guard-house, and took every man prisoner. Next, he sprang into the only other fort remaining, and spiked its guns. All this, which was the work of ten minutes, was accomplished without noise and without resistance. The ships being then at his mercy, he made a bonfire in the steerage of one of them, which blazed up through the hatchway, while Jones and his men stood by, pistol in hand, to keep off the people, whom the flames had alarmed, and who now came running down to the shore in hundreds. To the forts! was the cry. But the forts were harmless. When the fire had made such headway that the destruction of the whole fleet seemed certain, Captain Jones gave the order to embark. He was the last to take his place in the boat. He moved off leisurely from the shore, and regained his ship without the loss of a man. The people, however, succeeded in confining the fire to two or three ships. But the whole coast was panic-stricken. Every able-bodied man joined the companies of patrolmen. It was many a month before the inhabitants of that shore went to sleep at night without a certain dread of Paul Jones. — *CYCLOPEDIA OF BIOG.*, p. 335.

**646. BRAVERY in Death.** *Colonel Frank McCullough.* [This Confederate guerrilla was captured in Missouri by the Union army.] A court-martial was held, and he was sentenced to be shot. . . . He received the information of his fate with perfect composure, but protested against it. Leaning against the fence, he wrote a few lines to his wife. These, with his watch, he delivered to the officer to be given to her. Upon the way to his execution, he requested the privilege to give the command to fire, which was granted. All being ready, he said: "What I have done, I have done as a principle of right. Aim at the heart. Fire!" — *POLLARD'S SECOND YEAR OF THE WAR*, ch. 6, p. 173.

**647. BRAVERY, Example of.** *Napoleon I.* [In the terrible reverses which followed Napoleon, he met the Allies at Arcis.] A live shell having fallen in front of one of his young battalions, which recoiled and wavered in expectation of an explosion, Napoleon, to reassure them, spurred his charger toward the instrument of destruction, made him smell the burning match, waited unshaken for the explosion, and was blown up. Rolling in the dust with his mutilated

steed, and rising without a wound amid the plaudits of his soldiers, he calmly called for another horse, and continued to brave the grape-shot, and to fly into the thickest of the battle. — *ABBOTT'S NAPOLEON B.*, vol. 2, ch. 20.

**648. BRAVERY, Exploit of.** *Bridge of Lodi.* A.D. 1796. Lannes was the first to cross, and Napoleon the second. Lannes, in utter recklessness and desperation, spurred his maddened horse into the very midst of the Austrian ranks, and grasped a banner. At that moment his horse fell dead beneath him, and half a dozen swords glittered above his head. With herculean strength and agility, he extricated himself from the fallen steed, leaped upon the horse of an Austrian officer behind the rider, plunged his sword through the body of the officer, and hurled him from his saddle; taking his seat he fought his way back to his followers, having slain in the mêlée six of the Austrians with his own hand. . . . Napoleon promoted Lannes on the spot. — *ABBOTT'S NAPOLEON B.*, vol. 1, ch. 5.

**649. BRAVERY, Fearless.** *William II.* In 1099 William was hunting in the New Forest, when he received a message that Helie had defeated the Normans and surprised the city of Mans. Without drawing bit he galloped to the coast, and jumped into a vessel lying at anchor. The day was stormy, and the sailors were unwilling to embark. "Sail instantly!" cried the bold man; "kings are never drowned." . . . He was soon at the head of his troops. — *KNIGHT'S ENG.*, vol. 1, ch. 16, p. 230.

**650.** — — —. *Colonel Moultrie.* A.D. 1776. [The British, under Admiral Lord Howe, were preparing to bombard the battery on Sullivan's Island in Charleston harbor, afterward called Fort Moultrie. Ten guns against one.] Captain Lemprier [said to the commander:] "Well, colonel, what do you think of it now?" "We shall beat them," said Moultrie. "The men-of-war," rejoined the captain, "will knock your fort down in half an hour." "Then," said Moultrie, "we will lie behind the ruins and prevent their men from landing." [He drove the British away with a loss of only eleven men.] — *BANCROFT'S U. S.*, vol. 8, ch. 66.

**651. BRAVERY, Heroic.** *Robert Devereux.* [At the taking of Cadiz by the English in 1596, for a time the result seemed doubtful; but at the critical moment the Earl of Essex threw his own standard over the wall. To save the honor of the ensign, each soldier tried to be first in following it by leaping down from the wall, sword in hand. The town was taken by their valor.] — *KNIGHT'S ENG.*, vol. 3, ch. 17, p. 266.

**652.** — — —. *Richard Grenville.* [In 1593 Vice-Admiral Richard Grenville, with great odds against him, fought the Indian fleet of Spain from three in the afternoon to daybreak the next morning. He] was three times wounded during the action, in which he again and again repulsed the enemy, who constantly assailed him with fresh vessels. At length the good ship lay upon the waters like a log. Her captain proposed to blow her up rather than surrender; but the majority of the crew compelled him to yield himself a prisoner. He died in a few days, and his last words were: "Here die I, Richard Grenville, with a joyful and quiet mind; for that

I have ended my life as a true soldier ought to do, fighting for his country, queen, religion, and honor."—KNIGHT'S ENG., vol. 3, ch. 17, p. 261.

**653. BRAVERY, Pre-eminence by.** *Joan of Arc.*—Joan of Arc, "an enthusiast herself, she filled a dispirited soldiery and a despairing people with enthusiasm. The great secret of her success was the boldness of her attacks, when military science reposed upon its cautious strategy."—KNIGHT'S ENG., vol. 2, ch. 6, p. 87.

**654. BRAVERY, Query of.** *Lacedæmonians.* [It was remarked by] one of their ancient kings: "The Lacedæmonians seldom inquired the number of their enemies, but the place where they could be found."—PLUTARCH'S CLEOMENES.

**655. BRAVERY rewarded.** *Paradise.* [During a fierce battle with the Khoreishites] Mahomet was seized with a sudden fainting which deprived him of his senses. He soon recovered from the swoon with a face all radiant with hope. "I have seen the Spirit of God," said he, "with his war-horse behind him. He was preparing to combat on our side. Whoever shall have fought bravely to-day and died of wounds received in front will enjoy Paradise."—LAMARTINE'S TURKEY, p. 108.

**656. BRAVERY, Youthful.** *Reign of James II.* One of the proscribed Covenanters, overcome by sickness, had found shelter in the house of a respectable widow, and had died there. The corpse was discovered by the laird of Westerhall, a petty tyrant. . . . This man pulled down the house of the poor woman, carried away her furniture, and, leaving her and her younger children to wander in the fields, dragged her son Andrew, who was still a lad, before Claverhouse, who happened to be marching through that part of the country. Claverhouse was that day strangely lenient. . . . But Westerhall was eager to signalize his loyalty, and extorted a sullen consent. The guns were loaded, and the youth was told to pull his bonnet over his face. He refused, and stood confronting his murderers with the Bible in his hand. "I can look you in the face," he said; "I have done nothing of which I need be ashamed. But how will you look in that day when you shall be judged by what is written in this book?" He fell dead, and was buried in the moor.—MACAULAY'S ENG., ch. 4.

**657. BREAD, Public Provision of.** *Romans.* [During the decline of the Roman Empire,] for the convenience of the lazy plebeians, the monthly distributions of corn were converted into a daily allowance of bread; a great number of ovens were constructed and maintained at the public expense; and at the appointed hour each citizen, who was furnished with a ticket, ascended the flight of steps, which had been assigned to his peculiar quarter or division, and received, either as a gift or at a very low price, a loaf of bread of the weight of three pounds, for the use of his family.—GIBBON'S ROME, ch. 31.

**658. BREAD Question, The.** *Precedence to.* [During the French Revolution hundreds of market-women, attended by an armed mob of men, went to Versailles, to demand bread of the National Assembly, there being a great destitution in Paris. They entered the hall.] There

was a discussion upon the criminal laws. A fish-woman cried out, "Stop that babbler; that is not the question; the question is about bread."—KNIGHT'S ENG., vol. 7, ch. 9, p. 179.

**659. BREVITY, Famous.** *Julius Cæsar.* In the account he gave Amintius, one of his friends in Rome, of the rapidity and despatch with which he gained his victory, he made use only of three words, "I came, I saw, I conquered." Their having all the same form and termination in the Roman language adds grace to their conciseness.—PLUTARCH'S CÆSAR.

**660. BRIBERY, Contemned.** *Sir Isaac Newton.* The duties of his office were performed by him [in the royal mint] with signal ability and purity. He was offered on one occasion a bonus of £6000 for a contract for the coinage of the copper money. Sir Isaac refused the offer on the ground that it was a bribe in disguise. The agent argued the matter with him without effect, and said, at length, that the offer came from "a great duchess." The philosopher roughly replied, "I desire you to tell the lady that if she was here herself, and had made me this offer, I would have desired her to go out of my house; and so I desire you, or you shall be turned out."—PARSONS'S NEWTON, p. 85.

**661. BRIBERY in Court.** *For a Hearing.* [The Magna Charta] put an end to that enormous corruption by which justice was sold, not by mere personal bribery of corrupt ministers of the Crown, but by bribing the Crown through their hands. The rolls of the Exchequer present constant evidence of sums of money received by the king to procure a hearing in his courts.—KNIGHT, vol. 1, ch. 24, p. 349.

**662. BRIBERY, Disguised.** *England.* [Venality was never carried farther. Mr. Hallam says:] "The sale of seats in Parliament, like any other transferable property, is never mentioned in any book that I remember to have seen of an earlier date than 1760." Bribery in the approved form of selling a pair of jack-boots for 30 guineas, and a pair of wash-leather breeches for £50, was notorious enough to be laughed at by Foote. Dr. Johnson held that "if he were a gentleman of landed property, he would turn out all his tenants who did not vote for the candidate whom he supported."—KNIGHT'S ENG., vol. 6, ch. 16, p. 247.

**663. BRIBERY, Legislative.** *£5000 for a Vote.* [In the Irish Parliament, in 1800, there was a great contest in bribery. Lord Castlereagh writes to the Duke of Portland:] We have undoubted proofs, though not such as we can disclose, that they are enabled to offer as high as £5000 for an individual vote, and I lament to state that there are individuals remaining among us that are likely to yield to this temptation.—KNIGHT'S ENG., vol. 7, ch. 21, p. 378.

**664. — — — Commons.** [In 1643 Edmund Waller, once a famous poet and member of Parliament, was arrested as a conspirator in a plot to bring the king's troops into the capital during the civil war. Aubrey says:] He had much ado to save his life; and in order to do it sold his estate in Bedfordshire, worth £1300 per annum, to Dr. Wright, for £10,000 (much under value), which was procured in twenty-four hours' time, or else he had been



hanged. With this money he bribed the House, which was the first time a House of Commons was ever bribed.—KNIGHT'S ENG., vol. 4, ch. 1.

**665.** ——. *Scotch Parliament.* [In 1712 Lord Oxford said] the Scotch lords were grown so extravagant in their demands, that it was high time to let them see they were not so much wanted as they imagined, for they were now come to expect a reward for every vote they gave.—KNIGHT'S ENG., vol. 5, ch. 24, p. 380.

**666.** ——. *Necessary.* [In 1690] Sir John Trevor, being a Tory in principle, undertook to manage that party, provided he was furnished with such sums of money as might purchase some votes; and by him began the practice of buying off men. The king [William III.] said he hated the practice as much as any man could do; but he saw it was not possible, considering the corruption of the age, to avoid it, unless he would endanger the whole.—KNIGHT'S ENG., vol. 5, ch. 7, p. 102.

**667.** ——. *Duke of Newcastle.* [The Duke of Newcastle, one of the chief advisers of George II. in 1747,] was the most adroit and experienced trafficker for seats in the House of Commons. He bought boroughs with a profuse employment of his own wealth, that made his family power almost irresistible. He bought members with the secret-service money. He cajoled; he promised; and if wheedling and lying were in vain, he freely paid. This was Newcastle's peculiar talent. He hugged the dirty work to his bosom as if it were the great glory of his life. He would share with no man the distinction of bribing for votes.—KNIGHT'S ENG., vol. 6, ch. 12, p. 178.

**668. BRIBERY of the Needy.** *For Emperor.* [In 1519, when the electors of Germany voted for an emperor in place of Maximilian, deceased, Henry VIII. of England, Francis I. of France, and Charles of Spain were all ambitious candidates for the vacant throne.] Each of these monarchs had bribed the needy electoral princes to an enormous extent. The skilful management of Charles secured his unanimous election.—KNIGHT'S ENG., vol. 2, ch. 17, p. 231.

**669. BRIBERY, Occasion for.** *Small Pay.* The comptroller of the mint [who was a priest] was usually a jobber of the rankest character. And all the civil-officers were underpaid in their salaries. They all looked to grants and leases for their reward; and they all lived upon something even better than expectancy, for they all were bribed. The secondary offices were openly bought. There was small pay, but large peculation. It was in vain that Latimer cried out to the young King Edward, "Such as be meet to bear office, seek them out; hire them; give them competent and liberal fees, that they shall not need to take any bribes." . . . The high places of the law were those in which the bribe was most regularly administered. When Bacon fell in the next half century, for receiving bribes, he followed the most approved precedents, according to which chancellors and chief-justices before him maintained their state and ennobled their posterity. . . . The bribery of juries was so common, that a man-killer with rich friends could escape for a crown properly administered to each quest-monger; for so the vendor of a

verdict was called. [A.D. 1547.] — KNIGHT'S ENG., vol. 2, ch. 28, p. 462.

**670. BRIBERY, Papal.** *Alexander VI.* Application was made to the Pope for a divorce [of Charles XII. from Jeanne his wife]; and Alexander, who was not a man to hesitate at any infamy, provided he obtained his price, readily agreed to pronounce the desired sentence in return for certain honors and rewards to be conferred upon his son Cæsar Borgia.—STUDENTS' FRANCE, ch. 13, § 1, p. 283.

**671. BRIBERY, Perilous.** *Athenians.* The sacred war had now lasted about ten years; and every campaign had given a fresh acquisition of power to the daring and the politic Macedonian. The Athenians, finding no advantage on their part, and heartily tired of hostilities, which gave too much interruption to their favorite ease and luxurious enjoyments, sent ambassadors to Philip with instructions to negotiate a general peace. But he bribed the ambassadors, spun out the negotiations, and in the mean time proceeded in the most vigorous prosecution of the war. This conduct might have opened the eyes of the Athenians, had not their corrupted orators, the pensioners of Philip, labored assiduously to foster their blind security. . . . Philip poured down like a torrent and carried all before him. . . . Philip became the arbiter of Greece.—TYTLER'S HIST., Book 2, ch. 3.

**672. BRIBERY, Reproach of.** *Demosthenes.* Harpalus had the charge of Alexander's treasure in Babylon, and, flattering himself that he would never return from his Indian expedition, he gave into all manner of crimes and excesses. At last, when he found that Alexander was really returning, and that he took a severe account of such people as himself, he thought proper to march off, with 5000 talents and 6000 men, into Attica. [Note.] . . . As he applied to the people of Athens for shelter, and desired protection . . . most of the orators had an eye upon the gold, and supported his application with all their interest. Demosthenes at first advised them to order Harpalus off immediately, and to be particularly careful not to involve the city in war again, without any just or necessary cause. Yet a few days after, when they were taking an account of the treasure, Harpalus, perceiving that Demosthenes was much pleased with one of the king's cups, and stood admiring the workmanship and fashion, desired him to take it in his hand, and feel the weight of the gold. Demosthenes being surprised at the weight, and asking Harpalus how much it might bring, he smiled, and said, "It will bring you twenty talents." And as soon as it was night, he sent him the cup with that sum. For Harpalus knew well enough how to distinguish a man's passion for gold by his pleasure at the sight and the keen looks he cast upon it. Demosthenes could not resist the temptation . . . he received the money . . . and went over to the interest of Harpalus. Next day he came into the assembly with a quantity of wool and bandages about his neck; and when the people called upon him to get up and speak, he made signs that he had lost his voice. Upon which some that were by said, "it was no common hoarseness that he got in the night; it was a hoarseness occasioned by swallowing gold and silver." Afterward, when all the people were

appraised of his taking the bribe, and he wanted to speak in his own defence, they would not suffer him, but raised a clamor, and expressed their indignation. At the same time somebody or other stood up and said sneeringly, "Will you not listen to the man with the cup?"—PLUTARCH.

**673. BRIBERY resented.** *Stephen A. Douglas.* His career in Congress presents a strange mixture of good and evil. I believe that he was an incorruptible man, though no one ever had more or better chances to gain money unlawfully. Once when he was confined to his room by an abscess, he was waited upon by a millionaire, who offered to give him a deed for two and a half million acres of land, now worth \$20,000,000, if he would merely give up a certain document. "I jumped for my crutches," Douglas used to say in telling the story; "he ran from the room, and I gave him a parting blow upon the head."—CYCLOPEDIA OF BIOG., p. 200.

**674. BRIBERY, Royal.** *Charles II.* The long prorogation of the Parliament in November, 1675, was a specific arrangement between Charles [II.] and Louis [XIV.], for which the unworthy King of England received 500,000 crowns [from the King of France.]—KNIGHT'S ENG., vol. 4, ch. 20.

**675. BRIBERY, Seeming.** *Reign of Charles II.* [Louis XIV. sent corruption money to England.] The most upright member of the country party, William, Lord Russell, son of the Earl of Bedford, did not scruple to concert with a foreign mission schemes for embarrassing his own sovereign. This was the whole extent of Russell's offence. His principles and his fortune alike raised him above all temptations of a sordid kind; but there is too much reason to believe that some of his associates were less scrupulous. It would be unjust to impute to them the extreme wickedness of taking bribes to injure their country. On the contrary, they meant to serve her; but it is impossible to deny that they were mean and indelicate enough to let a foreign prince pay them for serving her.—MACAULAY'S ENG., ch. 2.

**676. BRIBES rejected.** *Samuel Adams.* "Why," asked one of the English Tories of the Tory governor of Massachusetts—"why hath not Mr. Adams been taken off from his opposition by an office?" To which the governor replied: "Such is the obstinacy and inflexible disposition of the man, that he never would be conciliated by any office whatever." This was indeed the truth. His daughter, who long survived him, and with whom living persons have conversed, used to say that her father once refused a pension from the British Government of £2000 a year. Once, when a secret messenger from General Gage threatened him with a trial for treason if he persisted in his opposition to the government, and promised him honors and wealth if he would desist, Adams rose to his feet, and gave him this answer: "Sir, I trust I have long since made my peace with the King of kings. No personal consideration shall induce me to abandon the righteous cause of my country. Tell Governor Gage it is the advice of Samuel Adams to him

no longer to insult the feelings of an exasperated people."—CYCLOPEDIA OF BIOG., p. 236.

**677. BROTHERHOOD acknowledged.** *American Indians.* They hold the bonds of brotherhood so dear, that a brother commonly pays the debt of a deceased brother, and assumes his revenge and his perils. There are no beggars among them, no fatherless children unprovided for. The families that dwell together, hunt together, roam together, fight together, constitute a tribe.—BANCROFT'S U. S., vol. 3, ch. 22.

**678. BROTHERS, Division between.** *Romulus and Remus.* [In the founding of Rome the] two brothers first differed about the place where their new city was to be built, and referring the matter to their grandfather, he advised them to have it decided by augury. In this augury Romulus imposed upon Remus; and when the former prevailed that the city should be built upon Mount Palatine, the builders, being divided into two companies, were no better than two factions. At last, Remus, in contempt, leaped over the work, and said, "Just so will the enemy leap over it!" whereupon Celer gave him a deadly blow, and answered, "In this manner will our citizens repulse the enemy." Some say that Romulus was so afflicted at the death of his brother, that he would have laid violent hands upon himself if he had not been prevented.—PLUTARCH'S ROMULUS.

**679. BRUTALITY of Persecutors.** *Dr. Rowland Taylor.* [At the stake] he would have spoken to them, but the guard thrust a tip-staff into his mouth. As they were piling the fagots, a brutal man cast a fagot at him, which wounded him so that the blood ran down his face. "O friend," said he, "I have harm enough; what need that?" Let us draw a veil over his sufferings, and see only the poor woman [his wife] who knelt at the stake to join in his prayers, and would not be driven away.—KNIGHT'S ENG., vol. 3, ch. 6.

**680. BRUTES, Immortality of.** *Samuel Johnson.* An essay, written by Mr. Deane, a divine of the Church of England, maintaining the future life of brutes, by an explication of certain parts of the Scriptures, was mentioned, and the doctrine insisted on by a gentleman who seemed fond of curious speculation. . . . When the poor speculatist, with a serious metaphysical pensive face, addressed him, "But really, sir, when we see a very sensible dog, we don't know what to think of him." Johnson, rolling with joy at the thought which beamed in his eye, turned quickly round, and replied, "True, sir; and when we see a very foolish fellow, we don't know what to think of him."—BOSWELL'S JOHNSON, p. 155.

**681. BUILDING, Colossal.** *Colosseum.* The amphitheatre of Titus, which so well deserved the epithet of colossal, . . . was a building of an elliptic figure, five hundred and sixty-four feet in length, and four hundred and sixty-seven in breadth, founded on fourscore arches, and rising, with four successive orders of architecture, to the height of one hundred and forty feet. The outside of the edifice was incrustated with marble, and decorated with statues. The slopes of the vast concave which formed the inside were filled and surrounded with sixty or eighty rows of



seats of marble likewise, covered with cushions, and capable of receiving with ease about four-score thousand spectators. Sixty-four *comitories* (for by that name the doors were very aptly distinguished) poured forth the immense multitude; and the entrances, passages, and staircases were contrived with such exquisite skill, that each person, whether of the senatorial, the equestrian, or the plebeian order, arrived at his destined place without trouble or confusion. Nothing was omitted which, in any respect, could be subservient to the convenience and pleasure of the spectators. They were protected from the sun and rain by an ample canopy, occasionally drawn over their heads. The air was continually refreshed by the playing of fountains, and profusely impregnated by the grateful scent of aromatics. In the centre of the edifice the *arena*, or stage, was strewn with the finest sand, and successively assumed the most different forms. At one moment it seemed to rise out of the earth, like the garden of the Hesperides, and was afterward broken into the rocks and caverns of Thrace. The subterraneous pipes conveyed an inexhaustible supply of water; and what had just before appeared a level plain might be suddenly converted into a wide lake covered with armed vessels and replenished with monsters of the deep. [Furniture of silver, and of gold, and of amber.]—GIBBON'S *ROME*, ch. 12.

**682. BUILDING opposed.** *Reign of James II.* [During the Duke of Monmouth's rebellion in the West] the commons authorized the king to raise an extraordinary sum of £400,000 for his present necessities. . . . The scheme of taxing houses lately built in the capital was revived and strenuously supported by the country gentlemen. It was resolved, not only that such houses should be taxed, but that a bill should be brought in prohibiting the laying of any new foundations within the bills of mortality. The resolution, however, was not carried into effect. Powerful men who had land in the suburbs, and who hoped to see new streets and squares rise on their estates, exerted all their influence against the project.—MACAULAY'S *ENG.*, ch. 5.

**683. BUILDING, Ruined by.** *Marcus Crassus.* Crassus observed how liable the city was to fires, and how frequently houses fell down; which misfortunes were owing to the weight of the buildings, and their standing so close together. In consequence of this, he provided himself with slaves who were carpenters and masons, and went on collecting them until he had upward of five hundred. Then he made it his business to buy houses that were on fire, and others that joined upon them; and he commonly had them at a low price, by reason of the fears and distress the owners were in about the event. Hence, in time, he became master of a great part of Rome. But though he had so many workmen, he built no more for himself than one house in which he lived. For he used to say, "That those who love building will soon ruin themselves, and need no other enemies."—PLUTARCH'S *CRASSUS*.

**684. BURIAL, Companions in.** *White Huns.* Gorgo, which, under the appellation of Carizme, has since enjoyed a temporary splendor, was the residence of the king, who exercised a legal authority over an obedient people. . . . The only

vestige of their ancient barbarism was the custom which obliged all the companions, perhaps to the number of twenty, who had shared the liberality of a wealthy lord, to be buried alive in the same grave.—GIBBON'S *ROME*, ch. 26.

**685. BURIAL questioned.** *Cromwell's.* They give him a magnificent funeral in the old Abbey, where they had buried Blake and the Protector's mother. But when Charles Stuart returned, the bodies were taken up and buried at Tyburn, the head of Cromwell exposed over Westminster Hall. The dastards and the fools! But, after all, it is not certain that the body buried in the Abbey was his body. In a rare old volume we have—one hundred and sixty years old—it is confidently asserted, on the authority of the nurse of Cromwell, that he was privately buried by night in the Thames, in order to avert the indignities which it was foreseen would be wreaked on his body; and this by his own direction. Other rumors assign another spot to his burial. Ah well! it matters little. We know where his work is, and how far that is buried. We see him standing there, ushering in a new race of English kings.—HOOD'S *CROMWELL*, p. 227.

**686. BURIAL, Respect by.** *Battlefield.* Nicias happened to leave the bodies of two of his men, who were missed in carrying off the dead. But as soon as he knew it, he stopped his course, and sent a herald to the enemy, to ask leave to take away those bodies. This he did, though there was a law and custom subsisting by which those who desire a treaty for carrying off the dead give up the victory, and are not at liberty to erect a trophy. And, indeed, those who are so far masters of the field, that the enemy cannot bury their dead without permission, appear to be conquerors, because no man would ask that as a favor which he could command. Nicias, however, chose rather to lose his laurels than to leave two of his countrymen unburied.—PLUTARCH.

**687. BURIAL, Secreted.** *Alaric.* The ferocious character of the barbarians [who invaded Italy] was displayed in the funeral of a hero whose valor and fortune they celebrated with mournful applause. By the labor of a captive multitude, they forcibly diverted the course of the Busentinus, a small river that washes the walls of Consentia. The royal sepulchre, adorned with the splendid spoils and trophies of Rome, was constructed in the vacant bed; the waters were then restored to their natural channel; and the secret spot where the remains of Alaric had been deposited was forever concealed by the inhuman massacre of the prisoners who had been employed to execute the work.—GIBBON'S *ROME*, ch. 33.

**688. BURIAL, A Tyrant's.** *Attila.* [He died suddenly, from the bursting of an artery.] His body was solemnly exposed in the midst of the plain, under a silken pavilion; and the chosen squadrons of the Huns, wheeling round in measured evolutions, chanted a funeral song to the memory of a hero, glorious in his life, invincible in his death, the father of his people, the scourge of his enemies, and the terror of the world. According to their national custom, the barbarians cut off a part of their hair, gashed their faces with unseemly wounds, and bewailed their va-

liant leader as he deserved, not with the tears of women, but with the blood of warriors. The remains of Attila were enclosed within three coffins—of gold, of silver, and of iron—and privately buried in the night; the spoils of nations were thrown into his grave; the captives who had opened the ground were inhumanly massacred; and the same Huns, who had indulged such excessive grief, feasted, with dissolute and intemperate mirth, about the recent sepulchre of their king.—GIBBON'S *ROME*, ch. 35.

**689. BUSINESS** detested. *James Watt*. He was timid and reserved . . . he hated higgling, and declared that he would rather "face a loaded cannon than settle an account or make a bargain."—SMILES' *BRIEF BIOGRAPHIES*, p. 33.

**690. BUSINESS**, Joys of. *Chauncey Jerome*. [The famous brass clockmaker was made almost dizzy, early in his career,] by an order from South Carolina for twelve clocks. When he finished his clocks and was conveying them to the appointed place in a farmer's wagon, he was perfectly bewildered at the idea of having so immense a sum as \$144 all at once, and all his own. He could not believe that such good fortune was in store for him. He thought something would be sure to happen to prevent his receiving the money. But no; his customer was ready, and slowly counted out the sum in silver, and the clockmaker took it with trembling hands, and carried it home, dreading lest some robbers might have heard of his vast wealth, and were in ambush to rob and murder him.—*CYCLOPEDIA OF BIOG.*, p. 213.

**691. BUSINESS**, Nobility in. *England*. In an age of loose morality among the higher classes, Burnet writes, in 1708: "As for the men of trade and business, they are, generally speaking, the best body in the nation—generous, sober, charitable."—KNIGHT'S *ENG.*, vol. 5, ch. 3, p. 41.

**692. BUSINESS** prevented. *Boycotting*. *Boston Patriots*. A.D. 1769. The people of Boston . . . were impatient that a son of [Tory Governor] Bernard, two sons of [Lieutenant-Governor] Hutchinson, and about five others would not accede to the agreement [not to import tea while it was taxed]. At a great public meeting of merchants in Faneuil Hall, . . . as the best means of coercion it was voted not to purchase anything of the recusants; subscription papers to that effect were carried round from house to house, and everybody complied.—BANCROFT'S *U. S.*, vol. 6, ch. 42.

**693. CALAMITIES** combined. *Reign of Charles II.* London suffered two great disasters, such as never, in so short a time, befell one city. A pestilence, surpassing in horror any that during three centuries had visited the island, swept away, in six months, more than a hundred thousand human beings; and scarcely had the dead-cart ceased to go its rounds, when a fire, such as had not been known in Europe since the conflagration of Rome under Nero, laid in ruins the whole city, from the Tower to the Temple, and from the river to the purlieus of Smithfield.—MACAULAY'S *ENG.*, ch. 2.

**694. CALAMITIES** desired. *Pagans*. After the fall of Serapis [by the attack of the Christians, in which the dismembered image was drag-

ged through the streets of Alexandria] some hopes were entertained by the pagans that the indignation of the gods would be expressed by the refusal of the Nile's annual inundation; but the waters began to swell with most unusual rapidity. They now comforted themselves with the thought that the same indignation was to be expressed by a deluge; but were mortified to find at last that the inundation brought with it no other than its usual salutary and fertilizing effects.—TYTLER'S *HIST.*, Book 5, ch. 4.

**695. CALAMITIES**, Effect of. *National*. England was now involved in a war both with France and Holland. After several desperate but indecisive engagements, England began to perceive that this war promised nothing but expense and bloodshed. A plague which was then raging in London consumed above a hundred thousand of its inhabitants; a most dreadful fire, happening almost at the same time, had reduced almost the whole of the city to ashes; and amid so many calamities it was not wonderful that the warlike ardor of the nation should be considerably abated. A negotiation was carried on at Breda, and a peace was concluded between the belligerent powers in 1667. By the treaty of Breda, New York was secured to the English, the Isle of Pulerone, in the East Indies, to the Dutch, and Acadia, in North America, to the French.—TYTLER'S *HIST.*, Book 6, ch. 30.

**696. CALENDAR** corrected. *Julius Cæsar*. One remarkable and durable reform was undertaken and carried through amid the jests of Cicero and the other wits of the time—the revision of the Roman calendar. The distribution of the year had been governed hitherto by the motions of the moon. The twelve annual moons had fixed at twelve the number of the months, and the number of days required to bring the lunar year into correspondence with the solar had been supplied by irregular intercalations, at the direction of the Sacred College. But the Sacred College during the last distracted century had neglected their office. The lunar year was now sixty-five days in advance of the sun. The so-called winter was really the autumn, the spring the winter. The summer solstice fell at the beginning of the legal September.—FROUDE'S *CÆSAR*, ch. 25.

**697. ———**. *Roger Bacon*. [The distinguished Franciscan monk.] He observed an error in the calendar with regard to the duration of the solar year, which had been increasing from the time that it was regulated by Julius Cæsar. He proposed a plan for the correction of this error to Pope Clement IV., and has treated of it at large in the fourth book of his "*Opus Majus*." Dr. Jebb, his editor and commentator, is of opinion that this was one of the noblest discoveries ever made by the human mind. In his optical works he has very plainly described the construction and use of telescopic glasses, an invention which Galileo, four hundred years afterward, attributed to himself.—TYTLER'S *HIST.*, Book 6, ch. 16.

**698. CALMNESS**, Christian. *John Wesley*. [When the mob were pulling down the house of his lay preacher, John Nelson, in the town of Bristol, he and his companions approached it singing hymns, and the mob fled before them.] Some of his finest lyrics were composed during



the tumults so frequently experienced. He often recited and sometimes sung them among the raging crowds. Four of them were written "to be sung in a tumult," and one was "a prayer for the first martyr."—STEVENS' METHODISM, vol. 1, p. 203.

**699. CALMNESS of Discipline.** *Napoleon I.* [His enemies exploded a barrel of powder in the streets of Paris, hoping to destroy him. But his carriage had just passed it.] The carriage rocked as on the billows of the sea, and the windows were shattered to fragments. . . . "Ha!" said he, with perfect composure, "we are blown up." One of his companions, greatly terrified, thrust his head through the demolished window and called loudly for the driver to stop. "No, no!" said Napoleon; "drive on." . . . More than thirty of these conspiracies were detected by the police.—ABBOTT'S NAPOLEON B., vol. 1, ch. 21.

**700. CALMNESS, Exasperating.** *Socrates.* The populace, whom their demagogues had strongly prejudiced against this great and good man, were affected by his defence, and showed marks of a favorable disposition; when Anytus and several others, men of high consideration in the republic, now openly stood forth and joined the party of his accusers. The weak and inconstant rabble were drawn along by their influence, and a majority of thirty suffrages declared Socrates guilty. The punishment was still undetermined, and he himself had the right of choosing it. "It is my choice," said he, "that since my past life has been employed in the service of the public, that public should for the future be at the charge of my support." This tranquillity of mind, which could sport with the danger of his situation, served only to exasperate his judges.—TYTLER'S HIST., Book 2, ch. 2, p. 156.

**701. CALUMNY, Instigated.** *Maximus Fabius.* [When he was defending the Romans against the Carthaginian general.] Hannibal, to incense the Romans against him, when he came to his lands, ordered them to be spared, and set a guard upon them to prevent the committing of the least injury there, while he was ravaging all the country around him, and laying it waste with fire. An account of these things being brought to Rome, heavy complaints were made thereupon. The tribunes alleged many articles of accusation against him, before the people.—PLUTARCH'S FABIVS.

**702. CALUMNY, Opposition by.** *Charles Wesley.* Mobs destroyed the houses and injured the persons of early Methodists in Cork. . . . Twenty-eight depositions were presented to the grand jury at the assizes against these disgraceful proceedings, but they were all thrown out, and the jury made a "remarkable presentment," which still stands on the city records, and which declares that "we find and present Charles Wesley to be a person of ill-fame, a vagabond, and a common disturber of his Majesty's peace, and we pray that he may be transported."—STEVENS' METHODISM, vol. 1, p. 282.

**703. CANDIDATE, A dead.** *Daniel Webster.* It is stated as a fact that many persons in Georgia, and including Robert Toombs and Alexander H. Stephens, showed their respect for the great expounder of the Constitution by voting for him

after he was dead.—NORTON'S LIFE OF STEPHENS, p. 12.

**704. CANDIDATE, A dignified.** *Thomas Jefferson.* As Mr. Jefferson then held the office of vice-president, he presided daily over the Senate, and thus lived in the midst of the strife and intrigue. Coming out of the Senate chamber one day, he was stopped by Gouverneur Morris, a leader of the Federalists, who began to converse with him on the alarming state of things around them. "The reasons," said Morris, "why the minority of the States are so opposed to your being elected is this: they apprehend that, first, you will turn all Federalists out of office; secondly, put down the navy; thirdly, wipe off the public debt. Now, you only need to declare, or authorize your friends to declare, that you will not take these steps, and instantly the event of the election will be fixed." Mr. Jefferson replied. . . . that he should leave the world to judge of the course he meant to pursue by that which he had pursued hitherto, believing it to be his duty to be passive and silent during the present scene. "I shall certainly," continued Mr. Jefferson, "make no terms; I shall never go into the office of President by capitulation, nor with my hands tied by any conditions which would hinder me from pursuing the measures which I deem for the public good."—CYCLOPEDIA OF BIOG., p. 351.

**705. CANDOR, Christian.** *Discussion.* [At the first Wesleyan Conference] it was asked, Should they be fearful of thoroughly debating every question which might arise? "What are we afraid of? Of overturning our first principles? If they are false, the sooner they are overturned the better. If they are true they will bear the strictest examination. Let us all pray for a willingness to receive light to know every doctrine, whether it be of God."—STEVENS' METHODISM, vol. 1, p. 212.

**706. CANNIBALISM, Christian.** *Crusaders.* They consumed, with heedless prodigality, their stores of water and provision; their numbers exhausted the inland country; the sea was remote, the Greeks were unfriendly, and the Christians of every sect fled before the voracious and cruel rapine of their brethren. In the dire necessity of famine they sometimes roasted and devoured the flesh of their infant or adult captives. Among the Turks and Saracens the idolaters of Europe were rendered more odious by the name and reputation of cannibals; the spies, who introduced themselves into the kitchen of Bohemond, were shown several human bodies turning on spits.—GIBBON'S ROME, ch. 58.

**707. CANON, A great.** *Urban the Founder.* [Cast for Mahomet II., in siege of Constantinople.] A foundry was established at Adrianople; the metal was prepared; and at the end of three months Urban produced a piece of brass ordnance of stupendous and almost incredible magnitude; a measure of twelve palms is assigned to the bore; and the stone bullet weighed above six hundred pounds. A vacant place before the new palace was chosen for the first experiment; but to prevent the sudden and mischievous effects of astonishment and fear, a proclamation was issued, that the cannon would be discharged the ensuing day. The explosion was felt or heard in a circuit of a hundred fur-

longs; the ball, by the force of gunpowder, was driven above a mile; and on the spot where it fell, it buried itself a fathom deep in the ground. For the conveyance of this destructive engine, a frame or carriage of thirty wagons was linked together and drawn along by a team of sixty oxen; two hundred men on both sides were stationed to poise and support the rolling weight; two hundred and fifty workmen marched before to smooth the way and repair the bridges; and near two months were employed in a laborious journey of one hundred and fifty miles. . . . We may discern the infancy of the new science. Under a master who counted the moments, the great cannon could be loaded and fired no more than seven times in one day. The heated metal unfortunately burst; several workmen were destroyed; and the skill of an artist was admired who bethought himself of preventing the danger and the accident by pouring oil, after each explosion, into the mouth of the cannon.—GIBBON'S *ROME*, ch. 68.

**708. CANT, Political.** *Samuel Johnson.* BOSWELL: "Perhaps, sir, I should be the less happy for being in Parliament. I never would sell my vote, and I should be vexed if things went wrong." JOHNSON: "That's cant, sir. It would not vex you more in the house than in the gallery; public affairs vex no man." . . . BOSWELL: "I declare, sir, upon my honor, I did imagine I was vexed, and took a pride in it; but it *was*, perhaps, cant; for I own I neither eat less nor slept less." JOHNSON: "My dear friend, clear your *mind* of cant. You may *talk* as other people do; you may say to a man, 'Sir, I am your most humble servant.' You are *not* his most humble servant. You may say, 'These are bad times; it is a melancholy thing to be reserved to such times.' You don't mind the times. You tell a man, 'I am sorry you had such bad weather the last day of your journey, and were so much wet.' You don't care sixpence whether he is wet or dry. You may *talk* in this manner; it is a mode of talking in society; but don't *think* foolishly."—BOSWELL'S *JOHNSON*, p. 498.

**709. CAPITAL, Conservative.** *Cicero.* [Cæsar had been superseded by the appointment of Domitius Ahenobarbus, the most inveterate and envenomed of his enemies, by the Senate.] A day later, before the final vote had been taken, he thought still that the Senate was willing to let Cæsar keep his province, if he would dissolve his army. The moneyed interests, the peasant landholders, were all on Cæsar's side; they cared not even if monarchy came, so that they might have peace.—FROUDE'S *CÆSAR*, ch. 20.

**710. CAPITAL a Crime.** *Jews.* [In 1290 King Edward I.,] by an arbitrary exercise of power, destroyed the great money capitalists of the time. The Jews throughout England were all seized on one day, upon a charge of clipping the coin; and . . . of both sexes, there were hanged in London two hundred and eighty, and a very great multitude in other cities of England. Some Christians were involved in the accusation; and for most of them the king received ransom.—KNIGHT'S *ENG.*, vol. 1, ch. 25, p. 386.

**711. CAPITAL, Spiritual.** *Indulgences.* The following circumstances led to the traffic in indulgences. The Roman Catholic Church main-

tained that the saints, during their life on earth, had accumulated a treasury of merit because of their good work; that they had done more good than they were obliged to do. This surplus might be used for the benefit of sinful men who had accomplished less good than was needed for their salvation. The Pope claimed that he had received authority from God to draw from this reservoir of merit, and to apply it to those who had shown themselves worthy by their sorrow and repentance. But soon sorrow and repentance were dispensed with, and matters were satisfactorily arranged by the use of money. Thus arose the so-called traffic in indulgences, which proved to be a source of great revenue to the popes. This was the case under Leo X., who at this time occupied the papal chair.—REIN'S *LUTHER*, ch. 1.

**712. CAPITALISTS, Extortionate.** *Jews.* The capitalist was the Jew; but his mode of dealing suited only unthrifty abbots and plundering barons; for when the borrower came into the gripe of the Israelite, bond was heaped upon bond, so that we have a record how a debt of £200 became, with accumulated interest, £880 in four years. [A. D. 1194.]—KNIGHT'S *ENG.*, vol. 1, ch. 22, p. 326.

**713. CAPITALISTS, Nation of.** *Jews.* There used to be a conundrum current in Europe, which was something like this: "What is the difference between ancient and modern times? Answer: In ancient times, all the Jews had one king; in modern times, all the kings have one Jew." The Jew referred to in this conundrum was Meyer Anselm Rothschild, the founder of the great banking-house so famous throughout the world.—*CYCLOPEDIA OF BIOG.*, p. 564.

**714. CAPTIVES, Inhumanity to.** *Mexican Emp.* He was treated at first with humanity, and every persuasive made use of to prompt him to make a discovery of the place where it was supposed he had concealed his treasures; but in vain. It was next tried what torture might produce, and by the command of one of the Spanish captains, the monarch, together with some of his chief officers, were stretched naked upon burning coals. While Guatimozin bore the extremity of torment with more than human fortitude, one of his fellow-sufferers, of weaker constitution, turned his eyes upon his prince and uttered a cry of anguish: "Think, est thou," said Guatimozin, "that I am laid upon a bed of roses?" Silenced by this reproof, the sufferer stifled his complaints, and expired in an act of obedience to his sovereign. To the honor of Cortez, he was ignorant of this act of shocking inhumanity.—TYTLER'S *HIST.*, Book 6, ch. 21.

**715. CAPTIVITY, Chosen.** *Napoleon's Friends.* [At St. Helena.] The household now consisted of the emperor, General Bertrand, wife, and three children; Count Montholon, wife, and two children; Count Las Casas and son; General Gourgaud, and Dr. O'Meara. There were also four servants of the chamber, three grooms, and four servants of the table. These had all followed the emperor to his dreary prison from their love of his person. [Others wept because denied the opportunity to follow him by the British Government. His friends were treated as



prisoners as well as himself.]—ABBOTT'S NAPOLEON B., vol. 2, ch. 31.

**716. CAPTURE, An important.** *City of Washington.* The British advanced on Washington [in 1814]. . . . The President, the Cabinet officers, and the people betook themselves to flight, and [General] Ross marched unopposed into the city. He had been ordered by his superiors to use the torch, and the work of destruction was accordingly begun. All the public buildings except the Patent Office were burned. The beautiful but unfinished Capitol and the President's house were left a mass of blackened ruins. Many private edifices were also destroyed. [Note.] An excuse for this outrageous barbarism was found in the previous conduct of the Americans, who . . . at Toronto . . . had behaved but little better.—RIDPATH'S HIST., ch. 51.

**717. CARELESSNESS, Censure of.** *Samuel Johnson.* Though he used to censure carelessness with great vehemence, he owned that he once, to avoid the trouble of locking up five guineas, hid them, he forgot where, so that he could not find them.—BOSWELL'S JOHNSON, p. 435.

**718. CARELESSNESS, Habitual.** *Goldsmith.* [He went to Edinburgh to study medicine.] Having taken lodgings at haphazard, he left his trunk there, containing all his worldly effects, and sallied forth to see the town. After sauntering about the streets until a late hour, he thought of returning home, when, to his confusion, he found he had not acquainted himself with the name either of his landlady or of the street in which she lived. Fortunately, in the height of his whimsical perplexity, he met the cawdy or porter who had carried his trunk, and who now served him as a guide.—IRVING'S GOLDSMITH, p. 37.

**719. CASTE, Absence of.** *Irish Kings.* [In 1394 Sir HENRY Cristall was sent by Richard II. to attend on the Irish kings, who submitted themselves to him.] It was Richard's wish that in manners and apparel they should conform to the usages of England. It was his purpose to create them knights; but they were wedded to their ancient customs. They would sit at the same table as their minstrels and servants, eating out of the same dish and drinking out of the same cup.—KNIGHT'S ENG., vol. 2, ch. 2, p. 27.

**720. CASTE, Anglo-Saxon.** *Germany.* The Saxons were divided, as all the other German nations, into three ranks of men—the noble, the free, and the slaves. The nobles were called *thanes*, and these were of two kinds—the *king's thanes* and the *lesser thanes*. The latter seem to have been dependent on the former, and to have received lands, for which they either paid rent or military services. There were two laws of the Anglo-Saxons which breathe a spirit very different from what one would naturally expect from the character of the age, when the distinction of superior and inferior is commonly very strongly marked. One of the laws of Athelstan declared, that a merchant who had made three long sea voyages on his own account was entitled to the quality ofthane; and another declared that a *ceorle*, or husbandman, who had been able to purchase five hides of land, or five plough-gates, and who had a chapel, a kitchen,

a hall, and a bell, was entitled to the same rank. The freemen of the lower rank, who were denominated *ceorles*, cultivated the farms of the thanes for which they paid rent, and they appear to have been removable at the pleasure of the thane. The lowest and most numerous of the orders was that of the slaves or *villains*; of these slaves there were two kinds—the household slaves, and those employed in the cultivation of the lands; of the latter species are the serfs, which we find at this day in Poland, in Russia, and in others of the northern states. A master had not, among the Anglo-Saxons, an unlimited power over his slaves. He was fined for the murder of a slave, and if he mutilated one, the slave recovered his liberty. The laws of Edgar inform us that slavery was the lot of all prisoners taken in war.—TYTLER'S HIST., Book 6, ch. 6.

**721. CASTE, Barbarian.** *Gauls.* It should seem that very many of those institutions, referred by an easy solution to the feudal system, are derived from the Celtic barbarians. When Cæsar subdued the Gauls, that great nation was already divided into three orders of men—the clergy, the nobility, and the common people. The first governed by superstition, the second by arms; but the third and last was not of any weight or account in their public councils.—GIBBON'S ROME, ch. 13.

**722. CASTE of Birth.** *Italians.* Till the privileges of Romans had been progressively extended to all the inhabitants of the empire, an important distinction was preserved between Italy and the provinces. The former was esteemed the centre of public unity and the firm basis of the constitution. Italy claimed the birth, or at least the residence, of the emperors and the Senate. The estates of the Italians were exempt from taxes, their persons from the arbitrary jurisdiction of governors. Their municipal corporations, formed after the perfect model of the capital, were intrusted, under the immediate eye of the supreme power, with the execution of the laws. From the foot of the Alps to the extremity of Calabria, all the natives of Italy were born citizens of Rome.—GIBBON'S ROME, ch. 2.

**723. CASTE, English.** *Jealousy.* The rise of the commonalty was always regarded with extreme jealousy by the born great. The servile literature before the days of the Revolution echoed this sentiment.—KNIGHT'S ENGLAND, vol. 5, ch. 6, p. 49.

**724. CASTE, Hostility to.** *Louis Philippe.* [In 1795 he travelled *incognito*, with two other princes, in the United States.] At Winchester, in the Valley of the Shenandoah, a democratic innkeeper turned them out of his house because (one of them being sick) they asked the privilege of eating by themselves. "If you are too good," roared this despotic democrat, "to eat at the same table with my other guests, you are too good to eat in my house. Begone!" Despite the instant apology of the Duke of Orleans, the landlord insisted on their going, and they were compelled to seek other quarters.—CYCLOPEDIA OF BIOG., p. 509.

**725. CASTE in Judgment.** *Queen Elizabeth.* [When Elizabeth was remonstrating in behalf of Mary Queen of Scots, she charged her am-

bassadors to insist that subjects were not to be judges of a sovereign ;] it was contrary to Scripture and unreasonable, that the foot should judge the head.—*KNIGHT'S ENG.*, vol. 3, ch. 10, p. 151.

**726. CASTE, National. French.** [William I.,] the Conqueror, and his descendants to the fourth generation were not Englishmen ; most of them were born in France ; they spent the greater part of their time in France ; their ordinary speech was French ; almost every high office in their gift was filled by a Frenchman ; every acquisition which they made on the Continent estranged them more and more from the population of our island. One of the ablest among them, indeed, attempted to win the hearts of his English subjects by espousing an English princess ; but by many of his barons this marriage was regarded as a marriage between a white planter and a quadroon girl would now be regarded in Virginia. In history he is known by the honorable surname of Beaulerc ; but in his own time his own countrymen called him by a Saxon nickname, in contemptuous allusion to his Saxon connection.—*MACAULAY'S ENG.*, ch. 1.

**727. ———. English.** [Reign of James II.] No man of English blood then regarded the aboriginal Irish as his countrymen. They did not belong to our branch of the great human family. They were distinguished from us by more than one moral and intellectual peculiarity, which the difference of situation and of education, great as that difference was, did not seem altogether to explain. They had an aspect of their own, a mother tongue of their own. When they talked English their pronunciation was ludicrous ; their phraseology was grotesque, as is always the phraseology of those who think in one language and express their thoughts in another. They were therefore foreigners, and of all foreigners they were the most hated and despised—the most hated, for they had, during five centuries, always been our enemies ; the most despised, for they were our vanquished, enslaved, and despoiled enemies. The Englishman compared with pride his own fields with the desolate bogs, whence the rapparees issued forth to rob and murder ; and his own dwelling with the hovels where the peasants and the bogs of Shannon wallowed in filth together.—*MACAULAY'S ENG.*, ch. 9.

**728. CASTE in Parliament. Worsted Stockings.** [In 1645 there were] certain mean sort of people in the House, whom, to distinguish them from the more honorable gentlemen, they called Worsteds-stock men.—*KNIGHT'S ENG.*, vol. 4, ch. 4.

**729. CASTE, Prejudice of. Parliament.** [At the second session of Parliament, under the protectorate of Cromwell, only one of the peers who had accepted the writ of summons took his seat. The Earl of Warwick could not be persuaded to sit with Colonel Hewson and Colonel Pride—the one had been a shoemaker, and the other a drayman.]—*KNIGHT'S ENG.*, vol. 4, ch. 13.

**730. CASUISTRY, Difficult. Missionary to the Indians.** [John] Eliot preached against polygamy. "Suppose a man, before he knew God," inquired a convert, "hath had two wives—the first childless, the second bearing him many sweet

children, whom he exceedingly loves ; which of these is he to put away ?"—*BANCROFT'S U. S.*, ch. 2, vol. 2.

**731. CATASTROPHE, An appalling. Earthquake.** November 1, 1755, the people of Lisbon were alarmed by that awful rumbling beneath the earth which, as they well knew, usually preceded an earthquake. Before they could escape from their houses the shock came, which overthrew the greater part of the city, and buried thousands of persons in its ruins. The sea retired, leaving the bottom of the harbor bare, but immediately returned in a fearful wave fifty feet high, overwhelming everything in its course. The inhabitants who could get clear of the ruins rushed in thousands to a magnificent marble wharf, just completed, which seemed to offer a place of safety. This massive structure, densely covered with men, women, and children, suddenly sunk, bearing with it to unknown depths the entire multitude. Not a creature escaped ; not a human body rose again to the surface ; not a fragment of anything that was on the wharf was ever again seen by human eye ; and when, by and by, the water was sounded over the place where it had stood, the depth was found to be six hundred feet. Within the space of six minutes sixty thousand persons are supposed to have perished ; and those who survived were so encompassed about with horror, that they might well have envied those whom the sea had submerged or the falling houses crushed.—*CYCLOPEDIA OF BIOG.*, p. 30.

**732. CATHOLICS, Disfranchised. Marylanders.** A.D. 1681. The prelates [in England] demanded . . . an establishment to be maintained at the common expense of the province. Lord Baltimore resisted. The Roman Catholic was inflexible in his regard for freedom of worship. The opposition to Lord Baltimore as a feudal sovereign easily united with Protestant bigotry . . . the English ministry soon issued an order, that officers of government in Maryland should be exclusively intrusted to Protestants. Roman Catholics were disfranchised in the province which they had planted.—*BANCROFT'S U. S.*, vol. 2, ch. 14.

**733. CATHOLICS, Justice to. English.** [Dr. Arnold plead for it, saying :] It is the direct duty of every Englishman to support the claims of the Roman Catholics of Ireland, even at the hazard of injuring the Protestant establishment—because those claims cannot be rejected without great injustice—and it is a want of faith in God and an unholy zeal to think that he can be served by injustice, or to guard against contingent evil by committing certain sin.—*KNIGHT'S ENG.*, vol. 8, ch. 13.

**734. CATHOLICS, Prejudice against. Catholic Relief Bill.** [In 1829 it was passed by Parliament.] It would admit a Roman Catholic to Parliament upon taking an oath, in place of the old oath of supremacy, that he would support the existing institutions of the State, and not injure those of the Church. It would admit a Roman Catholic to all the greatest offices of government, with the exception of Regent, Lord Chancellor of England, and Lord Chancellor and Viceroy of Ireland. All corporate offices and municipal privileges, all that pertained to the administration of justice, would be open to



Roman Catholics. From all offices connected with the Church, with its universities and schools, and from Church patronage, they would be necessarily excluded. Commands in the army and navy had been open to them before this measure. Connected with the Bill of Relief there were securities and restrictions proposed.—*KNIGHT'S ENG.*, vol. 8, ch. 13, p. 239.

### 735. CATHOLICISM, Benefits of. *England.*

It is difficult to say whether England owes more to the Roman Catholic religion or to the Reformation. For the amalgamation of races and for the abolition of villanage she is chiefly indebted to the influence which the priesthood, in the middle ages, exercised over the laity. For political and intellectual freedom, and for all the blessings which political and intellectual freedom have brought in their train, she is chiefly indebted to the great rebellion of the laity against the priesthood. From the time when the barbarians overran the Western Empire to the time of the revival of letters, the influence of the Church of Rome had been generally favorable to science, to civilization, and to good government; but during the last three centuries, to stunt the growth of the human mind has been her chief object. Throughout Christendom, whatever advance has been made in knowledge, in freedom, in wealth, and in the arts of life, has been made in spite of her, and has everywhere been in inverse proportion to her power. The loveliest and most fertile provinces of Europe have, under her rule, been sunk in poverty, in political servitude, and in intellectual torpor, while Protestant countries, once proverbial for sterility and barbarism, have been turned by skill and industry into gardens, and can boast of a long list of heroes and statesmen, philosophers and poets. Whoever, knowing what Italy and Scotland naturally are, and what, four hundred years ago, they actually were, shall now compare the country round Rome with the country round Edinburgh, will be able to form some judgment as to the tendency of papal domination. The descent of Spain, once the first among monarchies, to the lowest depths of degradation; the elevation of Holland, in spite of many natural disadvantages, to a position such as no commonwealth so small has ever reached, teach the same lesson. Whoever passes in Germany from a Roman Catholic to a Protestant principality, in Switzerland from a Roman Catholic to a Protestant canton, in Ireland from a Roman Catholic to a Protestant country, finds that he has passed from a lower to a higher grade of civilization. On the other side of the Atlantic the same law prevails. The Protestants of the United States have left far behind them the Roman Catholics of Mexico, Peru, and Brazil. The Roman Catholics of Lower Canada remain inert, while the whole continent round them is in a ferment with Protestant activity and enterprise. The French have doubtless shown an energy and an intelligence which, even when misdirected, have justly entitled them to be called a great people. But this apparent exception, when examined, will be found to confirm the rule; for in no country that is called Roman Catholic has the Roman Catholic Church, during several generations, possessed so little authority as in France.—*MACAULAY'S ENG.*, ch. 1.

### 736. CATHOLICISM, Wisdom of. *Broad Plans.*

In the latter half of the seventeenth century the French began to push their way westward and southward; first along the shores of the great lakes, then to the head waters of the Wabash, the Illinois, the Wisconsin, and the St. Croix, then down these streams to the Mississippi, and then to the Gulf of Mexico. The purpose of the French, as manifested in these movements, was no less than to divide the American continent and to take the larger portion, to possess the land for France and Catholicism. For it was the work of the Jesuit missionaries.—*RIDPATH'S U. S.*, ch. 30.

### 737. CAUSE and Effect. *Samuel Johnson.*

Of Dr. Hurd, Bishop of Worcester, Johnson said to a friend: "Hurd, sir, is one of a set of men who account for everything systematically; for instance, it has been a fashion to wear scarlet breeches; these men would tell you, that according to causes and effects, no other wear could at that time have been chosen." He, however, said of him at another time to the same gentleman: "Hurd, sir, is a man whose acquaintance is a valuable acquisition."—*BOSWELL'S JOHNSON*, p. 488.

### 738. CAUTION needful. *Abraham Lincoln.*

"Well, you see," said Mr. Lincoln [to a visitor who introduced the subject of emancipation], "we've got to be very cautious how we manage the negro question. If we're not, we shall be like the barber out in Illinois, who was shaving a fellow with a hatchet face and lantern jaws like mine. The barber stuck his finger in his customer's mouth to make his cheek stick out; but while shaving away he cut through the fellow's cheek and cut off his own finger! If we are not very careful we shall do as the barber did."—*RAYMOND'S LINCOLN*, p. 752.

### 739. CAVALRY, Formidable. *Elephants.*

An ambassador from the Emperor Zeno accompanied the rash and unfortunate Perozes in his expedition against the Nephthalities, or white Huns, whose conquests had been stretched from the Caspian to the heart of India, whose throne was enriched with emeralds, and whose cavalry was supported by a line of two thousand elephants. The Persians were twice circumvented in a situation which made valor useless and flight impossible; and the double victory of the Huns was achieved by military stratagem. They dismissed their royal captive after he had submitted to adore the majesty of a barbarian.—*GIBBON'S ROME*, ch. 40.

### 740. CAVIL answered. *Reign of James II.*

[Session of the former members of the House of Commons.] Sir Robert Sawyer declared that he could not conceive how it was possible for the prince to administer the government without some distinguishing title, such as Regent or Protector. Old Maynard, who, as a lawyer, had no equal, and who was also a politician versed in the tactics of revolutions, was at no pains to conceal his disdain for so puerile an objection, taken at a moment when union and promptitude were of the highest importance. "We shall sit here very long," he said, "if we sit till Sir Robert can conceive how such a thing is possible;" and the assembly thought the answer as good as the cavil deserved.—*MACAULAY'S ENG.*, ch. 10.

**741. CELEBRATED, Marriage.** *Grandsons of Timour.* The marriage of six of the emperor's grandsons was esteemed an act of religion as well as of paternal tenderness; and the pomp of the ancient caliphs was revived in their nuptials. They were celebrated in the gardens of Canighul, decorated with innumerable tents and pavilions, which displayed the luxury of a great city and the spoils of a victorious camp. Whole forests were cut down to supply fuel for the kitchens; the plain was spread with pyramids of meat, and vases of every liquor, to which thousands of guests were courteously invited; the orders of the state and the nations of the earth were marshalled at the royal banquet; nor were the ambassadors of Europe (says the haughty Persian) excluded from the feast; since even the *casses*, the smallest of fish, find their place in the ocean. The public joy was testified by illumination and masquerades; the trades of Samarcand passed in review; and every trade was emulous to execute some quaint device, some marvellous pageant, with the materials of their peculiar art. After the marriage contracts had been ratified by the cadhis, the bridegrooms and their brides retired to the nuptial chambers; nine times, according to the Asiatic fashion, they were dressed and undressed; and at each change of apparel pearls and rubies were showered on their heads, and contemptuously abandoned to their attendants. A general indulgence was proclaimed: every law was relaxed, every pleasure was allowed; the people was free, the sovereign was idle.—GIBBON'S *ROME*, ch. 65.

**742. CELEBRATION, Municipal.** *Constantinople.* As often as the birthday of the city returned, the statue of Constantine, framed by his order, of gilt wood, and bearing in his right hand a small image of the genius of the place, was erected on a triumphal car. The guards, carrying white tapers, and clothed in their richest apparel, accompanied the solemn procession as it moved through the Hippodrome. When it was opposite to the throne of the reigning emperor, he rose from his seat, and with grateful reverence adored the memory of his predecessor. At the festival of the dedication, an edict, engraved on a column of marble, bestowed the title of Second or New Rome on the city of Constantinople.—GIBBON'S *ROME*, ch. 17.

**743. CELEBRATION, National.** *Centennial.* As the Centennial of American Independence drew near, the people made ready to celebrate the great event with appropriate ceremonies, . . . but the development of the project was discouraged for a while with considerable opposition and much lukewarmness. The whole scheme was a vision of enthusiasm, a Quixotical dream, said the critics and objectors. No such an enterprise could be carried through except under the patronage of the government, and the government had no right to make appropriations merely to preserve an old reminiscence. We had had enough of the Fourth of July already. Besides—said the wits and caricaturists—the other nations would present a ludicrous figure in helping us to celebrate an anniversary of a rebellion that they had tried to crush a hundred years ago. Victoria was expected—so said they—to send over commissioners to heap contumely and contempt on the grave of her grandfather!

No nation of Europe would consent to its own stultification by joining in the jubilees of Republicanism. Besides all this cavilling, it was foreseen that Philadelphia would quite certainly be selected as the scene of the proposed display, and on that account a good deal of local jealousy was excited in the other principal cities of the Union.—RIDPATH'S *U. S.*, ch. 58.

**744. CELIBACY of Clergy.** *Britain, tenth Century.* The celibacy of the clergy was the leading principle to be contended for in making the Church Romish instead of national. Although the strict canons of the Anglo-Church did not recognize a married priesthood, the law of celibacy had never been rigidly enforced, especially among the parochial clergy. Their marriages were discountenanced; they were admonished or threatened. But the law of nature was triumphant over the decrees of councils; and the English priests were not forced into those immoralities which were the result of this ordinance in other countries. Mr. Kemble says: "We have an almost unbroken chain of evidence to show that, in spite of the exhortations of the bishops and the legislation of the witans, those at last of the clergy who were not bound to a cenobitical order did contract marriage, and openly avow the families which were its issue."—KNIGHT'S *ENG.*, vol. 1, ch. 9.

**745. CEMETERY, Saddest.** *London Tower.* The head and body were placed in a coffin covered with black velvet, and were laid privately under the communion-table of St. Peter's Chapel in the Tower. Within four years the pavement of that chancel was again disturbed, and hard by the remains of Monmouth were laid the remains of Jeffreys. In truth, there is no sadder spot on the earth than that little cemetery. Death is there associated, not, as in Westminster Abbey and Saint Paul's, with genius and virtue, with public veneration and with imperishable renown; not, as in our humblest churches and churchyards, with everything that is most endearing in social and domestic charities, but with whatever is darkest in human nature and in human destiny, with the savage triumph of implacable enemies, with the inconstancy, the ingratitude, the cowardice of friends, with all the miseries of fallen greatness and of blighted fame. Thither have been carried, through successive ages, by the rude hands of jailers, without one mourner following, the bleeding relics of men who had been the captains of armies, the leaders of parties, the oracles of senates, and the ornaments of courts.—MACAULAY'S *ENG.*, ch. 5.

**746. CENSOR, Official.** *Roman.* [Words of the Emperor Decius.] As soon as the decree of the Senate was transmitted to the emperor, he assembled a great council in his camp, and before the investiture of the censor-elect he apprised him of the difficulty and importance of his great office. "Happy Valerian," said the prince to his distinguished subject, "happy in the general approbation of the Senate and of the Roman republic! Accept the censorship of mankind, and judge of our manners. You will select those who deserve to continue members of the Senate; you will restore the equestrian order to its ancient splendor; you will improve the revenue, yet moderate the public burdens. You will distinguish into regular classes the various



and infinite multitude of citizens, and accurately view the military strength, the wealth, the virtue, and the resources of Rome. Your decisions shall obtain the force of laws. The army, the palace, the ministers of justice, and the great officers of the empire are all subject to your tribunal. None are exempted, excepting only the ordinary consuls, the prefect of the city, the king of the sacrifices, and (as long as she preserves her chastity inviolate) the eldest of the vestal virgins. Even these few, who may not dread the severity, will anxiously solicit the esteem of the Roman censor."—GIBBON'S *ROME*, ch. 10.

**747.** ——. *Roman.* Livy remarks, they kept in dependence both the Senate and people. They possessed a constitutional power of degrading such as had manifested any irregularity of conduct, and depriving them of the rank and office which they held in the State. It was not an authority which extended to the punishment of those ordinary crimes and delicts which fall under the penal laws of a State. But there are offences which, in point of example, are worse than crimes, and more pernicious in their consequences. It is not the breach of express laws that can ever be of general bad effect, or tend to the destruction of a government; but it is that silent and unpunishable corruption of manners which, undermining private and public virtue, weakens and destroys those springs to which the best-ordered constitution owes its support. The counteracting this latent principle of decay was the most useful part of the office of the censors. If any citizen had imprudently contracted large debts; if he had consumed his fortune in extravagance, or in living beyond his income; if he had been negligent in the cultivation of his lands—nay, if, being in good circumstances and able to maintain a family, he had declined, without just cause, to marry—all these offences attracted the notice of the censors, who had various modes of inflicting a penalty. The most usual, and not the least impressive, was a public denunciation of the offender as an object of disapprobation—*ignominia notabant*. It did not amount to a mark of infamy, but punished solely by inflicting the shame of a public reprimand. A penalty, however, of this kind is not fitted to operate on all dispositions, and, accordingly, the censors had it in their power to employ means more generally effectual. They could degrade a senator from his dignity and strike his name out of the roll. They could deprive a knight of his rank by taking from him the horse which was maintained for him at the public expense, and was the essential mark of his station. A citizen might be punished by degrading him from his tribe to an inferior one, or doubling his proportion of the public taxes.—TYTLER'S *HIST.*, Book 3, ch. 6.

**748. CENSURE** resented. *Dionysius.* The philosopher Plato had been invited to Syracuse by Dionysius the elder . . . Dionysius . . . being offended with the freedom which the philosopher used in censuring whatever he disapproved in the maxims and government of the tyrant, the latter ordered him to be sold as a slave in the public market. His disciples paid the price of five minæ for their master, and sent him safe back to Greece.—TYTLER'S *HIST.*, Book 3, ch. 8.

**749. CENSURE**, Unmoved by. *Pres. Jackson.* [He vetoed the bill to recharter the Bank of the United States, and] ordered the accumulated funds, amounting to about ten millions, to be distributed among certain State banks. . . . He had no warrant of law . . . he was denounced . . . arbitrary, dangerous. In the Senate a powerful coalition, headed by Calhoun, Clay, and Webster, was formed against the President. . . . A resolution censuring his conduct was . . . carried; but a similar proposition failed in the House of Representatives. There was a general cry of indignation, and it seemed as if the President would be overwhelmed; but the President, ever as fearless as he was self-willed and stubborn, held on his course unmoved by the clamor. The resolution of censure stood upon the journal of the Senate for four years, and was then expunged.—RIDPATH'S *U. S.*, ch. 54.

**750. CEREMONY**, Comedy of. *Court.* Portland, the ambassador for William III., 1698, made his public entry into Paris on the 9th of March. He disputes with "the conductor of ambassadors" about matters of etiquette. "In my case," he says, "difficulties have been raised on every conceivable point; and as I do not understand the ceremonial I am embarrassed by them, and can only meet them with obstinacy, which is here rather indispensable." Comedy cannot imagine a richer scene than the burly Dutchman refusing to come from the top of his staircase to meet the representative of the Duchess of Burgundy, who refused to go more than half way up, "messengers passing backward and forward between us."—KNIGHT'S *ENG.*, vol. 5, ch. 13, p. 208.

**751. CEREMONY**, Dislike for. *Napoleon I.* [He had been crowned emperor with gorgeous display and grand ceremony.] He hastened to his room, and exclaimed impatiently to an attendant as he entered, "Off! off with these confounded trappings!" He threw the mantle into one corner of the room, the gorgeous robe into another, and thus violently disencumbering himself, declared that hours of such mortal tediousness he had never passed before.—ABBOTT'S *NAPOLEON B.*, vol. 1, ch. 28.

**752. CEREMONY**, Slaves of. *Royalty.* In the Byzantine palace the emperor was the first slave of the ceremonies which he imposed, and the rigid forms which regulated each word and gesture besieged him in the palace, and violated the leisure of his rural solitude.—GIBBON'S *ROME*, ch. 53.

**753. CHALLENGE**, A dangerous. *Invasion of Pennsylvania.* At Chambersburg . . . one female had seen fit to adorn her ample bosom with a huge Yankee flag, and she stood at the door of her house, her countenance expressing the greatest contempt for the barefooted Rebs; several companies passed her without taking any notice; but at length a Texan gravely remarked, "Take care, madam, for Hood's boys [from Texas, Alabama, and Arkansas] are great at storming breastworks when the Yankee color is on them." After this speech the patriotic lady beat a precipitate retreat.—POLLARD'S *SECOND YEAR OF THE WAR*, p. 337.

**754. CHALLENGE**, Offered. *Revolutionary War.* [In Florida British troopers] summoned the fort at Sunbury to surrender. But when

Colonel Mackintosh answered, "Come and take it," they retreated.—BANCROFT'S U. S., vol. 10, ch. 13.

**755. CHALLENGE, Political.** *Lincoln—Douglas.* A.D. 1858. Both spoke in Springfield on the same day, but before different audiences . . . Mr. Lincoln addressed a letter to Mr. [S. A.] Douglas, challenging him to a series of debates during the campaign. The challenge was accepted, and arrangements were at once made for the meetings. Seven joint debates were held . . . [and they] raised the greatest excitement throughout the State.—RAYMOND'S LINCOLN, ch. 2, p. 42.

**756. CHALLENGE, Royal.** *Maria Theresa.* [Frederick II. declared war. Her father had recently died.] In the midst of distress and peril she had given birth to a son, afterward the Emperor Joseph II. Scarcely had she risen from her couch when she hastened to Pressburg. There, in the sight of an innumerable multitude, she was crowned with the crown and robed with the robe of St. Stephen. No spectator could refrain his tears when the beautiful young mother, still weak from child-bearing, rode, after the fashion of her fathers, up the Mount of Defiance, unsheathed the ancient sword of state, shook it toward north and south, east and west, and, with a glow on her pale face, challenged the four corners of the world to dispute her rights and those of her boy.—MACAULAY'S *FREDERICK THE GREAT*, p. 35.

**757. CHALLENGE, Unaccepted.** *Alexius Comnenus.* [Greek emperor—time of the crusades.] High on his throne, the emperor sat mute and immovable; his Majesty was adored by the Latin princes, and they submitted to kiss either his feet or his knees—an indignity which their own writers are ashamed to confess and unable to deny. . . . But a French baron (he is supposed to be Robert of Paris) presumed to ascend the throne, and to place himself by the side of Alexius. The sage reproof of Baldwin provoked him to exclaim, in his barbarous idiom, "Who is this rustic that keeps his seat, while so many valiant captains are standing round him?" The emperor maintained his silence, dissembled his indignation, and questioned his interpreter concerning the meaning of the words, which he partly suspected from the universal language of gesture and countenance. Before the departure of the pilgrims he endeavored to learn the name and condition of the audacious baron. "I am a Frenchman," replied Robert, "of the purest and most ancient nobility of my country. All that I know is, that there is a church in my neighborhood, the resort of those who are desirous of approving their valor in single combat. Till an enemy appears, they address their prayers to God and His saints. That church I have frequently visited. But never have I found an antagonist who dared to accept my defiance." Alexius dismissed the challenger with some prudent advice for his conduct in the Turkish warfare.—GIBBON'S *ROME*, ch. 58, p. 572.

**758. CHANGE, A life.** *Loyola.* It was during the siege of Pampeluna by the French . . . that a young officer of Guipuzcoa, actively engaged in conducting the defence, received a severe wound which confined him for many weeks to his bed, an occurrence which

proved the turning-point of his subsequent extraordinary career. This gallant soldier, soon to reappear upon the scene in a very different and far more influential character, was none other than Ignatius Loyola, founder of the Order of Jesus.—STUDENTS' *FRANCE*, ch. 14, § 5, p. 300

**759. CHANGE of Sides.** "*Bobbing John.*" John Erskine, Earl of Mar, who came to Edinburgh as Secretary of State in 1706 [became distinguished in this manner:] his happy art of accommodating himself to circumstances procured him the name of "*Bobbing John.*"—KNIGHT'S *ENG.*, vol. 6, ch. 1.

**760. CHARACTER, Changeful.** *Boniface VIII.* Boniface expired at Rome in a frenzy of rage and revenge. His memory is stained with the glaring vices of avarice and pride; nor has the courage of a martyr promoted this ecclesiastical champion to the honors of a saint; a magnanimous sinner (say the chroniclers of the times), who entered like a fox, reigned like a lion, and died like a dog. He was succeeded by Benedict XI., the mildest of mankind.—GIBBON'S *ROME*, ch. 69.

**761. CHARACTER, Composite.** *Luther.* [Heine's opinion of Luther:] "He created the German language. He was not only the greatest, but the most German man of our history. In his character all the faults and all the virtues of the Germans are combined on the largest scale. Then he had qualities which are very seldom found united, which we are accustomed to regard as irreconcilable antagonisms. He was, at the same time, a dreamy mystic and a practical man of action. His thoughts had not only wings, but hands. He spoke and he acted. He was not only the tongue, but the sword of his time. When he had plagued himself all day long with his doctrinal distinctions, in the evening he took his flute and gazed at the stars, dissolved in melody and devotion. He could be as soft as a tender maiden. Sometimes he was wild as the storm that uproots the oak, and then again he was gentle as the zephyr that dallies with the violet."—REIN'S *LUTHER*, p. 205.

**762. CHARACTER, Contradictory.** *James II.* A libertine without love, a devotee without spirituality, an advocate of toleration without the sense of the natural right of conscience—in him the muscular force prevailed over the intellectual. He floated between the sensuality of indulgence and the sensuality of superstition, hazarding heaven for an ugly mistress, and, to the great delight of abbots and nuns, winning it back again by pricking his flesh with sharp points of iron, and eating no meat on Saturdays. Of the two brothers, the Duke of Buckingham said well, that Charles [II.] would not and James could not see.—BANCROFT'S U. S., vol. 2, ch. 17.

**763. ———.** *Queen Elizabeth.* To the world about her, the temper of Elizabeth recalled in its strange contrasts the mixed blood within her veins. She was at once the daughter of Henry [VIII.] and of Anne Boleyn. From her father she inherited her frank and hearty address, her love of popularity and of free intercourse with the people, her dauntless courage, and her amazing self-confidence. Her harsh, manlike voice, her impetuous will, her pride,



her furious outbursts of anger, came to her with her Tudor blood. She rated great nobles as if they were schoolboys; she met the insolence of Lord Essex with a box on the ear; she broke now and then into the gravest deliberations to swear at her ministers like a fishwife. Strangely in contrast with these violent outlines of her father's temper stood the sensuous, self-indulgent nature she drew from Anne Boleyn.—*HIST. OF ENGLISH PEOPLE*, § 710.

**764. CHARACTER, Discipline of.** *Cromwell's Soldiers.* Nor would it be safe, in our time, to tolerate in any regiment religious meetings, at which a corporal versed in scripture should lead the devotions of his less gifted colonel, and admonish a backsliding major. But such was the intelligence, the gravity, and the self-command of the warriors whom Cromwell had trained, that in their camp a political organization and a religious organization could exist without destroying military organization. The same men who, off duty, were noted as demagogues and field-preachers, were distinguished by steadiness, by the spirit of order, and by prompt obedience on watch, on drill, and on the field of battle.—*MACAULAY'S ENG.*, ch. 1.

**765. CHARACTER disclosed.** *Samuel Johnson.* BOSWELL: "Mr. Burke has a constant stream of conversation." JOHNSON: "Yes, sir; if a man were to go by chance at the same time with Burke under a shed, to shun a shower, he would say, 'This is an extraordinary man.' If Burke should go into a stable to see his horse dressed the ostler would say, 'We have had an extraordinary man here.'" BOSWELL: "Foote was a man who never failed in conversation. If he had gone into a stable—" JOHNSON: "Sir, if he had gone into the stable, the ostler would have said, Here has been a comical fellow; but he would not have respected him."—*BOSWELL'S JOHNSON*, p. 517.

**766. CHARACTER, Elevation of.** *Aristides the Just.* When the chief command of the war was given to Athens, a new system was established with regard to the contributions of the confederate States, trusting no longer to contingent and occasional supplies or free gifts. The subsidies to be levied from each were to be exacted in proportion to its means, and the revenue of its territory; and a common treasury was appointed to be kept in the Isle of Delos. The high character of Aristides was exemplified in the important and honorable trust with which he was invested by the common consent of the nation. It appears that not only the custody of the national supplies, but the power of fixing their proportions, was conferred on this illustrious man; nor was there ever a complaint or murmur heard against the equity with which this high but inviolable function was administered. The best testimony of his virtue was the strict frugality of his life and the honorable poverty in which he died.—*TYTLER'S HIST.*, Book 2, ch. 1, p. 138.

**767. CHARACTER estimated.** *Cromwell's.* It cannot be doubted that the estimate of his character will always be formed, not merely from sympathy with a certain set of opinions, but even more from that strange, occult, and undefinable sentiment which, arising from peculiarity of temperament, becomes the creator of intellectual and even moral appreciation. Hence

there are those to whom, whatever may be the amount of evidence for his purity, Cromwell can only be hateful; while there are others, again, to whom, even if certain flaws or faults of character appear in him, he can only be admirable.—*HOOD'S CROMWELL*, ch. 1, p. 2.

**768. CHARACTER, Foundation for.** *Germans.* Now, "in two remarkable traits the Germans differed from the Sarmatic as well as from the Slavic nations, and, indeed, from all those other races to whom the Greeks and Romans gave the designation of barbarians. I allude to their personal freedom and regard for the rights of men; secondly, to the respect paid by them to the female sex, and the chastity for which the latter were celebrated among the people of the North. These were the foundations of that probity of character, self-respect, and purity of manners which may be traced among the Germans and Goths even during pagan times, and which, when their sentiments were enlightened by Christianity, brought out those splendid traits of character which distinguish the age of chivalry and romance."—*DECISIVE BATTLES*, ch. 6.

**769. CHARACTER, Greatness of.** *Luther.* [Opinion of Thomas Carlyle.] "I will call this Luther a true great man, great in intellect, in courage, affection, and integrity, one of our most lovable and precious men. Great not as a hewn obelisk, but as an Alpine mountain, so simple, honest, spontaneous, not setting up to be great at all; there for quite another purpose than being great! Ah, yes, unsubduable granite, piercing far and wide into the heavens; yet in the clefts of it fountains, green beautiful valleys with flowers! A right spiritual Hero and Prophet; once more a true son of Nature and Fact, for whom these centuries and many that are to come yet will be thankful to heaven."—*REIN'S LUTHER*, ch. 26, p. 206.

**770. CHARACTER, Grotesque.** *Poet Shelley.* To the world he presented the rare spectacle of a man passionate for truth and unreservedly obedient to the right as he discerned it. The anomaly which made his practical career a failure lay just here. The right he followed was too often the antithesis of ordinary morality; in his desire to cast away the false and grasp the true, he overshot the mark of prudence. The blending in him of a pure and earnest purpose with moral and social theories that could not but have proved pernicious to mankind at large, produced at times an almost grotesque mixture in his actions no less than in his verse. We cannot, therefore, wonder that society, while he lived, felt the necessity of asserting itself against him.—*SYMONDS' SHELLEY*, ch. 8.

**771. CHARACTER, Inherited.** *Americans.* By the middle of the eighteenth century the American colonies had, to a certain extent, assumed a national character; but they were still strongly marked with the peculiarities which their ancestors brought with them from Europe. In New England, especially in Massachusetts and Connecticut, the principles and practices of Puritanism still held universal sway. On the banks of the Hudson the language, manners, and customs of Holland were almost as prevalent as they had been a hundred years before. By the Delaware the Quakers were gathered in such numbers as to control all legislation and to

prevent serious innovations upon the simple methods of civil and social organization introduced by Penn. On the northern bank of the Potomac, the youthful Frederick, the sixth Lord Baltimore, a frivolous and dissolute governor, ruled a people who still conformed to the order of things established a hundred and thirty years previously by Sir George and Cecil Calvert. In Virginia—mother of States and statesmen—the people had all their old peculiarities: a somewhat haughty demeanor; pride of ancestry; fondness for aristocratic sports; hospitality; love of freedom. The North Carolinians were, at this epoch, the same rugged and insubordinate race of hunters that they had always been. In South Carolina . . . the people, mostly of French descent, were as hot-blooded and as jealous of their rights as their ancestors.—RIDPATH'S HIST., ch. 36, p. 280.

**772. CHARACTER misinterpreted.** *Charles II.* That the late king had been at heart a Roman Catholic had been, during some months, suspected and whispered, but not formally announced. The disclosure, indeed, could not be made without great scandal. Charles had, times without number, declared himself a Protestant, and had been in the habit of receiving the Eucharist from the bishops of the Established Church. Those Protestants who had stood by him in his difficulties, and who still cherished an affectionate remembrance of him, must be filled with shame and indignation by learning that his whole life had been a lie; that, while he professed to belong to their communion, he had really regarded them as heretics; and that the demagogues who had represented him as a concealed papist had been the only people who had formed a correct judgment of his character.—MACAULAY'S ENG., ch. 6, p. 40.

**773. CHARACTER moulded by Theology.** *Cromwell.* Cromwell was all that we include in the term Puritan. His whole public life was the result of that mental experience by which his faith was moulded. In him there was a profound reverence for the law of God. He had an instinctive apprehension of order. To disfranchise, to rout, and put to flight the imbecilities of anarchists—such was his work. A sworn soldier of the Decalogue was he. Say that he read with keen vividness into men's hearts and men's purposes; well, he did so, as any man may do, by the light of high intelligent principles within him. In many things, we do not doubt, he much misinterpreted the texts of the Divine Book. Perhaps he was too much a "Hebrew of the Hebrews." Some do not see how a man can be faithfully a Christian man and also a soldier; but if he will be a soldier, then we do not see how he can fulfil a soldier's duty better than by looking into the Old Testament. We see plainly that we shall not know Cromwell's character and deeds unless we acquaint ourselves with Cromwell's theology.—HOOD'S CROMWELL, ch. 1, p. 22.

**774. CHARACTER, Natural.** *Fostered.* The most important care of Mammæa [the mother of Alexander] and her wise counsellors, was to form the character of the young emperor . . . the fortunate soil assisted, and even prevented, the hand of cultivation. An excellent understanding soon convinced Alexander of the ad-

vantages of virtue, the pleasure of knowledge, and the necessity of labor. A natural mildness and moderation of temper preserved him from the assaults of passion and the allurements of vice. His unalterable regard for his mother . . . guarded his inexperienced youth from the poison of flattery.—GIBBON'S ROME, ch. 6.

**775. CHARACTER above Office.** *Emperor.* The great Theodosius, in his judicious advice to his son, . . . distinguishes the station of a Roman prince from that of a Parthian monarch. Virtue was necessary for the one; birth might suffice for the other.—MILMAN, IN GIBBON'S ROME.

**776. CHARACTER, Trifling.** *Greeks.* The warmth of the climate disposed the natives of Antioch to the most intemperate enjoyment of tranquillity and opulence; and the lively licentiousness of the Greeks was blended with the hereditary softness of the Syrians. Fashion was the only law, pleasure the only pursuit, and the splendor of dress and furniture was the only distinction of the citizens of Antioch. The arts of luxury were honored; the serious and manly virtues were the subject of ridicule; and the contempt for female modesty and reverent age announced the universal corruption of the capital of the East. The love of spectacles was the taste, or rather passion, of the Syrians—the most skilful artists were procured from the adjacent cities; a considerable share of the revenue was devoted to the public amusements; and the magnificence of the games of the theatre and circus was considered as the happiness and as the glory of Antioch.—GIBBON'S ROME, ch. 24.

**777. CHARITY for the Dead.** *Bolingbroke.* The great Duke of Marlborough and the first Lord Bolingbroke were in opposite political interests, and were consequently, on most occasions, ranged against each other. Some gentlemen, after the duke's decease, were canvassing his character with much severity, and particularly charged him with being excessively avaricious. At length they appealed for the truth of their statements to Lord Bolingbroke, who was one of the company. This nobleman, with a generosity which did him real honor, answered: "The Duke of Marlborough was so great a man that I quite forget his failings."

**778. CHARITY distrusted.** *Joseph II.* Joseph II., walking one day on the Prater at Vienna, met a young woman who seemed in great distress. He inquired the cause, and found that she was the daughter of an officer who had been killed in the Imperial service, and that she and her mother had supported themselves by their industry, but were now unemployed. "Have you received no assistance from the government?" said the emperor. "None," was the reply. "But why not apply to the emperor? he is easy of access." "They say he is avaricious, and such a step would then be useless." The monarch immediately gave the young woman some ducats and a ring, telling her that he was in the emperor's service, and would serve her, if with her mother she would come to the palace on a certain day. The appointment was kept, and the young woman recognized her benefactor in the person of the emperor, who bade her not to be alarmed, as he had settled a pension on her and her mother, adding,



"At another time, I hope you will not despair of a heart that is just."

**779. CHARITY, Nobility of.** *Aristotle.* Being blamed for giving alms to an unworthy person, he said, "I gave; but it was to mankind."—*CYCLOPEDIA OF BIOG.*, p. 558.

**780. CHARITY, Wise.** *John Howard.* In times of scarcity he exerted himself to find employment for those [of his tenants] who needed it, getting situations among his friends for deserving girls and young men, keeping many hands busy upon his own grounds and in weaving linen for his family. It is said that he had linen enough in his house when he died to last fifty years longer. He was reluctant to give money in charity, except to persons who could not work. His way was to provide work, even if the work was not needed. This principle, however, did not prevent his giving presents on proper occasions to deserving objects. All his servants were generously remembered by him at Christmas and on their birthdays; and when one of their daughters was married, he was fond of presenting the bride with a good cow.—*CYCLOPEDIA OF BIOG.*, p. 38.

**781. CHARITY, Wonderful.** *Father Mathew said:* A poor woman found in the streets a male infant, which she brought to me, and asked imploringly what she was to do with it. Influenced, unhappily, by cold caution, I advised her to give it to the church-wardens. It was then evening. On the ensuing morning, early, I found this poor woman at my doors. She was a poor water-carrier. She cried bitterly, and said, "I have not slept one wink all night for parting with that child which God had put in my way, and, if you will give me leave, I will take him back again." I was filled with confusion at the pious tenderness of this poor creature, and I went with her to the parish nurse for the infant, which she brought to her home with joy, exclaiming, in the very words of the prophet, "Poor child, though thy mother has forgotten thee, I will not forget thee." Eight years have elapsed since she brought to her humble home that exposed infant, and she is now blind from the constant exposure to wet and cold; and ten times a day may be seen that poor water-carrier passing with her weary load, led by this little foundling boy. O merciful Jesus, I would gladly sacrifice the wealth and power of this wide world, to secure to myself the glorious welcome that awaits this poor blind water-carrier on the great accounting day! Oh, what, compared to charity like this, the ermined robe, the ivory sceptre, the golden throne, the jewelled diadem!—*CYCLOPEDIA OF BIOG.*, p. 113.

**782. CHARM, Protecting.** *Numa.* [Numa, one of the earliest kings of Rome,] having mixed the fountain of which they used to drink with wine and honey, surprised and caught [the demigods, who] . . . acquainted him with many secrets of futurity and taught him a charm for thunder and lightning, composed of onions, hair, and pilchards, which is used to this day.—*PLUTARCH'S NUMA*.

**783.** ——. *Agnus Dei.* The *agnus dei*, in the Roman Catholic Church, is a cake of wax, bearing the image of a lamb bearing a cross. Being blessed by the pope, they are worn by

many Catholics, and believed to drive away bad spirits and preserve their wearers from harm.—*AM. CYC.*, "AGNUS DEI."

**784. CHASTISEMENT of Children.** *Scourge.* Severe corporal punishment was the accustomed instrument of good education in the fifteenth century. The scourge was recommended even by gentle mothers to be administered to their sons.—*KNIGHT'S ENG.*, vol. 2, ch. 5.

**785. CHASTITY and Civilization, Opposed.** Although the progress of civilization has undoubtedly contributed to assuage the fiercer passions of human nature, it seems to have been less favorable to the virtue of chastity, whose most dangerous enemy is the softness of the mind. The refinements of life corrupt while they polish the intercourse of the sexes. The gross appetite of love becomes most dangerous when it is elevated, or rather, indeed, disguised by sentimental passion. The elegance of dress, of motion, and of manners gives a lustre to beauty, and inflames the senses through the imagination. Luxurious entertainments, midnight dances, and licentious spectacles present at once temptation and opportunity to female frailty.—*GIBBON'S ROME*, ch. 9.

**786. CHASTITY, Invincible.** *Roman General Belisarius.* Belisarius was chaste and sober. In the license of a military life, none could boast that they had seen him intoxicated with wine; the most beautiful captives of Gothic or Vandal race were offered to his embraces; but he turned aside from their charms, and the husband of Antonina was never suspected of violating the laws of conjugal fidelity.—*GIBBON'S ROME*, ch. 41.

**787. CHASTITY, Rare.** *Early Christians.* It was with the utmost difficulty that ancient Rome could support the institution of six vestals; but the primitive church was filled with a great number of persons of either sex, who had devoted themselves to the profession of perpetual chastity.—*GIBBON'S ROME*, vol. 1, ch. 15, p. 550.

**788. CHEERFULNESS, Simulated.** *Mary.* The ship in which the Princess of Orange had embarked lay off Margate, and on the following morning anchored at Greenwich. She was received with many signs of joy and affection; but her demeanor shocked the Tories, and was not thought faultless even by the Whigs. A young woman, placed, by a destiny as mournful and awful as that which brooded over the fabled houses of Labdacus and Pelops, in such a situation that she could not, without violating her duty to her God, her husband, and her country, refuse to take her seat on the throne from which her father [James II.] had just been hurled, should have been sad, or at least serious. Mary was not merely in high, but in extravagant spirits. She entered Whitehall, it was asserted, with a girlish delight at being mistress of so fine a house, ran about the rooms, peeped into the closets, and examined the quilt of the state bed, without seeming to remember by whom those stately apartments had last been occupied. [Bishop] Burnet, who had, till then, thought her an angel in human form, could not, on this occasion, refrain from blaming her. He was the more astonished, because, when he took leave of her at the Hague, she had, though fully convinced that she was in the path of duty, been

deeply dejected. To him, as to her spiritual guide, she afterward explained her conduct. William had written to inform her that some of those who had tried to separate her interests from his still continued their machinations; they gave it out that she thought herself wronged; and, if she wore a gloomy countenance, the report would be confirmed. He therefore entreated her to make her first appearance with an air of cheerfulness. Her heart, she said, was far indeed from cheerful; but she had done her best; and, as she was afraid of not sustaining well a part which was uncongenial to her feelings, she had overacted it. Her deportment was the subject of reams of scurrility in prose and verse; it lowered her in the opinion of some whose esteem she valued; nor did the world know, till she was beyond the reach of praise and censure, that the conduct which had brought on her the reproach of levity and insensibility was really a signal instance of that perfect disinterestedness and self-devotion of which man seems to be incapable, but which is sometimes found in woman.—MACAULAY'S *ENG.*, ch. 10, p. 606.

**789. CHEERING effective.** *War of Rebellion.* The Southern troops when charging, or to express their delight, always yell in a manner peculiar to themselves. The Yankee cheer is much more like ours; but the Confederate officers declare that the rebel yell has a peculiar merit, and always produces a salutary and useful effect upon their adversaries. A corps is sometimes spoken of as a "good yelling regiment." [British officer's diary, quoted in] POLLARD'S *SECOND YEAR OF THE WAR*, p. 349.

**790. CHILD, Influence of a.** *Sovereign.* In 1425, with a view probably to diminish the influence of the protector [the Duke of Gloucester], by exhibiting the child Henry [VI., then five years old] as a shadow of royalty, he was brought into the House of Lords and seated upon the throne upon his mother's knee. "It was a strange sight," says Speed, the chronicler, "and the first time it was ever seen in England, an infant sitting in his mother's lap, and before it could tell what English meant, to exercise the place of sovereign direction in open Parliament."—KNIGHT'S *ENG.*, vol. 2, ch. 5, p. 78.

**791. CHILD, A passionate.** *Blaise Pascal.* When the boy was a year old he was observed to resent, in the most violent manner, any caresses which his parents exchanged. Either of them might kiss him in welcome, but if they kissed one another, he cried, kicked, and made a terrible ado. He had also the peculiarity (not very rare among children) of making a great outcry whenever a basin of water was brought near him. "Every one," writes an inmate and relative of the family, "said the child was bewitched by an old woman who was in the habit of receiving alms from the house." [The "witch" applied her sorcery, and appeared to have killed the child, but it was restored.]—*CYCLOPEDIA OF BIOG.*, p. 96.

**792. CHILD, Power of.** *Ruler.* Themistocles' son being master of his mother, and by her means, of him, he said, laughing, "This child is greater than any man in Greece; for the Athenians command the Greeks; I command the Athenians, his mother commands me, and he commands his mother."—*PLUTARCH*.

**793. CHILD, Precocious.** *Samuel Johnson.* When Dr. Sacheverell was at Lichfield, Johnson was not quite three years old. My grandfather Hammond observed him at the cathedral perched upon his father's shoulders, listening and gaping at the much-celebrated preacher. Mr. Hammond asked Mr. Johnson how he could possibly think of bringing such an infant to church, and in the midst of so great a crowd. He answered, because it was impossible to keep him at home; for, young as he was, he believed he had caught the public spirit and zeal for Sacheverell, and would have stayed forever in the church.—*BOSWELL'S JOHNSON*, p. 5.

**794. CHILD, A ruined.** *Grief.* Mrs. Susanna Wesley [the mother of John Wesley] had seen much affliction. Her husband had been in prison for debt, she had suffered from poverty and sickness, some of her children had died, and others married unhappily. She wrote thus to her brother in bereavement: "O sir, happy, thrice happy are you; happy is my sister that buried your children in infancy! Secure from temptation, secure from guilt, secure from want or shame or loss of friends, they are safe beyond the reach of pain or sense of misery. Being gone hence, nothing can touch them further. Believe me, sir, it is better to mourn ten children dead than one living, and I have buried many."

**795. CHILD, Value of a.** *Heathen.* Abdallah-Ben-Abd-el-Mottalib, the father of Mahomet, when a youth narrowly escaped sacrifice at his father's hands, who, being childless, made a vow that he would sacrifice one of his children to the gods if they would grant him a family. The family came, and the lot being taken fell on Abdallah. The father was on the point of fulfilling his vow, when, by the advice of his friends, he stayed his hand and consulted a wise woman, who directed him to place ten camels, the price of blood among the Arabs, on one side, and his son on the other, and to cast lots between them; and as often as the lots should be against the youth, he was to add ten more camels. The experiment was tried, and the lot was against Abdallah ten times; the father sacrificed one hundred camels, and saved his son.—*APP. CYC.*, "ABDALLAH."

**796. CHILDHOOD, Impressible.** *Rev. John Davis.* [He was early trained in the doctrines of religion.] He attributed his conversion, in his nineteenth year, to the ineffaceable impression of a lesson of the Holy Scriptures, heard while sitting on his father's knee when he was a child.—*STEVENS' M. E. CHURCH*, vol. 4, p. 230.

**797. CHILDHOOD, Terrors of.** *William Cowper.* My chief affliction consisted in my being singled out from all the other boys by a lad of about fifteen years of age as a proper object upon whom he might let loose the cruelty of his temper. I choose to conceal a particular recital of the many acts of barbarity with which he made it his business continually to persecute me. It will be sufficient to say that his savage treatment of me impressed such a dread of his figure upon my mind, that I well remember being afraid to lift my eyes upon him higher than to his knees, and that I knew him better by his shoe-buckles than by any other part of his dress. May the



Lord pardon him, and may we meet in glory !  
—SMITH'S COWPER, ch. 1.

**798. CHILDREN** abused. *Paupers.* [In the British collieries, 1837,] it was the custom of many of the hard task-masters to take two or three apprentices at a time, supporting themselves and families out of the labor of these unfortunate orphans, who from the age of fourteen to twenty-one never received a penny for themselves, by a servitude in which there was nothing to learn beyond a little dexterity readily acquired by short practice. [Some of them were whipped to death.]—KNIGHT'S ENG., vol. 8, ch. 22, p. 396.

**799.** — *Spinning.* Children of very tender age, collected from the London workhouses and other abodes of the friendless, were transported to Manchester and the neighborhood as apprentices. They were often worked through the whole night ; had no regard paid to their cleanliness ; and received no instruction. [They were employed on the newly invented spinning machines.]—KNIGHT'S ENG., vol. 7, ch. 3, p. 52.

**800. CHILDREN** a Blessing. *Mahomet.* His enemies, who regarded the privation of a male child as a disfavor of Heaven, gave to Mahomet the ignominious epithet of a man without a continuation of himself.—LAMARTINE'S TURKEY, p. 140.

**801. CHILDREN,** Delight in. *Mahomet.* Mahomet's politeness to men of all conditions who approached him was gentle and respectful. "He never," says Aboulfeda, "withdrew his hand the first from the hand of those who were saluting him." He played . . . with the children of Ali, the husband of his daughter, Fatima, in default of any of his own. One of these little ones, of a tender age, named Hossein, having crept upon his back while he was prostrated in prayer, with his face against the earth, the prophet remained in this attitude, to gratify the child, until its mother came to deliver him of the burden.—LAMARTINE'S TURKEY, p. 152.

**802. CHILDREN,** Discipline of. *Severity.* [A.D. 1547.] Severe discipline of children was the characteristic of an age in which men and boys, and even girls, were governed more by terror than by love. Peter Carewe, when he ran away from school, was led home in chains like a dog, and was coupled to a hound in a filthy outhouse. Lady Jane Grey described to Ascham how, in the presence of her parents, she was compelled to deport herself in every action of life according to the strictest rules ; "or else I am so sharply taunted, so cruelly threatened, yea presently, sometimes with pinches, nips, and bobs, and other ways which I will not name for the honor I bear them, so without measure disordered that I think myself in hell." The poor lady, however, considered the severity as a blessing, for it taught her to value the exceptional kindness of her schoolmaster, "who teacheth me so gently, so pleasantly, with such fair allurements to learning, that I think all the time nothing while I am with him."—KNIGHT'S ENG., vol. 2, ch. 29, p. 496.

**803. CHILDREN** frightened. *Reign of James II.* [The ladies of the queen's household, prompted by avarice, plundered the victims of Jef-

freys' court.] The prey on which they pounced most eagerly was one which it might have been thought that even the most ungentle natures would have spared. Already some of the girls who had presented a standard to Monmouth [the rebel and pretended king] at Taunton had cruelly expiated their offence. One of them had been thrown into a prison where an infectious malady was raging. She had sickened and died there. Another had presented herself at the bar before Jeffreys to beg for mercy. "Take her, jailer," vociferated the judge, with one of those frowns which had often struck terror into stouter hearts than hers. She burst into tears, drew her hood over her face, followed the jailer out of court, fell ill of fright, and in a few hours was a corpse. Most of the young ladies, however, who had walked in the procession were still alive. Some of them were under ten years of age. All had acted under the orders of their schoolmistress, without knowing that they were committing a crime. The queen's maids of honor asked the royal permission to wring money out of the parents of the poor children, and the permission was granted. An order was sent down to Taunton that all these little girls should be seized and imprisoned. [See more at No. 607.]—MACAULAY'S ENG., ch. 5, p. 607.

**804. CHILDREN,** Labors of. *Reign of Charles II.* At Norwich, the chief seat of the clothing trade, a little creature six years old was thought fit for labor. Several writers of that time, and among them some who were considered as eminently benevolent, mention, with exultation, the fact, that in that city boys and girls of a tender age created wealth exceeding what was necessary for their own subsistence by £12,000 a year.—MACAULAY'S ENG., ch. 3, p. 390.

**805. CHILDREN,** Mistrained. *John Milton's.* He did not allow his daughters to learn any language, saying with a gibe that one tongue was enough for a woman. They were not sent to any school, but had some sort of teaching at home from a mistress. But in order to make them useful in reading to him, their father was at the pains to train them to read aloud in five or six languages, of none of which they understood one word. When we think of the time and labor which must have been expended to teach them to do this, it must occur to us that a little more labor would have sufficed to teach them so much of one or two of the languages as would have made their reading a source of interest and improvement to themselves. This Milton refused to do. The consequence was, as might have been expected, the occupation became so irksome to them that they rebelled against it. In the case of one of them, Mary, . . . this restiveness passed into open revolt. She first resisted, then neglected, and finally came to hate, her father. When some one spoke . . . she said, that was no news to her of his wedding ; but if she could hear of his death, that was something. She combined with Anne, the eldest daughter, "to counsel his maid-servant to cheat him in his marketings." They sold his books without his knowledge. "They made nothing of deserting him," he was often heard to complain.—MILTON, BY M. PATTISON, ch. 12.

**806. CHILDREN,** Overgovernment of. *John Howard.* [He had an only son.] He was ex-

ceedingly fond of his son, though he governed him, as some of his friends thought, a little too much in the patriarchal style, demanding from him the most prompt and exact obedience, and avoiding, on principle, to give him any explanation of the reasons of his requirements. He never struck the boy a blow in his life. The severest punishment he ever inflicted was compelling him to sit still for a certain time without speaking, and such was his ascendancy over the child, that one of his neighbors said that if he should tell the boy to hold his hand in the fire, he would do it. He appears to have carried the patriarchal principle too far. The boy obeyed his father, but did not confide in him; respected his father, but was not very fond of him; was proud of his father, but did not feel at home in his company. [See more at No. 418.]—*CYC. OR BIOG.*, p. 51.

**807. CHILDREN, Protection of. Roman.** The same protection was due to every period of existence; and reason must applaud the humanity of Paulus for imputing the crime of murder to the father who strangles, or starves, or abandons his new-born infant, or exposes him in a public place to find the mercy which he himself had denied. But the exposition of children was the prevailing and stubborn vice of antiquity; it was sometimes prescribed, often permitted, almost always practised with impunity, by the nations who never entertained the Roman ideas of paternal powers.—*GIBBON'S ROME*, ch. 44.

**808. CHILDREN of the State. Spartan.** Children at Sparta were not considered as belonging to the individual parents, but to the State. After the performance of the first maternal duties, the youth were educated at the charge of the public; and every citizen had as much authority over his neighbor's children as over his own. Slaves, in the same manner, were, at Sparta, a species of common property; every man might make use of his neighbor's slaves, and hunt, as Xenophon informs us, not only with his neighbor's servants, but with his dogs and horses.—*TYTLER'S HIST.*, Book I, ch. 9.

**809. CHILDREN to save the State. Washington.** [In the dark days of the war of the Revolution Washington was returning to his army after a brief absence.] The population of the town where he was to spend the night went out to meet him. A crowd of children, repeating the acclamations of their elders, gathered around him, stopping his way, all wishing to touch him and calling him father. Pressing the hand of [Count] Dumas [one of his French allies], he said to him: "We may be beaten by the English in the field; it is the lot of arms; but see there the arm that they will never conquer."—*BANCROFT'S U. S.*, vol. 10, ch. 18.

**810. CHILDREN, Surrender of. To Valens.** The liberality of the [Roman] emperor was accompanied, however, with two harsh and rigorous conditions, which prudence might justify on the side of the Romans, but which distress alone could extort from the indignant Goths. Before they passed the Danube, they were required to deliver their arms; and it was insisted that their children should be taken from them, and dispersed through the provinces of Asia, where they might be civilized by the arts of education,

and serve as hostages to secure the fidelity of their parents.—*GIBBON'S ROME*, ch. 26.

**811. CHILDREN surviving. Samuel Johnson.** BOSWELL: "I believe, sir, a great many of the children born in London die early." JOHNSON: "Why, yes, sir." BOSWELL: "But those who do live are as stout and strong people as any; Dr. Price says they must be naturally strong to get through." JOHNSON: "That is system, sir. A great traveller observes, that it is said there are no weak or deformed people among the Indians; but he with much sagacity assigns the reason of this, which is, that the hardship of their life as hunters and fishers does not allow weak or diseased children to grow up. Now, had I been an Indian I must have died early; my eyes would not have served me to get food. I indeed now could fish, give me English tackle; but had I been an Indian I must have starved, or they would have knocked me on the head, when they saw I could do nothing."—*BOSWELL'S JOHNSON*, p. 495.

**812. CHILDREN are Treasures. Poor Man's.** [When the rabble for the second time fired the rectory of Rev. Samuel Wesley, it was with difficulty that the lives of the children were saved, his son John barely getting out of the house before the roof fell, crushing the chamber where he had slept to the ground.] The father exclaimed as he received his son, "Come, neighbors, let us kneel down; let us give thanks unto God; He has given me all my eight children; let the house go, I am rich enough."—*STEVENS' METHODISM*, vol. 1, p. 60.

**813. CHILDREN, Unfortunate. Tartars.** There still remained a more disgraceful article of tribute, which violated the sacred feelings of humanity and nature. The hardships of the savage life, which destroy in their infancy the children who are born with a less healthy and robust constitution, introduced a remarkable disproportion between the numbers of the two sexes. . . . A select band of the fairest maidens of China were annually devoted to the rude embraces of the Huns.—*GIBBON'S ROME*, ch. 26.

**814. CHIMERA, Pursuit of. Isaac Newton.** Who would have thought to find Newton an alchemist? It is a fact, that for several years this great man was intensely occupied in endeavoring to discover a way of changing the baser metals into gold. This is, perhaps, the reason why he added little to our knowledge of chemistry, though he seems to have labored at this science a longer time and with more pleasure than at any other. Being in pursuit of a chimera, he lost his time. There were periods when his furnace fires were not allowed to go out for six weeks, he and his secretary sitting up alternate nights to replenish them.—*CYCLOPEDIA OF BIOG.*, p. 256.

**815. CHIVALRY, Baseness of. Edward I.** [Edward I.] was challenged to a tournament by the Count of Chalons. . . . Edward entered the lists with a thousand retainers, both horsemen and spearmen. In the *mêlée* many were killed; and the English appear to have behaved with most despicable ferocity. Edward himself, when he had unhorsed the athletic count, his challenger, stood over his suppliant enemy, and belabored him with a brutality of which an Eng-



lish costermonger would now be ashamed. Such was chivalry—that compound of cruelty and generosity, of physical daring and moral cowardice, of sensitive honor and broken faith.—*KNIGHT'S ENG.*, vol. 1, ch. 20, p. 282.

**816. CHIVALRY, Modern.** *Battle of Lexington, Mo.* [The Federals surrendered to the Confederates after a protracted siege.] When Colonel Mulligan surrendered his sword, General Price asked him for the scabbard. Mulligan replied that he had thrown it away. The general, upon receiving his sword, returned it to him, saying he disliked to see a man of his valor without a sword. . . . While awaiting his exchange Colonel Mulligan and his wife became the guests of General Price, the general surrendering to them his carriage.—*POLLARD'S FIRST YEAR OF THE WAR*, ch. 5, p. 148.

**817. CHIVALRY, Order of.** *Knights of St. John.* The military and religious order of the Knights of St. John of Jerusalem was the expiring sigh of chivalry after the crusades. A triple spirit at that time animated the European nobility—the spirit of faith, the spirit of war, the spirit of adventure. What is called a knight was born of these three spirits combined. A pious heart, a militant arm, a chimerical imagination—those three elements composed the perfect Christian knight. Religion, war, glory, were his three souls.—*LAMARTINE'S TURKEY*, p. 347.

**818. CHIVALRY, Patriotic.** *Capt. Paul Jones.* He landed near the castle of the Earl of Selkirk, intending to take the earl prisoner, and keep him as a hostage for the better treatment of American prisoners in England, whom the king affected to regard as felons, and who were confined in common jails. The earl was absent from home. The crew demanded liberty to plunder the castle, in retaliation for the ravages of British captains on the coast of America. Captain Jones could not deny the justice of their demand; yet, abhorring the principle of plundering private houses, and especially one inhabited by a lady, he permitted the men to take the silver plate only, forbidding the slightest approach to violence or disrespect. That silver plate he himself bought when the plunder was sold, and sent it back to the Countess of Selkirk, with a polite letter of explanation and apology. The haughty earl refused to receive it; but Captain Jones, after a long correspondence, won his heart, and the silver was replaced in the plate closet of Selkirk Castle eleven years after it had been taken from it.—*CYCLOPEDIA OF BIOG.*, p. 336.

**819. CHOICE of Both.** *Lysander.* [Lysander having been sent an] ambassador to Dionysius, the tyrant offered him two vests, that he might take one of them for his daughter; upon which he said his daughter knew better how to choose than he, and so took them both.—*PLUTARCH'S LYSANDER*.

**820. CHOICE manifested.** *Pizarro.* His followers ran down to the ship and demanded to be conveyed to Panama. Pizarro joined them, gathered them around him, and, drawing a line in the sand with his sword, addressed them thus: "Comrades, on that side," pointing to the south, "are toil, hunger, nakedness, the drenching storm, battle, and death. On this side," point-

ing to the north, "are ease and safety. But on that side lies Peru, with its wealth. On this side is Panama and its poverty. Choose, each man, what best becomes a brave Castilian. For my part, I go to the south." Having said these words, he stepped to the southern side of the line, and there stood, eying the homesick crowd. Twelve soldiers, one priest, and one muleteer joined him. The rest went on board the ship and returned to Panama.—*CYCLOPEDIA OF BIOG.*, p. 325.

**821. CHOICE, Necessary.** *Independents.* Self-preservation, uniting with ambition and wild enthusiasm, urged them to uncompromising hostility with Charles I. He or they must perish. "If my head or the king's must fall," argued Cromwell, "can I hesitate which to choose?" By an act of violence the Independents seized on the king, and held him in their special custody. "Now," said the exulting Cromwell—"now that I have the king in my hands, I have the Parliament in my pocket."—*BANCROFT'S U. S.*, vol. 2, ch. 11.

**822. CHOICE, Painful.** *Death of Strafford.* The Parliament was inflexible; the queen wept; England was in a ferment. Charles [I.], although ready to yield, still hesitated. The Queen Henrietta, of France, daughter of Henry IV., a beautiful and accomplished princess, for whom until his death the king preserved the fidelity of a husband and the passion of a lover, presented herself before him in mourning, accompanied by her little children. She besought him on her knees to yield to the vengeance of the people, which he could not resist without turning upon the innocent pledges of their love that death which he was endeavoring vainly to avert from a condemned head. "Choose," said she, "between your own life, mine, these dear children's, and the life of this minister so hateful to the nation." Charles, struck with horror at the idea of sacrificing his beloved wife and infant children, the hopes of the monarchy, replied that he cared not for his own life, for he would willingly give it to save his minister; but to endanger Henrietta and her children was beyond his strength and desire. [He signed the death-warrant of his chief minister and faithful friend.]—*LAMARTINE'S CROMWELL*, p. 12.

**823. CHRIST caricatured.** *Martin Luther.* Bitterly did he complain that, from childhood on, he had been so trained that he paled and trembled at the mere mention of the name of Christ, whom he had been taught to regard as a severe and angry judge.—*REIN'S LUTHER*, p. 22.

**824. CHRIST, Defence of.** *King of the Franks.* [After his conversion] the mind of Clovis was susceptible of transient fervor; he was exasperated by the pathetic tale of the passion and death of Christ; and, instead of weighing the salutary consequences of that mysterious sacrifice, he exclaimed, with indiscreet fury, "Had I been present at the head of my valiant Franks, I would have revenged His injuries."—*GIBBON'S ROME*, ch. 37, p. 575.

**825. CHRIST, Honors for.** *Proof.* [The mind of the Emperor Theodosius was confirmed in orthodox doctrine.] He had lately bestowed on his eldest son, Arcadius, the name and honors of

Augustus, and the two princes were seated on a stately throne to receive the homage of their subjects. A bishop, Amphilochius of Iconium, approached the throne, and after saluting, with due reverence, the person of his sovereign, he accosted the royal youth with the same familiar tenderness which he might have used toward a plebeian child. Provoked by this insolent behavior, the monarch gave orders that the rustic priest should be instantly driven from his presence. But while the guards were forcing him to the door, the dexterous polemic had time to execute his design, by exclaiming, with a loud voice, "Such is the treatment, O emperor, which the King of heaven has prepared for those impious men who affect to worship the Father, but refuse to acknowledge the equal majesty of His divine Son!" Theodosius immediately embraced the Bishop of Iconium, and never forgot the important lesson which he had received from this dramatic parable.—GIBBON'S *ROME*, ch. 27.

**826. CHRIST, Preaching.** *Erasmus.* Erasmus desired to set Christ Himself in the place of the church, to recall men from the teaching of Christian theologians to the teaching of the Founder of Christianity. The whole value of the gospels to him lay in the vividness with which they brought home to their readers the personal impression of Christ Himself. "Were we to have seen Him with our own eyes, we should not have so intimate a knowledge as they give us of Christ, speaking, healing, dying, rising again, as it were in our very presence." All the superstitions of mediæval worship faded away in the light of this personal worship of Christ. "If the footprints of Christ are shown us in any place, we kneel down and adore them. Why do we not rather venerate the living and breathing picture of Him in these books? We deck statues of wood and stone with gold and gems for the love of Christ. Yet they only profess to represent to us the outer form of His body, while these books present us with a living picture of His holy mind." In the same way the actual teaching of Christ was made to supersede the mysterious dogmas of the older ecclesiastical teaching. "As though Christ taught such subtleties," burst out Erasmus—"subtleties that can scarcely be understood even by a few theologians—or as though the strength of the Christian religion consisted in man's ignorance of it! It may be the safer course," he goes on, with characteristic irony, "to conceal the state mysteries of kings, but Christ desired His mysteries to be spread abroad as openly as was possible." In the diffusion, in the universal knowledge of the teaching of Christ, the foundation of a reformed Christianity had still, he urged, to be laid.—*ENG. PEOPLE*, § 518.

**827. CHRIST substituted.** *Pope.* In his addresses to the people he maintained in plain speech: "Christ has laid down His authority over all Christendom, until the day of judgment, and has intrusted the pope with plenary power in His stead. The pope therefore can forgive each and every sin, whether already committed or yet to be committed, and that without sorrow and repentance. The greatest guilt can be effaced by purchasing a papal certificate of forgiveness. No crime, however horri-

ble and inconceivable in reality, is excluded from this forgiveness. The indulgence cross of the pope is not inferior in sacredness to the cross of Christ, and hence the former must be honored as highly as the latter."—*REIN'S LUTHER*, p. 12.

**828. CHRIST, Theory of.** *Mahomet's.* For the author of Christianity the Mohammedans are taught by the prophet to entertain a high and mysterious reverence. "Verily, Christ Jesus, the Son of Mary, is the apostle of God, and His word, which He conveyed unto Mary, and a Spirit proceeding from Him; honorable in this world and in the world to come; and one of those who approach near to the presence of God." The wonders of the genuine and apocryphal gospels are profusely heaped on His head; and the Latin church has not disdained to borrow from the Koran the immaculate conception of His virgin mother. Yet Jesus was a mere mortal; and at the day of judgment His testimony will serve to condemn both the Jews, who reject Him as a prophet, and the Christians, who adore Him as the Son of God. The malice of His enemies aspersed His reputation and conspired against His life; but their intention only was guilty; a phantom or a criminal was substituted on the cross, and the innocent saint was translated to the seventh heaven.—*GIBBON'S ROME*, ch. 50, p. 108.

**829. CHRISTIAN by Bereavement.** *Abraham Lincoln.* [See No. 830.] "I had lived," he continued, "until my boy Willie died, without realizing fully these things. That blow overwhelmed me. It showed me my weakness as I had never felt it before; and if I can take what you have stated as a *test*, I think I can safely say that I know something of that *change* of which you speak; and I will further add, that it has been my intention for some time, at a suitable opportunity, to make a public religious profession!" —*RAYMOND'S LINCOLN*, p. 732.

**830. CHRISTIAN, Experience of a.** *Abraham Lincoln.* [A lady interested in the work of the Christian Commission had several interviews with the President. On one occasion he said to her:] "Mrs. —, I have formed a very high opinion of your Christian character; and now, as we are alone, I have a mind to ask you to give me, in brief, your idea of what constitutes a true religious experience." The lady replied at some length, stating that, in her judgment, it consisted of a conviction of one's sinfulness and weakness and personal need of the Saviour for strength and support; that views of mere doctrine might and would differ, but when one was really brought to feel his need of divine help and to seek the aid of the Holy Spirit for strength and guidance, it was satisfactory evidence of his being born again. . . . When she had concluded Mr. Lincoln was very thoughtful for a few moments. He at length said, very earnestly: "If what you have told me is really a correct view of this great subject, I think I can say, with sincerity, that I hope I am a Christian." —*RAYMOND'S LINCOLN*.

**831. CHRISTIAN, Spirit of the.** *Cromwell.* [Cromwell's last prayer.] Lord, though I am a miserable and wretched creature, I am in covenant with Thee, through grace. And I may, I will, come to Thee, for thy people. Thou hast made me, though very unworthy, a mean instru-



ment to do them some good, and Thee service ; and many have set too high a value upon me, though others wish and would be glad of my death. Lord, however Thou do dispose of me, continue and go on to do good for them. Give them consistency of judgment, one heart and mutual love ; go on to deliver them and the work of reformation ; and make the name of Christ glorious in the world. Teach those who look too much on thy instruments to depend more upon thyself. Pardon such as desire to trample upon the dust of a poor worm, for they are thy people too. And pardon the folly of this short prayer—even for Jesus Christ's sake. And give us a good night, if it be thy pleasure. Amen.—KNIGHT'S ENG., vol. 4, ch. 13, p. 215.

**832. CHRISTIANITY, An absurd. Abyssinian.** Its ruling characteristics are intolerance and formality. The number of regular fast-days is two hundred and sixty in each year, and a regular fast implies abstinence from drinking as well as eating. Besides these the Church decrees extraordinary fasts from time to time. Should an Abyssinian be known to neglect these fasts, his body would be refused sepulture. On the other hand, there are abundance of feasts in the Church holidays and saints' days, and travellers relate that the Abyssinian divines are at least as scrupulous in the observance of these as the fasts. Nights are spent in alternate prayer, dancing, and drinking, and the sacrament is administered before sunrise. It is reported that it has happened that when the sun rose none of the divines present were in a condition to officiate ; but it was well understood that such accidents were the fruit of excessive religious fervor.—APP. CYC., "ABYSSINIAN CHURCH."

**833. CHRISTIANITY, Advancement of. Primary Cause.** Our curiosity is naturally prompted to inquire by what means the Christian faith obtained so remarkable a victory over the established religions of the earth. To this inquiry an obvious but satisfactory answer may be returned—that it was owing to the convincing evidence of the doctrine itself, and to the ruling providence of its great Author.—GIBBON'S ROME, ch. 15.

**834. ———. Secondary Causes.** What were the secondary causes of the rapid growth of the Christian church ? It will, perhaps, appear, that it was most effectually favored and assisted by the five following causes : I. The inflexible, and, if we may use the expression, the intolerant zeal of the Christians, derived, it is true, from the Jewish religion, but purified from the narrow and unsocial spirit, which, instead of inviting, had deterred the Gentiles from embracing the law of Moses. II. The doctrine of a future life, improved by every additional circumstance which could give weight and efficacy to that important truth. III. The miraculous powers ascribed to the primitive church. IV. The pure and austere morals of the Christians. V. The union and discipline of the Christian republic, which gradually formed an independent and increasing state in the heart of the Roman Empire.—GIBBON'S ROME, ch. 15.

**835. CHRISTIANITY, Civilization by. Cruelty.** The first Christian emperor may claim the honor of the first edict which condemned the art and amusement of shedding human blood ; but

this benevolent law expressed the wishes of the prince, without reforming an inveterate abuse, which degraded a civilized nation below the condition of savage cannibals. Several hundred, perhaps several thousand, victims were annually slaughtered in the great cities of the empire, and the month of December, more peculiarly devoted to the combats of gladiators, still exhibited to the eyes of the Roman people a grateful spectacle of blood and cruelty. Amid the general joy of the victory of Pollentia, a Christian poet exhorted the emperor to extirpate, by his authority, the horrid custom which had so long resisted the voice of humanity and religion. The pathetic representations of Prudentius were less effectual than the generous boldness of Telemachus, an Asiatic monk, whose death was more useful to mankind than his life. The Romans were provoked by the interruption of their pleasures ; and the rash monk, who had descended into the arena to separate the gladiators, was overwhelmed under a shower of stones. But the madness of the people soon subsided ; they respected the memory of Telemachus, who had deserved the honors of martyrdom, and they submitted, without a murmur, to the laws of Honorius, which abolished forever the human sacrifices of the amphitheatre.—GIBBON'S ROME, vol. 3, ch. 30.

**836. ———. Barbarians.** Before the age of Charlemagne the Christian nations of Europe might exult in the exclusive possession of the temperate climates, of the fertile lands, which produced corn, wine, and oil ; while the savage idolaters and their helpless idols were confined to the extremities of the earth, the dark and frozen regions of the North. Christianity, which opened the gates of heaven to the barbarians, introduced an important change in their moral and political condition. They received, at the same time, the use of letters, so essential to a religion whose doctrines are contained in a sacred book ; and while they studied the divine truth, their minds were insensibly enlarged by the distant view of history, of nature, of the arts, and of society.—GIBBON'S ROME, vol. 3, ch. 37.

**837. ———. Barbarians.** The admission of the barbarians into the pale of civil and ecclesiastical society delivered Europe from the depredations, by sea and land, of the Normans, the Hungarians, and the Russians, who learned to spare their brethren and cultivate their possessions. The establishment of law and order was promoted by the influence of the clergy, and the rudiments of art and science were introduced into the savage countries of the globe.—GIBBON'S ROME, ch. 55.

**838. CHRISTIANITY commended. Worth.** If we consider the purity of the Christian religion, the sanctity of its moral precepts, and the innocent as well as the austere lives of the greater number of those who during the first ages embraced the faith of the gospel, we should naturally suppose that so benevolent a doctrine would have been received with due reverence, even by the unbelieving world.—GIBBON'S ROME, ch. 16.

**839. CHRISTIANITY compromised. Constantine.** The awful mysteries of the Christian faith and worship were concealed from the eyes of

strangers, and even of catechumens, with an affected secrecy, which served to excite their wonder and curiosity. But the severe rules of discipline which the prudence of the bishops had instituted were relaxed by the same prudence in favor of an Imperial proselyte, whom it was so important to allure, by every gentle condescension, into the pale of the Church; and Constantine was permitted, at least by a tacit dispensation, to enjoy *most* of the privileges before he had contracted *any* of the obligations of a Christian.—GIBBON'S *ROME*, ch. 20.

**840. CHRISTIANITY discarded.** *France*. A.D. 1794. At this time it can hardly be said that there was any religion in France. Christianity had been almost universally discarded. The priests had been banished; the churches demolished or converted into temples of science or haunts of amusement. The immortality of the soul was denied, and upon the gateways of the graveyards was inscribed, "Death is an eternal sleep!"—ABBOTT'S *NAPOLEON B.*, vol. 1, ch. 3.

**841. CHRISTIANITY and Discovery.** *Columbus*. As the conversion of the heathens was professed to be the grand object of these discoveries, twelve zealous and able ecclesiastics were chosen for the purpose, to accompany the expedition. . . . By way, it was said, of offering to Heaven the first-fruits of these pagan nations, the six Indians whom Columbus had brought to Barcelona were baptized with great state and ceremony, the king, the queen, and Prince Juan officiating as sponsors. Great hopes were entertained that, on their return to their native country, they would facilitate the introduction of Christianity among their countrymen.—IRVING'S *COLUMBUS*, Book 5, ch. 8.

**842. CHRISTIANITY, Diversity in.** *National*. In the profession of Christianity the variety of national characters may be clearly distinguished. The natives of Syria and Egypt abandoned their lives to lazy and contemplative devotion; Rome again aspired to the dominion of the world; and the wit of the lively and loquacious Greeks was consumed in the disputes of metaphysical theology. The incomprehensible mysteries of the Trinity and Incarnation, instead of commanding their silent submission, were agitated in vehement and subtle controversies, which enlarged their faith at the expense, perhaps, of their charity and reason.—GIBBON'S *ROME*, ch. 54.

**843. CHRISTIANITY indestructible.** *By Persecution*. The resentment, or the fears, of Diocletian transported him beyond the bounds of moderation, which he had hitherto preserved, and he declared, in a series of cruel edicts, his intention of abolishing the Christian name. By the first of these edicts the governors of the provinces were directed to apprehend all persons of the ecclesiastical order; and the prisons, destined for the vilest criminals, were soon filled with a multitude of bishops, presbyters, deacons, readers, and exorcists. By a second edict the magistrates were commanded to employ every method of severity which might reclaim them from their odious superstition and oblige them to return to the established worship of gods. This rigorous order was extended, by a subsequent edict, to the whole body of Christians, who were

exposed to a violent and general persecution:—GIBBON'S *ROME*, ch. 16.

**844. CHRISTIANITY misunderstood.** *Gibbon*. Gibbon's account of the early Christians is vitiated by his narrow and distorted conception of the emotional side of man's nature. Having no spiritual aspirations himself, he could not appreciate or understand them in others. Those emotions which have for their object the unseen world and its centre, God, had no meaning for him; and he was tempted to explain them away when he came across them, or to ascribe their origin and effects to other instincts which were more intelligible to him. The wonderland which the mystic inhabits was closed to him; he remained outside of it, and reproduced in sarcastic travesty the reports he heard of its marvels.—MORRISON'S *GIBBON*, ch. 7.

**845. CHRISTIANITY, Muscular.** *Salem Witches*. A.D. 1692. Edward Bishop, a farmer, cured the Indian servant of a fit by flogging him; he declared, moreover, his belief that he could, in like manner, cure the whole company of the afflicted; and for his scepticism found himself and his wife in prison.—BANCROFT'S *U. S.*, vol. 3, ch. 19.

**846. CHRISTIANITY, Offence of.** *Amusements*. The public games and festivals. On those occasions the inhabitants of the great cities of the empire were collected in the circus or the theatre, where every circumstance of the place, as well as of the ceremony, contributed to kindle their devotion and to extinguish their humanity. While the numerous spectators, crowned with garlands, perfumed with incense, purified with the blood of victims, and surrounded with the altars and statues of their tutelary deities, resigned themselves to the enjoyment of pleasures which they considered as an essential part of their religious worship, they recollected that the Christians alone abhorred the gods of mankind, and by their absence and melancholy on these solemn festivals seemed to insult or to lament the public felicity.—GIBBON'S *ROME*, ch. 16.

**847. CHRISTIANITY, Qualified Faith in.** *Poet Shelley*. Leigh Hunt gives a just notion of his relation to Christianity, pointing out that he drew a distinction between the Pauline presentation of the Christian creeds and the spirit of the gospels. "His want of faith in the letter, and his exceeding faith in the spirit of Christianity, formed a comment, the one on the other, very formidable to those who chose to forget what Scripture itself observes on that point." We have only to read "Essays on Christianity," in order to perceive what reverent admiration he felt for Jesus, and how profoundly he understood the true character of His teaching.—SYMONDS' *SHELLEY*, ch. 5.

**848. CHRISTIANITY, Success of.** *World-wide*. [During the decay of the Roman Empire] a pure and humble religion gently insinuated itself into the minds of men, grew up in silence and obscurity, derived new vigor from opposition, and finally erected the triumphant banner of the cross on the ruins of the Capitol. Nor was the influence of Christianity confined to the period or to the limits of the Roman Empire. After a revolution of thirteen or fourteen centuries, that religion is still professed by the nations of Europe,



the most distinguished portion of human kind in arts and learning, as well as in arms. By the industry and zeal of the Europeans it has been widely diffused to the most distant shores of Asia and Africa; and by the means of their colonies has been firmly established from Canada to Chili, in a world unknown to the ancients.—GIBBON'S *ROME*, ch. 15.

**849. CHRISTIANS, Uncompromising.** *Idolatry.* Punishment was not the inevitable consequence of conviction, and the Christians, whose guilt was the most clearly proved by the testimony of witnesses, or even by their voluntary confession, still retained in their own power the alternative of life or death. It was not so much the past offence as the actual resistance which excited the indignation of the magistrate. He was persuaded that he offered them an easy pardon, since, if they consented to cast a few grains of incense upon the altar, they were dismissed from the tribunal in safety and with applause.—GIBBON'S *ROME*, ch. 16.

**850. CHRISTMAS, Celebration of.** *Revelry in France and Italy.* Among the revels of the Christmas season were the so-called feasts of fools and of asses, grotesque saturnalia, which were sometimes termed "December liberties," in which everything serious was burlesqued, inferiors personified their superiors, great men becoming frolicsome, and which illustrate the proneness of man to occasionally reverse the order of society and ridicule its decencies.—ARPLETON'S *AM. CYC.*, "CHRISTMAS."

**851. CHRISTMAS changed.** *Puritans.* Christmas had been from time immemorial the season of joy and domestic affection, the season when families assembled, when children came home from school, when quarrels were made up, when carols were heard in every street, when every house was decorated with evergreens, and every table was loaded with good cheer. At that season all hearts not utterly destitute of kindness were enlarged and softened. At that season the poor were admitted to partake largely of the overflowings of the wealth of the rich, whose bounty was peculiarly acceptable on account of the shortness of the days and of the severity of the weather. At that season the interval between landlord and tenant, master and servant, was less marked than through the rest of the year. Where there is much enjoyment there will be some excess; yet, on the whole, the spirit in which the holiday was kept was not unworthy of a Christian festival. The Long Parliament gave orders, in 1644, that the 25th of December should be strictly observed as a fast, and that all men should pass it in humbly bemoaning the great national sin which they and their fathers had so often committed on that day by romping under the mistletoe, eating boar's head, and drinking ale flavored with roasted apples. No public act of that time seems to have irritated the common people more.—MACAULAY'S *ENG.*, ch. 2.

**852. CHURCH, Attendance at.** *Compulsory.* [In 1581 Parliament passed an enactment by which those who said mass or attended mass, or did not attend church, were subject to heavy penalties.]—KNIGHT'S *ENG.*, vol. 3, ch. 12.

**853.** ———. *Puritans.* [In 1653 the Puritans punished non-attendants at church.]

"Catherine Bartlett, widow, upon her own confession, did absent herself from church the last Lord's day, contrary to the law, in the morning. Was ordered to pay 2s. 6d., and in default of paying was ordered to be set in the stocks." So says an old record. The law prohibited "sweethearts" from walking abroad in sermon time.—KNIGHT'S *ENG.*, vol. 4, ch. 11.

**854. CHURCH, Befriended.** *Miles Standish.* The colony . . . assumed a military organization; and Standish, a man of the greatest courage, the devoted friend of the church, which he never joined, was appointed to the chief command.—BANCROFT'S *U. S.*, vol. 1, ch. 8.

**855. CHURCH, Bloody.** *Huguenots in Florida.* The Spanish were masters of the port. A scene of carnage ensued; soldiers, women, children, the aged, the sick, were alike massacred. . . . After the carnage was completed mass was said, a cross was raised, and the site for a church selected, on ground still smoking with the blood of a peaceful colony. . . . So easy can fanaticism connect acts of savage ferocity with the rites of a merciful religion. . . . [In all 900 were killed.]—BANCROFT'S *HIST. OF U. S.*, vol. 1, ch. 2.

**856. CHURCH, Caste in the.** *Aaron Burr.* The clergyman then urged him again to repentance; advised him to return, like the prodigal son, to attend church and devote his future life to good works. Colonel Burr interrupted his visitor, and said: "You don't seem to know how I am viewed by the religious public, or by those who resort to your churches. Where is there a man among all such whom I would be willing to meet, and who would welcome me into his pew? Of your own congregation, would —, or —, or — give me a seat? These are our merchant princes—men who give tone to Wall Street, and fix the standard of mercantile morals in our city. Would they make Aaron Burr a welcome visitor to your church? Rather, indeed, I may ask, would you yourself do so? How would you feel walking up the aisle with me, and opening your pew door for my entrance?" Dr. Matthews replied that such an event would give him great pleasure. "Then," said Burr, "you would indulge your feelings of kindness at the expense of your usefulness as the minister of your congregation."—CYCLOPEDIA OF BIOG., p. 119.

**857. CHURCH conservative.** *James II.* The Church of England was, in his view, a passive victim, which he might, without danger, outrage and torture at his pleasure; nor did he ever see his error till the universities were preparing to coin their plate for the purpose of supplying the military chest of his enemies, and till a bishop, long renowned for loyalty, had thrown aside his cassock, girt on a sword, and taken the command of a regiment of insurgents.—MACAULAY'S *ENG.*, ch. 6.

**858. CHURCH corrupted.** *Prosperity.* When a sect becomes powerful, when its favor is the road to riches and dignities, worldly and ambitious men crowd into it, talk its language, conform strictly to its ritual, mimic its peculiarities, and frequently go beyond its honest members in all the outward indications of zeal. No discernment, no watchfulness on the part of ecclesiastical rulers, can prevent the intrusion of such false

brethren. The tares and the wheat must grow together. Soon the world begins to find out that the godly are not better than other men, and argues, with some justice, that, if not better, they must be much worse. In no long time all those signs which were formerly regarded as characteristic of a saint are regarded as characteristic of a knave.—MACAULAY'S *ENG.*, ch. 2.

**859. CHURCH, A costly.** *St. Sophia.* The dome of St. Sophia, illuminated by four-and-twenty windows, is formed with so small a curve, that the depth is equal only to one sixth of its diameter; the measure of that diameter is one hundred and fifteen feet, and the lofty centre, where a crescent has supplanted the cross, rises to the perpendicular height of one hundred and eighty feet above the pavement. The circle which encompasses the dome lightly reposes on four strong arches, and their weight is firmly supported by four massy piles, whose strength is assisted, on the northern and southern sides, by four columns of Egyptian granite. . . . The solid piles which contained the cupola were composed of huge blocks of freestone, hewn into squares and triangles, fortified by circles of iron, and firmly cemented by the infusion of lead and quicklime; but the weight of the cupola was diminished by the levity of its substance, which consists either of pumice-stone that floats in the water or of bricks from the Isle of Rhodes, five times less ponderous than the ordinary stone. This triumph of Christ was adorned with the last spoils of paganism, but the greater part of these costly stones was extracted from the quarries of Asia Minor, the isles and continents of Greece, Egypt, Africa, and Gaul. Eight columns of porphyry, which Aurelian had placed in the temple of the sun, were offered by the piety of a Roman matron; eight others of green marble were presented by the ambitious zeal of the magistrates of Ephesus; both are admirable by their size and beauty, but every order of architecture disclaims their fantastic capitals. A variety of ornaments and figures was curiously expressed in mosaic, and the images of Christ, of the Virgin, of saints, and of angels, which have been defaced by Turkish fanaticism, were dangerously exposed to the superstition of the Greeks. According to the sanctity of each object, the precious metals were distributed in thin leaves or in solid masses. The balustrade of the choir, the capitals of the pillars, the ornaments of the doors and galleries were of gilt bronze; the spectator was dazzled by the glittering aspect of the cupola; the sanctuary contained forty thousand pound weight of silver, and the holy vases and vestments of the altar were of the purest gold, enriched with inestimable gems. Before the structure of the church had arisen two cubits above the ground £45,200 were already consumed; and the whole expense amounted to £320,000; each reader, according to the measure of his belief, may estimate their value either in gold or silver; but the sum of £1,000,000 sterling is the result of the lowest computation. A magnificent temple is a laudable monument of national taste and religion; and the enthusiast who entered the dome of St. Sophia might be tempted to suppose that it was the residence, or even the workmanship, of the Deity. Yet how dull is the artifice, how

insignificant is the labor, if it be compared with the formation of the vilest insect that crawls upon the surface of the temple! [See No. 863.]—GIBBON'S *ROME*, ch. 40.

**860. CHURCH desecration. Horses.** [In 1649 Cromwell used St. Paul's, in London, to stable his cavalry. An Italian passing the grand old Gothic cathedral, and seeing it full of horses, taunted Englishmen with the remark,] Now I perceive that in England men and beasts serve God alike.—KNIGHT'S *ENG.*, vol. 4, ch. 8, p. 118.

**861. CHURCH, Destruction of the.** *James II.* James did not even make any secret of his intention to exert vigorously and systematically for the destruction of the Established Church all the powers which he possessed as her head. . . . He was authorized by law to repress spiritual abuses; and the first spiritual abuse which he would repress should be the liberty which the Anglican clergy assumed of defending their own religion and of attacking the doctrines of Rome.—MACAULAY'S *ENG.*, ch. 6.

**862. CHURCH, Devotion to the.** *Laymen.* [When in 1768 Thomas Taylor wrote Wesley to send an able and experienced preacher to care for the handful of Methodists in New York, he said,] With respect to the money for the payment of the preacher's passage over, if they cannot procure it we will sell our coats and shirts to procure it for them.—STEVENS' *M. E. CHURCH*, ch. 1, p. 82.

**863. CHURCH erection. Enthusiastic.** This minister [Alypius], to whom Julian communicated, without reserve, his most careless levities and his most serious counsels, received an extraordinary commission to restore, in its pristine beauty, the temple of Jerusalem; and the diligence of Alypius required and obtained the strenuous support of the Governor of Palestine. At the call of their great deliverer, the Jews, from all the provinces of the empire, assembled on the holy mountain of their fathers; and their insolent triumph alarmed and exasperated the Christian inhabitants of Jerusalem. The desire of rebuilding the temple has in every age been the ruling passion of the children of Israel. In this propitious moment the men forgot their avarice, and the women their delicacy; spades and pickaxes of silver were provided by the vanity of the rich, and the rubbish was transported in mantles of silk and purple. Every purse was opened in liberal contributions, every hand claimed a share in the pious labor, and the commands of a great monarch were executed by the enthusiasm of a whole people.—GIBBON'S *ROME*, ch. 23.

**864. — — — Rewarded.** [Mahomet, arriving in Yathreb,] gave orders to build a mosque on the spot where he had set foot upon the ground, with a house for him and for his family. He worked at it with his own hands, assisted by the citizens of Yathreb. "Whoever works upon this edifice," said he to them, "builds for eternal life."—LAMARTINE'S *TURKEY*, p. 103.

**865. — — — St. Sophia.** The principal church, which was dedicated by the founder of Constantinople to St. Sophia, or the eternal wisdom, had been twice destroyed by fire: after the exile of John Chrysostom, and during the



*Nika* of the blue and green factions. No sooner did the tumult subside, than the Christian populace deplored their sacrilegious rashness; but they might have rejoiced in the calamity, had they foreseen the glory of the new temple, which at the end of forty days was strenuously undertaken by the piety of Justinian. The ruins were cleared away, a more spacious plan was described, and, as it required the consent of some proprietors of ground, they obtained the most exorbitant terms from the eager desires and timorous conscience of the monarch. Anthemius formed the design, and his genius directed the hands of ten thousand workmen, whose payment in pieces of fine silver was never delayed beyond the evening. The emperor himself, clad in a linen tunic, surveyed each day their rapid progress, and encouraged their diligence by his familiarity, his zeal, and his rewards. [See No. 859.]—GIBBON'S *ROME*, ch. 40.

**866.** — —. *Vanity in.* The new Cathedral of St. Sophia was consecrated by the patriarch, five years, eleven months, and ten days from the first foundation; and in the midst of the solemn festival Justinian exclaimed, with devout vanity, "Glory be to God, who hath thought me worthy to accomplish so great a work; I have vanquished thee, O Solomon!" But the pride of the Roman Solomon, before twenty years had elapsed, was humbled by an earthquake, which overthrew the eastern part of the dome.—GIBBON'S *ROME*, ch. 40.

**867. CHURCH, Episcopacy of the.** *Anglican.* The founders of the Anglican Church had retained episcopacy as an ancient, a decent, and a convenient ecclesiastical polity, but had not declared that form of church government a divine institution. We have already seen how low an estimate Cranmer had formed of the office of bishop. In the reign of Elizabeth, Jewel, Cooper, Whitgift, and other eminent doctors defended prelacy as innocent, as useful, as what the State might lawfully establish, as what, when established by the State, was entitled to the respect of every citizen. But they never denied that a Christian community without a bishop might be a pure church. On the contrary, they regarded the Protestants of the Continent as of the same household of faith with themselves.—MACAULAY'S *ENG.*, ch. 1.

**868. CHURCH exaction. Dues.** The payment of dues to the church was enjoined with a severity almost beyond belief. . . . A day was appointed for a man to pay his tithes; and if they were not paid he was to forfeit nine tenths of his tithable property. [A.D. 958-975.]—KNIGHT'S *ENG.*, vol. 1, ch. 10, p. 146.

**869. CHURCH, False Head of the.** *James II.* What remained, however, after all this curtailment, might well have raised scruples in the mind of a man who sincerely believed the Church of England to be a heretical society, within the pale of which salvation was not to be found. The king made an oblation on the altar. He appeared to join in the petitions of the Litany which was chanted by the bishops. He received from those false prophets the unction typical of a divine influence, and knelt with the semblance of devotion while they called down upon him that Holy Spirit of which they were, in his esti-

mation, the malignant and obdurate foes.—MACAULAY'S *ENG.*, ch. 4.

**870. CHURCH, Love of the.** *Tories.* [Reign of Charles II.] There was one institution, and one only, which they prized even more than hereditary monarchy, and that institution was the Church of England. Their love of the church was not, indeed, the effect of study or meditation. Few among them could have given any reason, drawn from Scripture or ecclesiastical history, for adhering to her doctrines, her ritual, and her polity; nor were they, as a class, by any means strict observers of that code of morality which is common to all Christian sects. But the experience of many ages proves that men may be ready to fight to the death, and to persecute without pity, for a religion whose creed they do not understand, and whose precepts they habitually disobey.—MACAULAY'S *ENG.*, ch. 3.

**871. CHURCH, Meditations after.** *John Fitch.* John Fitch had never seen nor heard of a steam-engine! As he was limping home from church one day in April, 1785 (his rheumatism, caught among the Indians, giving him many a twinge), a neighbor drove rapidly by in a chaise drawn by a powerful horse. He had frequently observed and reflected upon the tremendous power of steam, and now the thought flashed upon his mind, Could not the expansive power of steam be made to propel a carriage? For a week the idea haunted him day and night. He then concluded that such a force could be applied more conveniently to a vessel than to a carriage; and from that hour, to the end of his days, John Fitch thought of little else than how to carry out his daring conception.—*CYCLOPEDIA OF BIOG.*, p. 150.

**872. CHURCH, Neglect of. Reproof.** [Rev. William Grimshaw, an early English Methodist, of eccentric manner,] frequently would preach before the doors of such as neglected the parish worship. "If you will not come to hear me at the church," he would say on these occasions, "you shall hear me at home; if you perish, you shall perish with the sound of the Gospel in your ears."—STEVENS' *METHODISM*, vol. 1, p. 259.

**873. CHURCH, Non-attendance at.** *Fine.* [In 1559 an Act was passed which rendered] all persons who should absent themselves from church on Sundays and holidays liable to a fine of one shilling.—KNIGHT'S *ENG.*, vol. 3, ch. 8, p. 114.

**874. CHURCH purified. Persecution.** The general fate of sects is to obtain a high reputation for sanctity while they are oppressed, and to lose it as soon as they become powerful; and the reason is obvious. It is seldom that a man enrolls himself in a proscribed body from any but conscientious motives. Such a body, therefore, is composed, with scarcely an exception, of sincere persons. The most rigid discipline that can be enforced within a religious society is a very feeble instrument of purification when compared with a little sharp persecution without.—MACAULAY'S *ENG.*, ch. 2.

**875. CHURCH, Quarrel in the.** *Rev. Robert Newton.* He was driven away at last by a quarrel with his barbarous parishioners, the cause of which did him credit. A fire broke out at Ol-

ney, and burnt a good many of its straw-thatched cottages. Newton ascribed the extinction of the fire rather to prayer than water, but he took the lead in practical measures of relief, and tried to remove the earthly cause of such visitations by putting an end to bonfires and illuminations on the 5th of November. Threatened with the loss of their Guy Fawkes, the barbarians rose upon him, and he had a narrow escape from their violence.—SMITH'S COWPER, ch. 3.

**876. CHURCH, Rebuilding. Providence.** [The inhabitants of Mecca] deliberated on the reconstruction of the Kaaba, or the temple, which was crumbling with age, and of which the pilgrims deplored the ruin. Piety impelled them, but reverence restrained them. A Roman vessel having suffered shipwreck, precisely at this juncture, upon the shoals of the Red Sea not far from Mecca, cast upon the coast some wood, iron, and a carpenter, who escaped the wreck. A divine augury was, of course, manifest in this celestial succor of materials, and an artisan to ply them. But at the moment of commencing to repair the tottering walls, there was no one who dared strike them the first blow. At last Walid, with less piety, or more hardihood than his compatriots, took up a crowbar, and cried in lifting it to give the wall a punch, "Do not be angry with us, O God of Abraham! what we are doing we do through piety." The wall tumbled, and Walid was not stricken with death. Nevertheless, the Khoreishites resolved to let pass the night before proceeding, to be well assured that no divine vengeance would punish the material sacrilege of Walid. He emerged from his house next morning safe and sound. The Khoreishites, on his first appearance, took confidence and continued the demolition.—LAMARTINE'S TURKEY, p. 65.

**877. CHURCH or Self. Reign of James II.** The new High Commission had, during the first months of its existence, merely inhibited clergymen from exercising spiritual functions. The rights of property had remained untouched. But, early in the year 1687, it was determined to strike at freehold interests, and to impress on every Anglican priest and prelate the conviction that, if he refused to lend his aid for the purpose of destroying the church of which he was a minister, he would in an hour be reduced to beggary. . . . War was therefore at once declared against the two most venerable corporations of the realm—the universities of Oxford and Cambridge.—MACAULAY'S ENG., ch. 8.

**878. CHURCH, Sin in the. George Müller.** When he was fourteen his mother died . . . he not only became idle and dissipated, but was frequently guilty of falsehood and dishonesty. In this state of heart, without faith, destitute of true repentance, and possessing no knowledge whatever, either of his own lost condition as a sinner nor of God's way of salvation through Christ, he was confirmed; and in the year 1820 took the Lord's Supper for the first time at the Cathedral Church of Halberstadt.—LIFE OF GEORGE MÜLLER, p. 1.

**879. CHURCH and State. Divided.** [In 1140] the trumpet of Roman liberty was first sounded by Arnold of Brescia, whose promotion in the church was confined to the lowest rank, and who wore the monastic habit rather as a garb of pov-

erty than as a uniform of obedience. His adversaries could not deny the wit and eloquence, which they severely felt; they confess with reluctance the specious purity of his morals; and his errors were recommended to the public by a mixture of important and beneficial truths. . . . He presumed to quote the declaration of Christ, that His kingdom is not of this world; he boldly maintained that the sword and the sceptre were intrusted to the civil magistrate; that temporal honors and possessions were lawfully vested in secular persons; that the abbots, the bishops, and the pope himself, must renounce either their state or their salvation; and that after the loss of their revenues, the voluntary tithes and oblations of the faithful would suffice, not indeed for luxury and avarice, but for a frugal life in the exercise of spiritual labors. During a short time the preacher was revered as a patriot; and the discontent, or revolt, of Brescia against her bishop was the first-fruits of his dangerous lessons. But the favor of the people is less permanent than the resentment of the priest; and after the heresy of Arnold had been condemned by Innocent II. in the general council of the Lateran, the magistrates themselves were urged by prejudice and fear to execute the sentence of the church. Italy could no longer afford a refuge; and the disciple of Abelard escaped beyond the Alps, till he found a safe and hospitable refuge in Zurich, now the first of the Swiss cantons. [He accomplished a revolution, and] enjoyed, or deplored, the effects of his mission; his reign continued above ten years, while two popes—Innocent II. and Anastasius IV.—either trembled in the Vatican, or wandered as exiles in the adjacent cities. . . . After his retreat from Rome Arnold had been protected by the viscounts of Campania, from whom he was extorted by the power of Cæsar; the prefect of the city pronounced his sentence; the martyr of freedom was burnt alive in the presence of a careless and ungrateful people; and his ashes were cast into the Tiber, lest the heretics should collect and worship them.—GIBBON'S ROME, ch. 69.

**880. CHURCH, State. English.** The church, in so far as it was a civil establishment, was the creature of Parliament; a statute enacted the articles of its creed, as well as its book of prayer; it was not even intrusted with a co-ordinate power to reform its own abuses; any attempt to have done so would have been treated as a usurpation; amendment could proceed only from Parliament.—BANCROFT'S U. S., vol. 5, ch. 3.

**881. CHURCH and State. Settlement of New Haven.** By the influence of Davenport [the pastor of the colonists] it was solemnly resolved, that the Scriptures are the perfect rule of the commonwealth; the purity and peace of the ordinance to themselves and their posterity were the great end of civil order; and that church-members only should be free burgesses. . . . Annual elections were ordered, and God's word established as the only rule in public affairs.—BANCROFT'S U. S., vol. 1, ch. 9.

**882. ———. Conflicting.** Becket's promotion to the archbishopric of Canterbury, which made him for life the second person in the kingdom, produced a total change in his conduct and demeanor. He resigned imme-



diately the office of chancellor, and affected in his own person the most mortified appearance of rigorous sanctity. He soon manifested the motive of this surprising change. A clergyman had debauched the daughter of a gentleman, and murdered the father to prevent the effects of his resentment. The king insisted that this atrocious villain should be tried by the civil magistrate; Becket stood by for the privileges of the church, and refused to deliver him up. He appealed to the see of Rome. This was the time for Henry to make his decisive attack against the immunities claimed by the church, when, to defend these, it must vindicate the foulest of crimes. He summoned a general council of the nobility and prelates at Clarendon, where the following regulations were enacted: That churchmen when accused of crimes should be tried in the civil courts; that the king should ultimately judge in ecclesiastical and spiritual appeals; that the prelates should furnish the public supplies as barons; that forfeited goods should not be protected in churches.—*TYTLER'S HIST.*, Book 6, ch. 8.

**883. CHURCH, Suffering for the.** *Bishop Mark.* The Pagan magistrates, inflamed by zeal and revenge, abused the rigorous privilege of the Roman law, which substitutes, in the place of his inadequate property, the person of the insolvent debtor. Under the preceding reign Mark, Bishop of Arethusa, had labored in the conversion of his people with arms more effectual than those of persuasion. The magistrates required the full value of a temple which had been destroyed by his intolerant zeal; but as they were satisfied of his poverty, they desired only to bend his inflexible spirit to the promise of the slightest compensation. They apprehended the aged prelate, they inhumanly scourged him, they tore his beard; and his naked body, anointed with honey, was suspended, in a net, between heaven and earth, and exposed to the stings of insects and the rays of a Syrian sun. From this lofty station Mark still persisted to glory in his crime and to insult the impotent rage of his persecutors. He was at length rescued from their hands, and dismissed to enjoy the honor of his divine triumph. The Arians celebrated the virtue of their pious confessor; the Catholics ambitiously claimed his alliance; and the Pagans, who might be susceptible of shame or remorse, were deterred from the repetition of such unavailing cruelty.—*GIBBON'S ROME*, ch. 23.

**884. CHURCH support.** *Voluntary.* Tithe, at first a free gift, became established as a right by law. . . . What we now call the voluntary principle entered very largely into the means of the Saxon clergy, in addition to their tithes and their glebe. [A.D. 958-975].—*KNIGHT'S ENG.*, vol. 1, ch. 10, p. 140.

**885. CHURCHES blended.** *Roman Catholic and Protestant.* [After the accession of Elizabeth the Catholic service was modified and more acceptable to Protestants.] A priest would celebrate mass at his parsonage for the more rigid Catholics, and administer the new communion in church to the more rigid Protestants. Sometimes both parties knelt together at the same altar-rails, the one to receive hosts consecrated by the priest at home after the old usage, the other

wafers consecrated in church after the new.—*HIST. OF ENG. PEOPLE*, § 702.

**886. CHURCHES without Instruction.** *Reign of Elizabeth.* Only in the few places where the more zealous of the reformers had settled was there any religious instruction. "In many places," it was reported after ten years of the queen's rule, "the people cannot yet say their commandments, and in some not the articles of their belief." Naturally enough, the bulk of Englishmen were found to be "utterly devoid of religion," and came to church "as to a May game."—*HIST. OF ENG. PEOPLE*, § 702.

**887. CIRCUMSTANCES, Difference in.** *Alexander.* [When Alexander the Great was marching against the Persians, he] received a letter from Darius, in which the prince proposed, on condition of a pacification and future friendship, to pay him 10,000 talents in ransom of the prisoners; to cede to him all the countries on this side the Euphrates, and to give him his daughter in marriage. Upon his communicating these proposals to his friends, Parmenio [one of his generals] said: "If I were Alexander, I would accept them." "So would I," said Alexander, "if I were Parmenio." The answer he gave Darius was, that if he would come to him, he should find the best of treatment; if not, he must go and seek him.—*PLUTARCH'S ALEXANDER*.

**888. CITIES, Importance of.** *Henry I., the Fowler.* To this prince Germany owes the foundation of her cities; for before this period, excepting the castles on the mountains, the seats of the barbarous nobility who lived by plunder, and the convents, filled with an useless herd of ecclesiastics, the bulk of the people lived dispersed in lonely farms and villages. The towns built by Henry were surrounded with walls, and regularly fortified; they were capable of containing a considerable number of inhabitants; and, in order that they might be speedily peopled, it was enjoined by the sovereign that every ninth man should remove himself, with his whole effects, from the country, and settle in the nearest town.—*TYTLER'S HIST.*, Book 6, ch. 4.

**889. CITIES, Poverty in.** *Rome.* Juvenal laments, as it should seem from his own experience, the hardships of the poorer citizens, to whom he addresses the salutary advice of emigrating, without delay, from the smoke of Rome, since they might purchase, in the little towns of Italy, a cheerful, commodious dwelling, at the same price which they annually paid for a dark and miserable lodging. House-rent was therefore immoderately dear; the rich acquired, at an enormous expense, the ground, which they covered with palaces and gardens; but the body of the Roman people was crowded into a narrow space, and the different floors and apartments of the same house were divided, as it is still the custom of Paris and other cities, among several families of plebeians.—*GIBBON'S ROME*, ch. 31.

**890. CITIES, Ungovernable.** *London.* In 1580 a proclamation was issued against the erection of new buildings in London. The number of beggars, it alleged, was increased; there was greater danger of fire and the plague . . . the trouble of governing so great a multitude was become too great. . . . By the increase of buildings, it is said, "great infection of sickness, and

dearth of victuals and fuel, hath grown and ensued, and many idle, vagrant, and wicked persons have harbored there."—KNIGHT'S ENG., vol. 3, ch. 17.

**891. CITIZEN, Duty of the. Patriotism.** [Boethius, the Roman Senator, was made a consul.] Prosperous in his fame and fortunes, in his public honors and private alliances, in the cultivation of science and the consciousness of virtue, Boethius might have been styled happy, if that precarious epithet could safely be applied before the last term of the life of man. A philosopher liberal in his wealth and parsimonious of his time might be insensible to the common allurements of ambition, the thirst of gold and employment. And some credit may be due to the asseveration of Boethius, that he had reluctantly obeyed the divine Plato, who enjoins every virtuous citizen to rescue the State from the usurpation of vice and ignorance.—GIBBON'S *ROME*, ch. 39.

**892. CITIZENS, Naturalized. Roman.** The republic gloried in her generous policy, and was frequently rewarded by the merit and services of her adopted sons. Had she always confined the distinction of Romans to the ancient families within the walls of the city, that immortal name would have been deprived of some of its noblest ornaments. Virgil was a native of Mantua; Horace was inclined to doubt whether he should call himself an Apulian or a Lucanian; it was in Padua that an historian was found worthy to record the majestic series of Roman victories. The patriot family of the Catos emerged from Tusculum; and the little town of Arpinum claimed the double honor of producing Marius and Cicero, the former of whom deserved, after Romulus and Camillus, to be styled the Third Founder of Rome; and the latter, after saving his country from the designs of Catiline, enabled her to contend with Athens for the palm of eloquence.—GIBBON'S *ROME*, ch. 2.

**893. CITIZENSHIP, Honor of. Bolivar.** [In 1813 he succeeded in driving the Spaniards from the soil of Venezuela after a terrible struggle with brutal enemies. He then resigned his commission after the example of Washington. The Spaniards renewed the war, and General Bolivar, amid great disasters, led his patriot army to the conflict.] The career of Bolivar, henceforth, was one of almost unbroken victory; and, after four years of terrible warfare, the Spanish Government was compelled to treat for peace, and to concede the independence of the United Republics. Again Bolivar resigned his commission as general and dictator. In his address to Congress, he said: "I am the child of camps. Battles have borne me to the chief magistracy, and the fortune of war has sustained me in it; but a power like that which has been confided to me is dangerous in a republican government. I prefer the title of Soldier to that of Liberator; and, in descending from the Presidential chair, I aspire only to merit the title of good citizen."—CYCLOPEDIA OF BIOG., p. 490.

**894. CITIZENSHIP, Intelligent. Spartans.** The youth of Sparta, from their attendance at the public tables, were from their infancy familiarly acquainted with all the important business of the commonwealth. They knew thor-

oughly its constitution, the powers of the several functionaries of the state, and the defined duties and rights which belonged to the kings, the magistrates, and the citizens. Hence arose (more than perhaps from any other cause) that permanence of constitution which has been so justly the admiration both of ancient and modern politicians; for where all orders of men know their precise rights and duties, and there are laws sufficient to secure to them the one and protect them in the exercise of the other, there will rarely be a factious struggle for power or pre-eminence; as all inordinate ambition will be most effectually repressed by a general spirit of vigilance and caution, as well as the difficulty and danger attendant on innovations.—TYTLER'S HIST., Book 1, ch. 9.

**895. CITY, Blessings of the. Three.** [At the beginning of the sixth century the] nobles of Rome were flattered by sonorous epithets and formal professions of respect, which had been more justly applied to the merit and authority of their ancestors. The people enjoyed, without fear or danger, the three blessings of a capital—order, plenty, and public amusements.—GIBBON'S *ROME*, ch. 39.

**896. CITY, Contaminating. Rome.** After a month's residence in the cloister of "S. Maria del Popolo," on the "Piazza del Popolo," Luther set out on his return home. He had not tarried longer than was necessary; for, said he, "Whoever goes to Rome for the first time is looking for a rogue; whoever goes again will find him; and whoever goes the third time will return with him."—REIN'S LUTHER, ch. 4, p. 39.

**897. CITY, Establishment of a. Ancients.** At the foundation of a city the priests and all employed leaped over a fire; then they made a circular excavation, into which they threw the first-fruits of the season, and some handfuls of earth brought from the native city by the founders. The entrails of victims were next consulted; and if favorable, they proceeded to trace the limits of the town with a line of chalk. This track they then marked by a furrow, with a plough drawn by a white bull and heifer. . . . The ceremony was concluded by a great sacrifice to the tutelary gods of the city, who were solemnly invoked.—TYTLER'S HIST., Book 3, ch. 1.

**898. CITY, Populous. Rome.** If we adopt the same average, which, under similar circumstances, has been found applicable to Paris, and indifferently allow about twenty-five persons for each house, of every degree, we may fairly estimate the inhabitants of Rome at twelve hundred thousand—a number which cannot be thought excessive for the capital of a mighty empire, though it exceeds the populousness of the greatest cities of modern Europe.—GIBBON'S *ROME*, ch. 31.

**899. CITY, Sins of the. Abraham Lincoln.** [His anecdote of Mr. Campbell, once Secretary of State for Illinois.] A cadaverous-looking man, with a white neck-cloth, . . . informed that Mr. Campbell had the letting of the Hall of Representatives, he wished, if possible, to secure it for a course of lectures. . . . "What is to be the subject?" . . . "The Second Coming of our Lord."



"It is of no use," said Campbell; "if you will take my advice, you will not waste your time in this city. It is my private opinion, that if the Lord has been in Springfield *once*, He will never come the second time."—RAYMOND'S LINCOLN, p. 749.

**900. CITY, Vices of the. *London.*** Every race of every nation abides there, and have there brought their vices. It is full of gamblers and panders, of braggadocios and flatterers, of buffoons and fortune-tellers, of extortioners and magicians. [A.D. 1194.]—KNIGHT'S ENG., vol. 1, ch. 22.

**901. CIVILIZATION, Dangers of. *Romans.*** When we recollect the complete armor of the Roman soldiers, their discipline, exercises, evolutions, fortified camps, and military engines, it appears a just matter of surprise, how the naked and unassisted valor of the barbarians could dare to encounter, in the field, the strength of the legions and the various troops of the auxiliaries, which seconded their operations. The contest was too unequal, till the introduction of luxury had enervated the vigor, and a spirit of disobedience and sedition had relaxed the discipline of the Roman armies.—GIBBON'S *ROME*, ch. 9, p. 275.

**902. CIVILIZATION, Demands of. *Sir Francis Drake.*** It thus appears that this brave man spent his life in warring upon the Spaniards. What ought we to think of him? Was he a buccaneer, or a patriot sailor waging legitimate warfare? I answer the question thus: The worst man of whom history gives any account, and the most formidable enemy modern civilization has had to encounter, was Philip II., King of Spain. He was a moody, ignorant, cruel, sensual, cowardly hypocrite. So long as that atrocious tyrant wielded the resources of the Spanish monarchy—then the most powerful on earth—the first interest of human nature was the reduction of his power. To do this was the great object and the almost ceaseless effort of Queen Elizabeth and the Protestant powers in alliance with her. In lending a hand to this work Francis Drake was fighting on the side of civilization, and preparing the way for such an America as we see around us now; for, in limiting the power of Philip, he was rescuing the fairest portions of America from the blight of Spanish superstition, Spanish cruelty, and Spanish narrowness. That he fought his share of this fight in a wild, rough, buccaneering manner, was the fault of his age more than his own.—CYCLOPE-  
DIA OF BIOG., p. 361.

**903. CIVILIZATION, Effects. *Greeks.*** The situation of the Greeks [who had been conquered by the Romans] was very different from that of the barbarians [conquered by them]. The former had been long since civilized and corrupted. They had too much taste to relinquish their language, and too much vanity to adopt any foreign institutions. Still preserving the prejudices after they had lost the virtues of their ancestors, they affected to despise the unpolished manners of the Roman conquerors, while they were compelled to respect their superior wisdom and power.—GIBBON'S *ROME*, ch. 2, p. 45.

**904. CIVILIZATION, Failure of. *American Indians.*** [In 1817 the Indian nations of what was

formerly known as the North-Western Territory ceded to the United States certain tracts of land, lying chiefly in Ohio, for money and certain annuities.] A reservation of certain tracts, amounting in the aggregate to about three hundred thousand acres, was made by the red man with the approval of the Government. For it was believed that the Indians, living in small districts surrounded with American farms and villages, would abandon barbarism for the habits of civilized life. But the sequel proved that the men of the woods had no aptitude for such a change.—RIDPATH'S U. S., ch. 52, p. 417.

**905. CIVILIZATION, Fleeing from. *Samuel Houston.*** His elder brothers . . . compelled him to go into a merchant's store and stand behind the counter. This kind of life he had little relish for, and he suddenly disappeared. A great search was made for him, but he was nowhere to be found for several weeks. At last intelligence reached the family that Sam had crossed the Tennessee River and gone to live among the Indians, where, from all accounts, he seemed to be getting on much more to his liking. They found him, and began to question him on his motives for this novel proceeding. Sam was now, although so very young, nearly six feet high, and, standing straight as an Indian, coolly replied that "he preferred measuring deer tracks to tape—that he liked the wild liberty of the red men better than the tyranny of his own brothers, and if he could not study Latin in the academy, he could, at least, read a translation from the Greek in the woods, and read it in peace. So they could go home as soon as they liked."—LESTER'S *HOUSTON*, p. 16.

**906. CIVILIZATION, Growth of. *Ancient.*** Advancement from barbarism to civilization is a very slow and gradual process, because every step in that process is the result of necessity after the experience of an error, or the strong feeling of a want. These experiences, frequently repeated, show at length the necessity of certain rules and customs to be followed by the general consent of all; and these rules become in time positive enactments or laws, enforced by certain penalties, which are various in their kind and in their degree, according to the state of society at the time of their formation.—TYTLER'S *HIST.*, Book 1, ch. 3.

**907. CIVILIZATION, Late. *Russians.*** Till the middle of the fifteenth century the Russians were an unconnected multitude of wandering tribes, professing different religions, and most of them yet idolaters. A sovereign, or duke, of Russia paid a tribute to the Tartars of furs and cattle to restrain their depredations.—TYTLER'S *HIST.*, Book 6, ch. 35, p. 473.

**908. CIVILIZATION misrepresented. *To American Indians.*** [Verazzano, the Italian, explored the American coast.] The savages were more humane than their guests. A young sailor, who had nearly been drowned, was revived by the courtesy of the natives; the voyagers robbed a mother of her child, and attempted to kidnap a young woman. . . . The natives of the more northern region were hostile and jealous . . . perhaps this coast had been visited for slaves; its inhabitants had become wise enough to dread the vices of Europeans.—BANCROFT'S *HIST. OF U. S.*, vol. 1, ch. 1.

**909. CIVILIZATION, Origin of modern. Romans—Germans.** M. Guizot . . . says that among the elements of modern civilization, the spirit of legality or regular association was derived from the Roman world, from the municipalities and the Roman laws. From the Germans came the spirit of personal liberty.—KNIGHT'S ENG., vol. 1, ch. 3, p. 46.

**910. CIVILIZATION, Progress of. Greeks.** The aboriginal Greeks, under the various denominations of Pelasgi, Aones, Iliantes, Leleges, etc., were a race of savages who dwelt in caverns, and are said to have been so barbarous as to live without any subordination to a chief or leader, to have fed on human flesh, and to have been ignorant of the use of fire.—TYTLER'S HIST., Book 1, ch. 6, p. 52.

**911. ———. Britons.** The Britons proper from the interior showed few signs of progress. They did not break the ground for corn; they had no manufactures; they lived on meat and milk, and were dressed in leather. They dyed their skins blue that they might look more terrible. They wore their hair long, and had long mustaches. In their habits they had not risen out of the lowest order of savagery. They had wives in common, and brothers and sisters, parents and children, lived together with promiscuous unrestraint.—FROUDE'S CÆSAR, ch. 16.

**912. CIVILIZATION, Revival of. A.D. 1485–1514.** The world was passing through changes more momentous than any it had witnessed since the victory of Christianity and the fall of the Roman Empire. Its physical bounds were suddenly enlarged. The discoveries of Copernicus revealed to man the secret of the universe. Portuguese mariners doubled the Cape of Good Hope and anchored their merchant fleets in the harbors of India. Columbus crossed the untraversed ocean to add a New World to the Old. Sebastian Cabot, starting from the port of Bristol, threaded his way among the icebergs of Labrador. This sudden contact with new lands, new faiths, new races of men, quickened the slumbering intelligence of Europe into a strange curiosity. The first book of voyages that told of the western world, the travels of Amerigo Vespucci, were soon "in everybody's hands." The "Utopia" of More, in its wide range of speculation on every subject of human thought and action, tells us how roughly and utterly the narrowness and limitation of human life had been broken up. At the very hour when the intellectual energy of the middle ages had sunk into exhaustion the capture of Constantinople by the Turks and the flight of its Greek scholars to the shores of Italy opened anew the science and literature of an older world. The exiled Greek scholars were welcomed in Italy; and Florence, so long the home of freedom and of art, became the home of an intellectual revival.—HIST. OF ENG. PEOPLE, § 503.

**913. CLAMOR, Dangerous. Popular.** The Emperor Valens, who, at length, had removed his court and army from Antioch, was received by the people of Constantinople as the author of the public calamity. Before he had reposed himself ten days in the capital, he was urged by the licentious clamors of the Hippodrome to march against the barbarians, whom he had invited into his dominions; and the citizens, who are

always brave at a distance from any real danger, declared, with confidence, that, if they were supplied with arms, they alone would undertake to deliver the province from the ravages of an insulting foe. The vain reproaches of an ignorant multitude hastened the downfall of the Roman Empire; they provoked the desperate rashness of Valens, who did not find, either in his reputation or in his mind, any motives to support with firmness the public contempt. He was soon persuaded, by the successful achievements of his lieutenants, to despise the power of the Goths. . . . The event of the battle of Adrianople [was] . . . fatal to Valens and to the empire.—GIBBON'S ROME, ch. 26.

**914. CLAIRVOYANCE, Agitation by. Swedenborg.** Swedenborg went to bed, and I went to sit in another room, with the master of the house, with whom I was conversing. We both heard a remarkable noise, and could not apprehend what it could be, and therefore drew near to a door, where there was a little window that looked into the chamber where Swedenborg lay. We saw him with his arms raised toward heaven, and his body appeared to tremble. He spoke much for the space of half an hour, but we could understand nothing of what he said, except that, when he let his hands fall down, we heard him say with a loud voice, "My God!" But we could not hear what he said more. He remained afterward very quietly in his bed. I entered into his chamber with the master of the house, and asked him if he was ill. "No," said he; "but I have had a long discourse with some of the heavenly friends, and am at this time in a great perspiration." And as his effects were embarked on board the vessel, he asked the master of the house to let him have a shirt; he then went again to bed, and slept till morning.—WHITE'S SWEDENBORG, p. 181.

**915. CLAIRVOYANCE, Information by. Swedenborg.** Says [Immanuel] Kant: "When Swedenborg arrived at Gottenburg from England, Mr. William Castel invited him to his house, together with a party of fifteen persons. About six o'clock Swedenborg went out, and after a short interval returned to the company quite pale and alarmed. He stated that a dangerous fire had just broken out in Stockholm, at Sundermalm (distant three hundred miles from Gottenburg), and that it was spreading very fast. He was restless, and went out often. He said that the house of one of his friends, whom he named, was already in ashes, and that his own was in danger. At eight o'clock, after he had been out again, he joyfully exclaimed, "Thank God! the fire is extinguished the third door from my house." This news occasioned great commotion among the company. It was announced to the governor the same evening. The next morning Swedenborg was sent for by the governor, who questioned him concerning the disaster. . . . On Monday evening a messenger arrived at Gottenburg, who was despatched during the time of the fire. In the letters brought by him the fire was described precisely in the manner stated by Swedenborg. On Tuesday morning a royal courier arrived at the governor's with the melancholy intelligence of the fire, of the loss it had occasioned, and of the houses damaged and ruined, not in the least differing from that which Swe



denborg had given the moment it had ceased ; the fire had been extinguished at eight o'clock. —WHITE'S SWEDENBORG, p. 137.

**916. CLEANLINESS, Physical.** *Koran.* Cleanliness is the key of prayer ; the frequent lustration of the hands, the face, and the body, which was practised of old by the Arabs, is solemnly enjoined by the Koran ; and a permission is formally granted to supply with sand the scarcity of water. —GIBBON'S *ROME*, ch. 50.

**917. CLEANLINESS, Reaction against.** *James Watt's Son.* [The second Mrs. Watt] was a thrifty Scotch housewife, and such was her passion for cleanliness, that she taught her pet dogs to wipe their feet on the door-mats. Her propensity was carried to a pitch which often fretted her son by the restraints it imposed. [He said to a lady] . . . *I love dirt.* —SMILES' *BRIEF BIOGRAPHIES*, p. 41.

**918. CLEMENCY, Appeal to.** *Of Mahomet.* [After the conquest of Mecca] several of the most obnoxious victims were indebted for their lives to his clemency or contempt. The chiefs of the Koreish were prostrate at his feet. "What mercy can you expect from the man whom you have wronged ?" "We confide in the generosity of our kinsman." "And you shall not confide in vain : begone ! you are safe, you are free." The people of Mecca deserved their pardon by the profession of Islam. —GIBBON'S *ROME*, ch. 50.

**919. CLEMENCY, Vile.** *James II.* None of the traitors had less right to expect favor than Wade, Goodenough, and Ferguson. These three chiefs of the rebellion [in Scotland] had fled together from the field of Sedgemoor. . . . Wade and Goodenough were soon discovered and brought up to London. Deeply as they had been implicated in the Rye House Plot, conspicuous as they had been among the chiefs of the Western insurrection, they were suffered to live, because they had it in their power to give information which enabled the king to slaughter and plunder [through Jeffreys' court] some persons whom he hated, but to whom he had never been able to bring home any crime. —MACAULAY'S *ENG.*, ch. 5.

**920. CLERGY, Arrogance of.** *Political.* Lotharius, now emperor, and Pepin, his brother's son, took up arms against the two other sons of Louis le Débonnaire — Louis of Bavaria and Charles the Bald. A battle ensued at Fontenay, in the territory of Auxerre, where, it is said, there perished 100,000 men. Lotharius and his nephew were vanquished. Charlemagne had compelled the nations whom he subdued to embrace Christianity ; Lotharius, to acquire popularity and strengthen his arms, declared an entire liberty of conscience throughout the empire, and many thousands reverted to their ancient idolatry. In punishment of this impiety, Lotharius was now solemnly deposed by a council of bishops, who took upon them to show their authority no less over the victorious than over the vanquished princes. They put this question to Charles the Bald and to Louis of Bavaria — "Do you promise to govern better than Lotharius has done ?" "We do," said the obsequious monarchs. "Then," returned the bishops, "we, by divine authority, permit and ordain you to reign in his stead" — a proceeding in which it is diffi-

cult to say whether the arrogance of the clergy most excites our indignation, or the pusillanimity of the monarchs our contempt. —TYTLER'S *HIST.*, Book 6, ch. 4.

**921. CLERGY, Deference to.** *Ferdinand II.* The voice of a monk was to Ferdinand II. the voice of God. "Nothing on earth," writes his own confessor, "was more sacred in his eyes than a priest. If it could happen, he used to say, that an angel and a Regular were to meet him at the same time and place, the Regular should receive his first, and the angel his second, obeisance." —THIRTY YEARS' WAR, § 221.

**922. CLERGY degraded.** *Reign of James II.* [The king commanded his illegal manifesto, which aimed at the overthrow of the Protestant Church, to be publicly read by the clergy.] In the city and liberties of London were about a hundred parish churches. In only four of these was the order in council obeyed. At St. Gregory's the declaration was read by a divine of the name of Martin. As soon as he uttered the first words, the whole congregation rose and withdrew. At St. Matthew's, in Friday Street, a wretch named Timothy Hall, who had disgraced his gown by acting as broker for the Duchess of Portsmouth in the sale of pardons, and who now had hopes of obtaining the vacant bishopric of Oxford, was in like manner left alone in his church. At Sergeant's Inn, in Chancery Lane, the clerk pretended that he had forgotten to bring a copy ; and the chief justice of the King's Bench, who had attended in order to see that the royal mandate was obeyed, was forced to content himself with this excuse. Samuel Wesley, the father of John and Charles Wesley, a curate in London, took for his text that day the noble answer of the three Jews to the Chaldean tryant, "Be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up !" Even in the chapel of St. James' Palace the officiating minister had the courage to disobey the order. The Westminster boys long remembered what took place that day in the Abbey. Sprat, Bishop of Rochester, officiated there as dean. As soon as he began to read the declaration, murmurs and the noise of people crowding out of the choir drowned his voice. He trembled so violently that men saw the paper shake in his hand. Long before he had finished, the place was deserted by all but those whose situation made it necessary for them to remain. —MACAULAY'S *ENG.*, ch. 8.

**923. — Middle Ages.** During these perpetual contests for ecclesiastical power and pre-eminence, the Christian religion itself was debased both by the practice and the principles of its teachers. The sole object of the clergy was to accumulate wealth and temporal distinctions. While they indulged in every species of voluptuousness and debauchery, they were so deplorably ignorant, that it is confidently asserted there were many bishops who could not repeat the Apostles' Creed, nor read the Sacred Scriptures. This, indeed, was a necessary consequence of the iniquitous distribution of ecclesiastical preferments. These were either sold to the highest bidder, or were bestowed as bribes by the sovereigns and superior pontiffs, to attach the most artful and often the most worth-

less to their interests.—*TYTLER'S HIST.*, Book 6, ch. 4.

**924.** ——. *Reign of Charles II.* In the mansions of men of liberal sentiments and cultivated understandings, the chaplain was doubtless treated with urbanity and kindness. His conversation, his literary assistance, his spiritual advice, were considered as an ample return for his food, his lodging, and his stipend. But this was not the general feeling of the country gentlemen. The coarse and ignorant squire, who thought that it belonged to his dignity to have grace said every day at his table by an ecclesiastic in full canonicals, found means to reconcile dignity with economy. A young Levite—such was the phrase then in use—might be had for his board, a small garret, and £10 a year, and might not only perform his own professional functions, might not only be the most patient of butts and of listeners, might not only be always ready in fine weather for bowls, and in rainy weather for shovel-board, but might also save the expense of a gardener or of a groom. Sometimes the reverend man nailed up the apricots, and sometimes he curried the coach-horses. He cast up the farrier's bills. He walked ten miles with a message or a parcel. If he was permitted to dine with the family, he was expected to content himself with the plainest fare. He might fill himself with the corned beef and the carrots; but as soon as the tarts and cheese-cakes made their appearance, he quitted his seat, and stood aloof till he was summoned to return thanks for the repast, from a great part of which he had been excluded.—*MACAULAY'S ENG.*, ch. 3.

**925. CLERGY dissipated.** *English.* [In the middle of the eighteenth century a] Prussian clergyman, walking into Oxford at midnight, was introduced by a courteous pedestrian to an alehouse. "How great," he says, "was my astonishment when, on being shown into a room, I saw several gentlemen in academic dress sitting round a large table, each with his pot of beer before him." He thought it extraordinary that at this unseasonable hour he should suddenly find himself in a company of Oxonian clergy. As the morning drew near, after a carousal which stupefied the German, the gentleman who introduced him suddenly exclaimed, "I must read prayers this morning at All Souls." The clergy would spend the morning in scampering after the hounds, dedicate the evening to the bottle, and reel from inebriety to the pulpit.—*KNIGHT'S ENG.*, vol. 7, ch. 6, p. 110.

**926. CLERGY, Economical.** *Samuel Johnson.* Speaking of the late Duke of Northumberland living very magnificently when Lord Lieutenant of Ireland, somebody remarked, it would be difficult to find a suitable successor to him; then, exclaimed Johnson, "he is only fit to succeed himself." He advised me, if possible, to have a good orchard. He knew, he said, a clergyman of small income who brought up a family very respectably, which he chiefly fed with apple-dumplings.—*BOSWELL'S JOHNSON*, p. 178.

**927. CLERGY, Heroic.** *George Walker.* [When the army of James II. marched against the Protestants in Londonderry, the commander of the forces, Colonel Lundy, advised a surrender, there being but a small store of provisions and an inadequate preparation for defence.

George Walker, a minister, roused the courage of the people for defence. Two regiments sailed away to England, leaving the inhabitants to protect themselves. The faith and zeal of the pious Walker inspired the fortitude of the defenders, and procured a complete deliverance for the besieged.]—*KNIGHT'S ENG.*, vol. 5, ch. 6, p. 85.

**928. CLERGY, Immoral.** *England A.D. 1509.* At the commencement of the reign of Henry VII., the long immunity of the clergy from any interference of the legislature with their course of life, however criminal, was in a slight degree interrupted by a statute, which recognizes the existence in the commonwealth of "priests, clerks, and religious men openly noised of incontinent living." . . . The statute . . . recites that "persons lettered" have been more bold to commit murder, robbery, and other mischievous deeds, because they have been continually admitted to the benefit of the clergy upon trust of the privilege of the church. [All those were held to be clerks who could read.]—*KNIGHT'S ENG.*, vol. 2, ch. 15, p. 243.

**929. CLERGY impoverished, The.** *Reign of Charles I.* [During the reign of Charles I., when the degradation of the clergy was ridiculed,] the curates that did the work were so scandalously paid, that in London they were to be found dining at "three-penny ordinary," and in the country were glad to obtain from the church-warden "a barley bag-pudding" for their Sunday dinner. The country curate is described as being "under a great prebend, and a double benefited rich man," with a salary inferior to his cook or coachman. The London curates are represented as living "upon citizens' trenchers, and were it not that they were pitiful and charitable to them, there was no possibility of subsistence."—*KNIGHT'S ENG.*, vol. 3, ch. 30, p. 486.

**930. CLERGY, Interference of, War.** [The Crusaders, after a struggle of two years, captured the city of Damietta.] After it was taken it was lost by the folly of the pope's legate, who pretended that, in right of his master, he had a title to regulate the disposition of the army as well as the church. By his orders they were encamped between two branches of the Nile, at the very time when it began its periodical inundation. The Sultan of Egypt assisted its operation by a little art, and, by means of canals and sluices, contrived entirely to deluge the Christians on one side, while he burnt their ships on the other. In this extremity they entreated an accommodation, and agreed to restore Damietta and return into Phœnicia, leaving their king, John de Brienne, as an hostage.—*TYTLER'S HIST.*, Book 6, vol. 9.

**931. CLERGY, Labor of the, Need of.** [Burnet exhorted the clergy of his own time] to "labor more," instead of cherishing extravagant notions of the authority of the Church. If to an exemplary course of life in their own persons "clergymen would add a little more labor—not only performing public offices, . . . but . . . making their calling the business of their whole life, their own minds would be in better temper, and their people would show more esteem" and regard for them.—*KNIGHT'S ENG.*, vol. 5, ch. 4, p. 59.

**932. CLERGY, Lost.** "*Damned.*" Chrysostom declares his free opinion that the number of bish-



ops who might be saved bore a very small proportion to those who would be damned.—NOTE IN GIBBON'S *ROME*, ch. 32.

**933. CLERGY, Marriage of.** *Reign of Charles II.* With his cure he was expected to take a wife; the wife had ordinarily been in the patron's service; and it was well if she was not suspected of standing too high in the patron's favor. . . . An Oxonian . . . complained bitterly, not only that the country attorney and the country apothecary looked down with disdain on the country clergyman, but that one of the lessons most earnestly inculcated on every girl of honorable family was to give no encouragement to a lover in orders, and that if any lady forgot this precept, she was almost as much disgraced as by an illicit amour. Clarendon, who assuredly bore no ill-will to the Church, mentions it as a sign of the confusion of ranks which the Great Rebellion had produced, that some damsels of noble families had bestowed themselves on divines. A waiting woman was generally considered as the most suitable helpmeet for a parson. Queen Elizabeth, as head of the Church . . . issued special orders that no clergyman should presume to marry a servant-girl without the consent of her master or mistress.—MACAULAY'S *ENG.*, ch. 3.

**934. CLERGY, Militant.** *Pope Julius II.* Julius II., the successor of Alexander VI., was a pontiff of great political abilities, of a bold and ambitious character, and consummately skilled in the art of war. It was he who employed Michael Angelo to cast his statue in brass, and when the sculptor would have put a book in his hand, "No," said he, "give me a sword, I understand that better than a breviary."—TYTLER'S *HIST.*, Book 6, ch. 14.

**935. ———.** *Prior John.* About this time [May, 1514] Prior John, great captain of the French navy, with his galleys and foists, charged with great basilisks and other great artillery, came on the border of Sussex, and came aland on the night at a poor village in Sussex Brighthelmstone; and ere the watch could him descrie he set fire on the town, and took such poor goods as he found. Then the watch fired the beacons, and people began to gather; which seeing, Prior John sounded his trumpet to call his men aboard, and by that time it was day. Then six archers which kept the watch followed Prior John to the sea and shot so fast that they beat the galley men from the shore, and Prior John himself waded to the foist. [The bold prior himself was shot with an arrow in the face; and he offered an image of himself, with the identical arrow sticking in the waxen cheek, in gratitude to our Lady at Boulogne for saving his life by miracle.—KNIGHT'S *ENG.*, vol. 2, ch. 17, p. 274.]

**936. CLERGY, Neglect of the.** *Social Evils.* In the beginning of the eighteenth century, and long after, we see no struggle against great social evils on the part of the clergy. Every attempt at social reform was left to the Legislature, which was utterly indifferent to those manifestations of wretchedness and crime that ought to have been dealt with by the strong hand.—KNIGHT'S *ENG.*, vol. 5, ch. 4, p. 60.

**937. CLERGY, Patriotic.** *Siege of Paris.* The Normans applied the battering rams to the walls,

and effected a breach, but were bravely beat off by the besieged. The venerable Bishop Gosselin, an honor to his character and profession, repaired every day to the ramparts, set up there the standard of the cross, and, after bestowing his benedictions on the people, gallantly stood at their head, armed with the battle-axe and cuirass; but the worthy prelate died of fatigue in the midst of the siege. [About A.D. 845.]—TYTLER'S *HIST.*, Book 6, ch. 6.

**938. CLERGY, Political.** *English.* [In 1710, during the fiercest party strife, the return of a Tory preponderance in Parliament was attributed by Dr. Burnet to the efforts of the clergy.] Besides a course for some months, of inflaming sermons, they went about from house to house, pressing their people to show, on this great occasion, their zeal for the Church, and now or never to save it.—KNIGHT'S *ENG.*, vol. 5, ch. 24, p. 364.

**939. CLERGY, Poverty of.** *Reign of Charles II.* In general, the divine who quitted his chaplainship for a benefice and a wife found that he had only exchanged one class of vexations for another. Not one living in fifty enabled the incumbent to bring up a family comfortably. As children multiplied and grew, the household of the priest became more and more beggarly. Holes appeared more and more plainly in the thatch of his parsonage and in his single cassock. Often it was only by toiling on his glebe, by feeding swine, and by loading dung-carts, that he could obtain daily bread; nor did his utmost exertions always prevent the bailiffs from taking his concordance and his inkstand in execution. It was a white day on which he was admitted into the kitchen of a great house, and regaled by the servants with cold meat and ale. His children were brought up like the children of the neighboring peasantry. His boys followed the plough, and his girls went out to service. Study he found impossible, for the advowson of his living would hardly have sold for a sum sufficient to purchase a good theological library; and he might be considered as unusually lucky if he had ten or twelve dog-eared volumes among the pots and pans on his shelves. Even a keen and strong intellect might be expected to rust in so unfavorable a situation.—MACAULAY'S *ENG.*, ch. 3.

**940. ———.** *Fifteenth Century.* The highest payment for a parish priest was 9 marks—£6. The artificer, at fourpence a day, earned about as much as the parish priest, to suffice for his board, apparel, and other necessities. [A.D. 1450–1485.]—KNIGHT'S *ENG.*, vol. 2, ch. 8, p. 125.

**941. CLERGY, Profligate.** *Eighteenth Century.* The indecorum, if not the profligacy, of a large number of the English clergy, for a period of half a century, is exhibited by too many contemporary witnesses to be considered as the exaggeration of novelists, satirical poets, travellers, and dissenters. Ridicule, pity, indignation, produced little or no change for more than a generation. . . . What shall we say to the testimony of Dr. Knox, head-master of Tunbridge school? "The public have long remarked with indignation, that some of the most distinguished coxcombs, drunkards, debauchees, and gamblers who figure at the watering-places and all public places of resort are young men of the

sacerdotal order." What to the "shepherd" of Crabbe?

"A jovial youth, who thinks Sunday task  
As much as God or man can fairly ask. . . ."  
[Advertisements like the following were published:] "Wanted a curacy in a good sporting country, where the duty is light and the neighborhood convivial." . . . [Rev. Dr. Warner, a popular preacher,] desires Lord Selwyn to send him "the magazine, with the delicate amours of the noble lord, which must be very diverting." He describes a dinner with two friends: "We have just parted in a tolerable state of insensibility to the ills of life." "I have been preaching this morning, and am going to dine—where?—in the afternoon. We shall bolt the door and (but, hush! softly! let me whisper it, for it is a violent secret, and I shall be blown to the devil if I blab, as in this house we are Noah and his precise family)—play cards."—KNIGHT'S *ENG.*, vol. 7, ch. 6, p. 109.

**942. CLERGY rejected.** *Ireland.* Queen Elizabeth . . . established the Protestant Episcopal Church [in Ireland]. The Anglican prelates and priests, divided from the Irish by the insuperable barrier of language, were quartered upon the land, shepherds without sheep, pastors without people; strangers to the inhabitants, wanting not them but theirs. The churches went to ruin; the benefices went to men who were held as foreigners and heretics, and who had no care for the Irish but to compel them to pay tithes. The inferior clergy were . . . as immoral as they were illiterate.—BANCROFT'S *U. S.*, vol. 5, ch. 4.

**943. CLERGY, Secular.** *Bramins.* This division of the Indian castes is characteristic of a very singular state of society. The four principal castes, or tribes, are the bramins, the soldiers, the husbandmen, and the mechanics. The bramins, as we have already observed, are the priests, who, like the Roman Catholic clergy, are some of them devoted to a life of regular discipline, as the different orders of monks; and others, like the secular clergy, mix in the world, and enjoy all the freedom of social life.—TYTLER'S *HIST.*, Book 6, ch. 23.

**944. CLERGY, Selfish.** *The Pope's.* In 1343 the commons petitioned for the redress of the grievance of papal appointments to vacant livings in despite of the rights of patrons or the Crown; and Edward formerly complained to the pope of his appointing "foreigners, most of them suspicious persons, who do not reside on their benefices, who do not know the faces of the flocks intrusted to them, who do not understand their language, but, neglecting the cure of souls, seek as hirelings only their worldly hire." In yet sharper words the king rebuked the papal greed. "The successor of the apostles was set over the Lord's sheep to feed and not to shear them." The Parliament declared "that they neither could nor would tolerate such things any longer;" and the general irritation moved slowly toward those statutes of provisors and præmunire which heralded the policy of Henry VIII.—*HIST. OF ENG. PEOPLE*, § 321.

**945. CLERGY, Sleepy.** *Contagious.* Bishop Burnet says . . . the main body of our clergy has always appeared dead and lifeless to me, and instead of animating one another, they seem

rather to lay one asleep.—KNIGHT'S *ENG.*, vol. 5, ch. 4, p. 59.

**946. CLERGY, Taxation of.** *France.* Boniface VIII., elected pope in the year 1294, was one of the most assuming prelates that ever filled the pontifical chair; yet he found in Philip [IV.] the Fair of France a man determined to humble his pride and arrogance. Philip resolved to make the clergy of his kingdom bear their proportion in furnishing the public supplies as well as the other orders of the state. The pope resented this as an extreme indignity offered to the Church, and issued his pontifical bull commanding all the bishops of France to repair immediately to Rome. Philip ordered the bull to be thrown into the fire, and strictly prohibited any of his bishops from stirring out of the kingdom. He repaired, however, himself to Rome, and threw the pope into prison; but being soon after obliged to quit Italy, Boniface regained his liberty.—TYTLER'S *HIST.*, Book 6, ch. 11.

**947. CLIMATE, Changes of.** *Italy.* In the time of Homer the vine grew wild in the island of Sicily, and most probably in the adjacent continent. . . . A thousand years afterward Italy could boast, that of the fourscore most generous and celebrated wines, more than two thirds were produced from her soil. The blessing was soon communicated to the Narbonnese province of Gaul; but so intense was the cold to the north of the Cevennes, that, in the time of Strabo, it was thought impossible to ripen the grapes in those parts of Gaul. This difficulty, however, was gradually vanquished.—GIBBON'S *ROME*, ch. 2.

**948. CLIMATE changes.** *Europe.* Some ingenious writers have suspected that Europe was much colder formerly than it is at present; and the most ancient descriptions of the climate of Germany tend exceedingly to confirm their theory. . . . I shall select two remarkable circumstances. . . . 1. The great rivers which covered the Roman provinces, the Rhine and the Danube, were frequently frozen over, and capable of supporting the most enormous weights. The barbarians, who often chose that severe season for their inroads, transported, without apprehension or danger, their numerous armies, their cavalry, and their heavy wagons, over a vast and solid bridge of ice. Modern ages have not presented an instance of a like phenomenon. 2. The reindeer, that useful animal, from whom the savage of the North derives the best comforts of his dreary life, is of a constitution that supports, and even requires, the most intense cold. He is found on the rock of Spitzberg, within ten degrees of the Pole; he seems to delight in the snows of Lapland and Siberia; but at present he cannot subsist, much less multiply, in any country to the south of the Baltic. In the time of Caesar the reindeer, as well as the elk and the wild bull, was a native of the Hercynian forest, which then overshadowed a great part of Germany and Poland. The modern improvements sufficiently explain the causes of the diminution of the cold. These immense woods have been gradually cleared, which intercepted the rays of the sun. The morasses have been drained, and in proportion as the soil has been cultivated, the air has become more temperate.—GIBBON'S *ROME*, ch. 9.



**949. CLIMATE** vs. Character. *Samuel Johnson.* We had another evening by ourselves at the Mitre. It happening to be a very rainy night, I made some commonplace observations on the relaxation of nerves and depression of spirits which such weather occasioned; adding, however, that it was good for the vegetable creation. Johnson, who denied that the temperature of the air had any influence on the human frame, answered, with a smile of ridicule, "Why, yes, sir, it is good for vegetables, and for the animals who eat those vegetables, and for the animals who eat those animals." This observation of his aptly enough introduced a good supper.—BOSWELL'S JOHNSON, p. 117.

**950. CLIMATE, Character by.** *Northern.* [During the rise of the Roman Empire,] in all levies, a just preference was given to the climates of the North over those of the South.—GIBBON'S *ROME*, ch. 1.

**951. — — —.** *Revolutions.* A plain in the Chinese Tartary, only eighty leagues from the great wall, was found by the missionaries to be three thousand geometrical paces above the level of the sea. Montesquieu, who has used and abused the relations of travellers, deduces the revolutions of Asia from this important circumstance, that heat and cold, weakness and strength, touch each other without any temperate zone.—NOTE IN GIBBON'S *ROME*, ch. 26.

**952. — — —.** *Laplanders.* The consanguinity of the Hungarians and Laplanders would display the powerful energy of climate on the children of a common parent; the lively contrast between the bold adventurers who are intoxicated with the wines of the Danube, and the wretched fugitives who are immersed beneath the snows of the polar circle. Arms and freedom have been the ruling, though too often the unsuccessful, passion of the Hungarians, who are endowed by nature with a vigorous constitution of soul and body. Extreme cold has diminished the stature and congealed the faculties of the Laplanders; and the Arctic tribes, alone among the sons of men, are ignorant of war and unconscious of human blood; a happy ignorance, if reason and virtue were the guardians of their peace!—GIBBON'S *ROME*, ch. 55.

**953. CLIMATE, Demoralized by.** *Vandals.* [In Africa the Roman general] Belisarius appeared; and he advanced without opposition as far as Grasse, a palace of the Vandal kings, at the distance of fifty miles from Carthage. The weary Romans indulged themselves in the refreshment of shady groves, cool fountains, and delicious fruits; and the preference which Procopius allows to these gardens over any that he had seen, either in the East or West, may be ascribed either to the taste or the fatigue of the historian. In three generations prosperity and a warm climate had dissolved the hardy virtue of the Vandals, who insensibly became the most luxurious of mankind. In their villas and gardens, which might deserve the Persian name of *Paradise*, they enjoyed a cool and elegant repose; and, after the daily use of the bath, the barbarians were seated at a table profusely spread with the delicacies of the land and sea. Their silken robes, loosely flowing, after the fashion of the Medes, were embroidered with gold; love and hunting were the labors of their life, and their

vacant hours were amused by pantomimes, chariot-races, and the music and dances of the theatre.—GIBBON'S *ROME*, ch. 41.

**954. CLIMATE, Fear of.** *The Portuguese.* In their first voyage after the discovery of Madeira, they passed Cape Boyador, and in the space of a few years, advancing above four hundred leagues to the south, they had discovered the river Senegal, and all the coast between Cape Blanco and Cape Verd; they were now near ten degrees within the torrid zone, and were surprised to find the climate still temperate and agreeable; yet, on passing the river Senegal, and observing the human species to assume a different form, the skin as black as ebony, the woolly hair, and that peculiarity of feature which distinguishes the Negroes, they naturally attributed this to the influence of heat, and began to dread the consequences of a nearer approach to the line. They returned to Portugal . . . the common voice of their countrymen dissuaded them from further attempts.—TYTLER'S HIST., Book 6, ch. 18.

**955. CLIMATE, Injurious.** *Samuel Johnson.* It was a very wet day, and I again complained of the disagreeable effects of such weather. JOHNSON: "Sir, this is all imagination, which physicians encourage; for man lives in air, as a fish lives in water; so that if the atmosphere press heavy from above, there is an equal resistance from below. To be sure, bad weather is hard upon people who are obliged to be abroad; and men cannot labor so well in the open air in bad weather as in good; but, sir, a smith or a tailor, whose work is within doors, will surely do as much in rainy weather as in fair. Some very delicate frames, indeed, may be affected by wet weather; but not common constitutions."—BOSWELL'S JOHNSON, p. 125.

**956. CLIMATE, Protection of.** *Ethiopians.* His generals, in the early part of his [Augustus] reign, attempted the reduction of Ethiopia and Arabia Felix. They marched near a thousand miles to the south of the tropic; but the heat of the climate soon repelled the invaders, and protected the unwarlike natives of those sequestered regions.—GIBBON'S *ROME*, ch. 1.

**957. CLIMATE, Sickness from.** *Pilgrims.* The spring of 1621 brought a ray of hope to the distressed Pilgrims of New Plymouth. Never was the returning sun more welcome. The fatal winter had swept off one half of the number. The son of the benevolent Carver was among the first victims of the terrible climate. The governor himself sickened and died, and the broken-hearted wife found rest in the same grave with her husband. But now, with the approach of warm weather, the destroying pestilence was stayed, and the spirits of the survivors revived with the season. Out of the snows of winter, the desolations of disease, and the terrors of death, the faith of the Puritan had come forth triumphant.—RIDPATH'S U. S., ch. 13.

**958. CLOTHING, Angelic.** *Swedenborg.* Since angels are men, and live together in society like men on earth, therefore they have garments, houses, and other things similar to those which exist on earth, but of course infinitely more beautiful and perfect. The garments of the angels correspond to their intelligence. The garments of some glitter as with flame, and those

of others are resplendent as with light ; others are of various colors, and some white and opaque. The angels of the inmost heaven are naked, because they are in innocence, and nakedness corresponds to innocence. It is because garments represent states of wisdom that they are so much spoken of in the Word, in relation to the church and good men.—WHITE'S SWEDEN-BORG, p. 109.

**959. CLOTHING, Costly.** *Persian Kings.* The revenues of whole provinces, according to Herodotus, were bestowed on the attire of their favorite concubines ; and the provinces themselves took from that circumstance their popular appellations. Plato, in his Alcibiades, mentions a Greek ambassador who travelled a whole day through a country called the Queen's Girdle, and another in crossing a province which went by the name of the Queen's Head-Dress. The regal throne was of pure gold, overshadowed by a palm tree and vine of the same metal, with clusters of fruit composed of precious stones.—TYTLER'S HIST., Book 1, ch. 9.

**960. CLOTHING exchanged.** *Roman Emperor Elagabalus.* A long train of concubines, and a rapid succession of wives, among whom was a vestal virgin, ravished by force from her sacred asylum, were insufficient to satisfy the impotence of his passions. The master of the Roman world affected to copy the dress and manners of the female sex, preferred the distaff to the sceptre, and dishonored the principal dignities of the empire by distributing them among his numerous lovers, one of whom was publicly invested with the title and authority of the emperor's, or, as he more properly styled himself, of the empress's husband.—GIBBON'S *ROME*, ch. 6.

**961. CLOTHING, Prohibited.** *Protection.* The clamor was so great against India silks and printed cottons, that after the 29th of September, 1701, the wearing all wrought silks, of the manufacture of Persia, China, or East India, and all calicoes, printed, dyed, or stained therein, was absolutely prohibited. If we may believe the advocates of prohibition, this statute had the effect of repeopleing Spitalfields, "that looked like a deserted place."—KNIGHT'S *ENGLAND*, vol. 5, ch. 2, p. 20.

**962. CLUBS, Ancient.** *Egypt.* Antony and Cleopatra established a society called the "Inimitable Livers," of which they were members ; they also instituted another, by no means inferior in splendor or luxury, called "The Companions in Death." Their friends were admitted into this, and the time passed in mutual treats and diversions.—PLUTARCH'S *ANTONY*.

**963. COERCION, Patriotic.** *Tories.* A. D. 1774. Two thousand men marched in companies to the common in Worcester [Mass.], where they forced Timothy Paine to walk through their ranks with his hat off as far as the centre of their hollow square, and read a written resignation of his seat at the [governor's] council-board.—BANCROFT'S *U. S.*, vol. 7, ch. 8.

**964. COIN clipped.** *England.* [In July, 1694, we read] many executed in London for clipping money, now done to that intolerable extent, that there was hardly any money that was worth above half the nominal value.—KNIGHT'S *ENG.*, vol. 5, ch. 12, p. 182.

**965. COINCIDENCE, Alarming.** *Cromwell.* The equinoctial gale, which had commenced on the preceding day, now swelled into a storm which swept over England with the effect of an earthquake. The carriages which conveyed to London the friends of the protector, apprised of his extreme danger, were unable to stem the violence of the wind, and took refuge in the inns on the road. The lofty houses of London undulated like vessels tossed upon the ocean. Roofs were carried off, trees that had stood for centuries in Hyde Park were torn up by the roots and prostrated on the ground, like bundles of straw. Cromwell expired at two o'clock in the afternoon, in the midst of this convulsion of nature. He departed as he was born, in a tempest. Popular superstition recognized a miracle in this coincidence, which seemed like the expiring efforts of the elements to tear from life and empire the single man who was capable of enduring the might of England's destiny, and whose decease created a void which none but himself could fill.—LAMARTINE'S *CROMWELL*, p. 77.

**966. COINCIDENCE, Comforting.** *Seven Bishops.* [They were imprisoned by James II., because they would not join him in the overthrow of their cherished Protestant faith.] On the evening of the Black Friday, as it was called, on which they were committed, they reached their prison just at the hour of divine service. They instantly hastened to the chapel. It chanced that in the second lesson were these words : "In all things approving ourselves as the ministers of God, in much patience, in afflictions, in distresses, in stripes, in imprisonments." All zealous churchmen were delighted by this coincidence, and remembered how much comfort a similar coincidence had given Charles I. at the time of his death.—MACAULAY'S *ENG.*, ch. 8.

**967. COINCIDENCE repeated.** *Theseus.* Theseus, then, appeared to answer to Romulus in many particulars. Both were of uncertain parentage, born out of wedlock, and both had the repute of being sprung from the gods. Both stood in the first rank of warriors, for both had great powers of mind, with great strength of body. One was the founder of Rome, and one peopled Athens, the most illustrious cities in the world. Both carried off women by violence. Both were involved in domestic miseries and exposed to family resentment, and both, toward the end of their lives, are said to have offended their respective citizens, if we may believe what seems to be delivered with the least mixture of poetical fiction.—PLUTARCH'S *ROMULUS*.

**968. COINCIDENCE, Strange.** *Adams—Jefferson.* A few days before [John Adams] . . . death, a gentleman called upon him and asked him to give a toast, which should be presented at the Fourth of July banquet as coming from him. The old man said : "I will give you, INDEPENDENCE FOREVER !" "Will you not add something to it ?" asked his visitor. "Not a word," was the reply. The toast was presented at the banquet, where it was received with deafening cheers ; and almost at that moment the soul of this great patriot passed away. Among the last words that could be gathered from his dying lips were these : "Thomas Jefferson still survives !" But Thomas Jefferson did not survive. On the same Fourth of July, a few hours



before, Jefferson also departed this life. Few events have ever occurred in the United States more thrilling to the people than the death, on the same anniversary of the nation's birth, of these two aged, venerable, and venerated public servants.—*CYCLOPEDIA OF BIOG.*, p. 178.

**969.** ——. *Hugh Miller.* Day had not wholly disappeared . . . when I saw at the open door, within less than a yard of my breast, a dis severed hand and arm stretched out toward me. The hand and arm were evidently those of a female; they had a livid and sodden appearance; and directly fronting me, where the body ought to have been, there was only blank transparent space. . . . I . . . ran shrieking to my mother. . . . My mother going to the door saw nothing. . . . Its coincidence with the probable time of my father's death [he went down in a storm at sea] seems at least curious.—*SMILES' BRIEF BIOGRAPHIES*, p. 87.

**970. COLOR, Caste of.** *Green—Blue.* The Roman race, in its first institution, was a simple contest of two chariots, whose drivers were distinguished by *white and red liveries*; two additional colors, a light *green* and a cerulean *blue*, were afterward introduced; and, as the races were repeated twenty-five times, one hundred chariots contributed in the same day to the pomp of the circus. The four *factions* soon acquired a legal establishment and a mysterious origin. [The struggle of the green and blue was supposed to represent the conflict of the earth and sea.] The sportive distinction of two colors produced two strong and irreconcilable factions, which shook the foundations of a feeble government. The popular dissensions, founded on the most serious interest or holy pretence, have scarcely equalled the obstinacy of this wanton discord, which invaded the peace of families, divided friends and brothers, and tempted the female sex, though seldom seen in the circus, to espouse the inclinations of their lovers, or to contradict the wishes of their husbands. Every law, either human or divine, was trampled under foot, and as long as the party was successful, its deluded followers appeared careless of private distress or public calamity. The license, without the freedom, of democracy was revived at Antioch and Constantinople, and the support of a faction became necessary to every candidate for civil or ecclesiastical honors. A secret attachment to the family or sect of Anastasius was imputed to the greens; the blues were zealously devoted to the cause of orthodoxy and Justinian, and their grateful patron protected, above five years, the disorders of a faction whose seasonable tumults overawed the palace, the senate, and the capitals of the East. Insolent with royal favor, the blues affected to strike terror by a peculiar and barbaric dress, the long hair of the Huns, their close sleeves and ample garments, a lofty step, and a sonorous voice. In the day they concealed their two-edged poniards, but in the night they boldly assembled in arms, and in numerous bands, prepared for every act of violence and rapine. Their adversaries of the green faction, or even inoffensive citizens, were stripped and often murdered by these nocturnal robbers, and it became dangerous to wear any gold buttons or girdles or to appear at a late hour in the streets of a peaceful capital. A daring spirit, rising with impunity,

proceeded to violate the safeguard of private houses; and fire was employed to facilitate the attack, or to conceal the crimes of these factious rioters. No place was safe or sacred from their depredation; to gratify either avarice or revenge, they profusely spilled the blood of the innocent; churches and altars were polluted by atrocious murders; and it was the boast of the assassins, that their dexterity could always inflict a mortal wound with a single stroke of their dagger. The dissolute youth of Constantinople adopted the blue livery of disorder; the laws were silent, and the bonds of society were relaxed.—*GIBBON'S ROME*, ch. 40, p. 58.

**971. COLOR, Prejudice of.** *Portuguese.* [The discoverers of the African coast were dissuaded from extending their discoveries.] It was even hinted, as a probable consequence, that the mariners, after passing a certain latitude, would be changed into blacks, and thus retain forever a disgraceful mark of their temerity.—*CLARKE'S PROGRESS OF MARITIME DISCOVERY*.

**972. COLOR—LINE in Commerce.** *Columbus.* [He was about to start on his third voyage.] Jayme Ferrer, an eminent and learned lapidary, assured Columbus that, according to his experience, the rarest objects of commerce, such as gold, precious stones, drugs, and spices, were chiefly to be found in the regions about the equinoctial line, where the inhabitants were black, or darkly colored; and that until the admiral should arrive among people of such complexions he did not think he would find those articles in great abundance.—*IRVING'S COLUMBUS*, Book 10, ch. 1.

**973. COLLEGE vs. Capital.** *Yale.* It remains to be told how Connecticut came to be blessed with two capitals. As soon as the college was determined upon in 1700, the question arose, and was discussed with the energy and heat with which such questions usually are, In what town shall it be situated? The institution was begun at Saybrook, and was not finally established at New Haven until 1718, which was sixteen years after the first student entered. This removal, as the reader may imagine, was keenly resented, not only by Saybrook, but by other towns which had hoped to be chosen as the site of the college, particularly Hartford. To reconcile Hartford to the disappointment, the Legislature agreed to build a State House there, as they said, "*to compensate for the college at New Haven.*" They tried to appease Saybrook by voting £25 sterling for the use of its schools. But Saybrook was irreconcilable. When the sheriff, by order of the trustees, attempted to remove the library to New Haven, a riot ensued, in the course of which two hundred and fifty volumes were conveyed away to parts unknown, and never recovered.—*CYCLOPEDIA OF BIOG.*, p. 593.

**974. COMBAT, Pleasure in.** *Romans.* The shows of the amphitheatre rose naturally out of that taste for martial exercises which we find in the first ages of every warlike people. About the 490th year of Rome, Marcus and Decimus Brutus presented a combat of gladiators for the first time at Rome. About a century after that period the *athletæ* were introduced for a public show; and there were combats of slaves with bears and lions. Sylla, during his prætorship, exhibited a combat where 100 men fought with 100 lions;

and Julius Cæsar, during his ædileship, presented a show where there fought 300 couples of gladiators.—*TYTLER'S HIST.*, Book 4, ch. 4.

**975. COMMAND divided.** *Invasion of Scotland.* Some of the Scottish emigrants, heated with republican enthusiasm, and utterly destitute of the skill necessary to the conduct of great affairs, employed all their industry and ingenuity, not in collecting means for the attack which they were about to make on a formidable enemy, but in devising restraints on their leader's power and securities against his ambition. The self-complacent stupidity with which they insisted on organizing an army as if they had not been organizing a commonwealth would be incredible if it had not been frankly and even boastfully recorded by one of themselves. . . . Argyle was to hold the nominal command in Scotland; but he was placed under the control of a committee which reserved to itself all the most important parts of the military administration. This committee was empowered to determine where the expedition should land, to appoint officers, to superintend the levying of troops, to dole out provisions and ammunition. All that was left to the general was to direct the evolutions of the army in the field; and he was forced to promise that, even in the field, except in the case of a surprise, he would do nothing without the assent of a council of war. [The enterprise was a total failure.]—*MACAULAY'S ENG.*, ch. 5.

**976. COMMERCE, Benefits of.** *Reflex.* The most obvious is the general diffusion of industry. Among a commercial people the faculties of both mind and body are of necessity almost constantly employed. Invention is ever on the stretch to discover new sources of gain. And the enterprising spirit of the more opulent furnishes constant occupation to the mechanic, the manufacturer, and the laborer. Inseparably connected . . . is a spirit of frugality. Riches have their full value when purchased by the labor of either mind or body, and what cost dear will not be frivolously expended. . . . We observe the association of the same qualities among the Dutch and the Chinese.—*TYTLER'S HIST.*, Book 3, ch. 8.

**977. ———.** *Government.* Another necessary consequence of the prevalence of commerce is a regularity and strictness of the national police, a severity of the laws with respect to mutual contracts and obligations, and a consequent security in the transactions of individuals with each other. . . . Science is likewise greatly indebted to commerce. Thus astronomy, navigation, general mathematics, mechanics, and, indeed, all sciences subservient to practical utility are advanced by it.—*TYTLER'S HIST.*, Book 3, ch. 8.

**978. ———.** *Holland.* A.D. 1581. Their commerce gathered into their harbors the fruits of the wide world. Producing almost no grain of any kind, Holland had the best supplied granary of Europe; without fields of flax it swarmed with weavers of linen; destitute of flocks, it became the centre of all woollen manufactures; and provinces that had not a forest built more ships than all Europe besides.—*BANCROFT'S U. S.*, vol. 2, ch. 15.

**979. ———.** *English.* A scheme was proposed to the States of Holland upon the

death of the stadtholder, William II., for a union and coalition between the two republics. It was not relished by the Dutch, who were better pleased to maintain their own independence; and the Parliament of England, piqued at their refusal, immediately declared war against them. The *Navigation Act* was passed, which prohibited foreigners from importing into England in their ships any commodity which was not the growth or manufacture of their own country—an act which struck heavily against the Dutch, because their country produces few commodities; and their commerce consists chiefly in being the factors of other nations. This statute was in another way beneficial to the English, by obliging them to cultivate maritime commerce, from which they have derived the greatest part of their national wealth. In this war, which was most ably maintained on both sides—under Blake, the English admiral, and Van Tromp and de Ruyter, admirals of the Hollanders—the English, on the whole, had a clear superiority; the Dutch were cut off entirely from the commerce of the Channel; their fisheries were totally suspended, and above 1600 of their ships fell into the hands of the English.—*TYTLER'S HIST.*, Book 6, ch. 30.

**980. COMMERCE, Burdened.** *American Colonies.* On the restoration of monarchy a severer policy was at once adopted. All vessels not bearing the English flag were forbidden to enter the harbors of New England. A law of exportation was enacted by which all articles produced in the colonies and demanded in England should be shipped to England only. Such articles of production as the English merchants did not desire might be sold in any of the ports of Europe. The law of importation was equally odious; such articles as were produced in England should not be manufactured in America, but should be bought from England only. Free-trade between the colonies was forbidden, and a duty of five per cent, levied for the benefit of the English king, was put on both exports and imports. Human ingenuity could hardly have invented a set of measures better calculated to produce an American Revolution.—*RIDPATH'S U. S.*, ch. 14.

**981. COMMERCE, Enterprise of.** *Discovery.* Sebastian Cabot, young, and fired with ambition to follow the career of Columbus, was probably the prime mover of the enterprise; but the patent granted by the king conferred the requisite authority upon "John Kabotto" and his sons, Lewis, Sebastian, and Sancius. The king took care not to risk any capital in the proposed voyage; for the patent authorized the adventurers "to sail to all parts, countries and seas of the East, of the West, and of the North, under our banners and ensigns, with five ships, etc., upon their own proper costs and charges." The wealthy Bristol merchant, in all probability, furnished the capital of the enterprise which gave to England all her rights in North America; and that merchant was not an Englishman.—*CYCLOPEDIA OF BIOG.*, p. 330.

**982. COMMERCE, Importance of.** A.D. 1685. In some parts of Kent and Sussex none but the strongest horses could in winter get through the bog, in which at every step they sank deep. The markets were often inaccessible during sev-



eral months. It is said that the fruits of the earth were sometimes suffered to rot in one place, while in another place distant only a few miles the supply fell far short of the demand.—MACAULAY'S ENG., ch. 3.

**983. COMMERCE neglected.** *Egypt.* With regard to any intercourse with other nations by commerce, the Egyptians had so little genius of that sort, that while the Red Sea was left open to all the maritime nations who chose to frequent it, they would not suffer any of those foreign vessels to enter an Egyptian port. They had no ships of their own, for their country produced no timber fit for the construction even of the small boats employed in navigating the Nile, which obliged them to use baked earth for that purpose, and sometimes reeds covered with varnish. They held the sea in detestation, from a religious prejudice, and they avoided all intercourse with mariners.—TYTLER'S HIST., Book 1, ch. 4.

**984. COMMERCE, Patriotism of.** *American Revolution.* [During the excitement aroused by the Stamp Act,] the importers of New York, Boston, and Philadelphia entered into a solemn compact to purchase no more goods of Great Britain until the Stamp Act should be repealed. And the people applauded the action of the merchants, and cheerfully denied themselves all imported luxuries.—RIDPATH'S U. S., ch. 37.

**985. COMMERCE, Pioneers of.** *Phœnicians.* To the Phœnicians all antiquity has joined in attributing the invention of navigation; or, at least, it seems an agreed point that they were the earliest among the nations of antiquity who made voyages for the sake of commerce. The Canaanites (for it is by that name that the Phœnicians are known in Scripture) were a powerful people in the days of Abraham.—TYTLER'S HIST., Book 1, ch. 5, p. 49.

**986. COMMERCE, Piracy of.** *By Great Britain.* A.D. 1755. France and England were still at peace; and their commerce was mutually protected by the sanction of treaties. Of a sudden hostile orders were issued to all British vessels of war to take all French vessels, private as well as public; and without warning ships from the French colonies . . . were carried into English ports.—BANCROFT'S U. S., vol. 4, ch. 9.

**987. COMMERCE and Politics.** *Controlling Government.* The progress of European civilization had endowed commerce with legislative power. Its councils prevailed in England, where it dictated the national policy, prescribed alliances, and menaced wars. In America the political influence of commerce sprang, not from progress, but from sympathy with the movement of Europe; and it was less gloriously content with introducing new maxims of legislation and new systems of finance.—BANCROFT'S U. S., vol. 3, ch. 23.

**988. COMMERCE, Precedence of.** *Savages.* Water, ever a favorite highway, is especially the highway of uncivilized man; to those who have no axes the thick jungle is impervious; emigration by water suits savage life; canoes are older than wagons, and ships than chariots; a gulf, a strait, the sea intervening between islands, divide less than the matted forest.—BANCROFT'S U. S., vol. 3, ch. 22.

**989. COMMERCE prohibited.** *Spartans.* Commerce was strictly prohibited; and although the territory of Lacedæmon contained a considerable extent of sea-coast, and afforded many excellent harbors, the Spartans allowed no foreigners to approach their shores, and had not a single trading vessel of their own.—TYTLER'S HIST., Book 1, ch. 9, p. 92.

**990. COMMERCE, Revenge of.** *British.* [After the Americans threw British tea into Boston harbor] Parliament made haste to find revenge. On the last day of March, 1774, the Boston Port Bill was passed. It was enacted that no kind of merchandise should any longer be landed or shipped at the wharves of Boston. The custom-house was removed to Salem, but the people of that town refused the benefits which were proffered by the hand of tyranny. The inhabitants of Marblehead tendered the free use of their warehouses to the merchants of Boston.—RIDPATH'S U. S., ch. 37.

**991. COMMERCE and Science.** *Discovery of America.* John Cabot, a Venetian merchant residing in Bristol . . . and his son Sebastian first approached the continent which no European had dared to visit, or had known to exist. . . . Thus the discovery of our continent was an exploit of private mercantile adventure; and the possession of the new-found land was a right vested by an exclusive patent in the family of a Bristol merchant. . . . He gave England a continent, and no one knows his burial-place.—BANCROFT'S HIST. U. S., vol. 1, ch. 1.

**992. COMMERCE, Spirit of.** *Selfish.* One most natural effect of the commercial spirit is a selfish and interested turn of mind; a habit of measuring everything by the standard of profit and loss, and a predominant idea that wealth is the main constituent both of public and private happiness. The contrast of character, in this respect, between the Romans and Carthaginians, has been finely remarked by Polybius. "In all things," says that judicious writer, "which regard the acquisition of wealth, the manners and customs of the Romans are infinitely preferable to those of the Carthaginians. This latter people esteemed nothing to be dishonorable that was connected with gain. Among them money is openly employed to purchase the dignities and offices of the State; but all such proceedings are capital crimes at Rome." I am afraid that a contrast, so honorable to the Romans, could only have been made with justice in the early periods of the republic; since we know that without an increase of commerce, to which might be attributed the consequent increase of corruption and venality, those vices had attained to as great a height toward the end of the republic at Rome as ever they had done at Carthage. But wealth acquired by plunder, rapine and speculation is yet more corruptive of the manners of a people than riches acquired by merchandise.—TYTLER'S HIST., Book 3, ch. 8.

**993. — — —.** *Unwarlike.* Another effect of the prevalence of the commercial spirit is to depress the military character of a people, and to render them indisposed to warlike enterprises. The advancement of trade cannot take place in any high degree unless a nation is at peace with its neighbors, and enjoys domestic security. The prospect of that precarious gain

which arises from warfare will not weigh against the certain advantages which commerce derives from a state of peace. The art of war will not, therefore, flourish as a profession among a commercial people, and the practice of it will generally be intrusted to mercenary troops. Military rank will be in low esteem, because, when purchased, it ceases in a great degree to be honorable. Thus the Carthaginians, though certainly not inferior by nature to the Romans in courage and military prowess, were become so from habit and education. The armies of the empire were not composed of its native subjects; they were mercenaries, and, therefore, had no natural affection for that soil which they were called to defend, or that people who were nothing more than their paymasters. Hence the signal inferiority of their armies to the Romans, unless when commanded by Carthaginian generals of high natural military genius.—*TYTLER'S HIST.*, Book 3, ch. 8.

**994. COMMERCE, Success by.** *Dutch.* Amsterdam profited by this decline of commerce on the Baltic, and upon the demolition of Antwerp became, as we have already said, the greatest commercial city of the north. Inhabiting a country gained almost entirely from the sea, and extremely unfruitful, the Dutch, urged by necessity, by the means of trade alone, and domestic manufactures, attained to a very high degree of wealth and splendor. The country of Holland does not produce what is sufficient to maintain the hundredth part of its inhabitants. The Dutch have no timber nor maritime stores, no coals, no metal, yet their commerce furnished them with everything. Their granaries were full of corn, even when the harvest failed in the most fertile countries; their naval stores were most abundant, and the populousness of this country, which, in reality, is but a bank of barren sand, exceeded prodigiously that of the most fruitful and most cultivated of the European kingdoms.—*TYTLER'S HIST.*, Book 6, ch. 18.

**995. COMMUNION with God.** *Cromwell.* Here again is a letter to one of his daughters, when the writer was on board the John, on his expedition to Ireland: "MY DEAR DAUGHTER: Your letter was very welcome to me. I like to see anything from your hand; because, indeed, I stick not to say I do entirely love you. And, therefore, I hope a word of advice will not be unwelcome nor unacceptable to thee. I desire you both to make it, above all things, your business to seek the Lord; to be frequently calling upon Him that He would manifest Himself to you in His Son; and be listening what returns He makes to you, for He will be speaking in your ear and your heart if you attend thereunto."—*HOOD'S CROMWELL*, p. 163.

**996. COMMUNION by Likeness.** *John Milton.* The style of "Paradise Lost" is then only the natural expression of a soul thus exquisitely nourished upon the best thoughts and finest words of all ages. It is the language of one who lives in the companionship of the great and the wise of past time. It is inevitable that when such a one speaks his tones, his accent, the melodies of his rhythm, the inner harmonies of his linked thoughts, the grace of his allusive touch, should escape the common ear. To follow Milton, one should at least have tasted the same training

through which he put himself. *Te quoque dignum finge deo.* The many cannot see it, and complain that the poet is too learned. They would have Milton talk like Bunyan or William Cobbett, whom they understand.—*MILTON*, BY M. PATTISON, ch. 13.

**997. COMMUNION, Unity by.** *How—Cromwell.* To the witness of the young Quaker against priestcraft and war, he replied: "It is very good; it is truth; if thou and I were but an hour of a day together, we should be nearer one to the other."—*BANCROFT'S U. S.*, vol. 2, ch. 11.

**998. COMMUNISM, American.** *Colonists.* The man who was chiefly instrumental in organizing the London Company was Bartholomew Gosnold. . . . By the terms of the charter, the affairs of the company were to be administered by a superior council residing in London and an inferior council residing in the colony [now embraced in Virginia, Carolinas, and westward]. . . . In the first organization of the companies not a single principle of self-government was admitted. The most foolish clause in the patent was that which required the proposed colony or colonies to hold all property in common for five years.—*RIDPATH'S U. S.*, ch. 7.

**999. COMMUNISM, Equality by.** *Lycurgus.* A bold political enterprise of Lycurgus was a new division of the lands. For he found a prodigious inequality, the city overcharged with many indigent persons who had no land, and the wealth centred in the hands of a few. Determined, therefore, to root out the evils of insolence, envy, avarice, and luxury, and those distempers of a state still more inveterate and fatal—I mean poverty and riches—he persuaded them to cancel all former divisions of land, and to make new ones, in such a manner that they might be perfectly equal in their possessions and way of living. A story goes of our legislator, that some time after returning from a journey through the fields just reaped, and seeing the shocks standing parallel and equal, he smiled and said to some that were by, "How like is Laconia to an estate newly divided among many brothers!" After this he attempted to divide also the movables, in order to take away all appearance of inequality; but he soon perceived that they could not bear to have their goods directly taken from them, and therefore took another method, counter-working their avarice by a stratagem.—*PLUTARCH'S "LYCURGUS."*

**1000. ———.** *Spartans.* Agis IV. had succeeded to one branch of the throne of Sparta a short time before Aratus was chosen prætor of the Achaian States. This prince, a better man than a wise politician, had cherished the chimerical project of restoring the ancient laws of Lycurgus, as conceiving this the only means of rescuing his country from the disorders induced by the universal corruption of its manners. But there is a period when political infirmity has attained such a pitch that recovery is impossible; and Sparta had arrived at that period. The design of Agis, of course, embraced the radical reform of a new division of all the land of the republic—a project sufficient to rouse the indignation and secure the mortal enmity of the whole of the higher class of citizens, and of almost every man of weight and consideration in his country. The plan was therefore to be conducted with



the greatest caution and secrecy till sufficiently ripened for execution; but Agis was betrayed by his own confidants. Leonidas, his colleague in the sovereignty, had imbibed a relish for luxury from his Asiatic education at the court of Seleucus, and was thus easily persuaded to take the part of the richest citizens in opposing this violent revolution, which threatened to reduce all ranks of men to a level of equality. . . . After compelling Agis to take shelter in the Temple of Minerva, they seized the opportunity of his going to the bath, and dragged him to the common prison, where a tribunal of the Ephori, summoned by his colleague Leonidas, sat ready to judge him as a State criminal. He was asked, by whose evil counsel he had been prompted to disturb the laws and government of his country? "I needed none to prompt me," said the king, "to act as I thought right. My design was to restore your ancient laws, and to govern according to the plan of the excellent Lycurgus; and though I see my death is inevitable, I do not repent of my design." The judges hereupon pronounced sentence of death, and the virtuous Agis was carried forth from their presence and immediately strangled.—TYTLER'S HIST., Book 2, ch. 5.

**1001. COMMUNISM, Vicious.** *Reign of Kobad.* The people were deluded and inflamed by the fanaticism of Mazdak, who asserted the community of women and the equality of mankind, while he appropriated the richest lands and most beautiful females to the use of his sectaries. Mazdak [note] announced himself as a reformer of Zoroastrianism, and carried the doctrine of the two principles to a much greater height. He preached the absolute indifference of human action, perfect equality of rank, community of property and of women, marriages between the nearest kindred; he interdicted the use of animal food, proscribed the killing animals for food, enforced a vegetable diet . . . and Mazdak was enrolled with Thoth, Saturn, Zoroaster, Pythagoras, Epicurus, John, and Christ, as the teachers of true Gnostic wisdom.—GIBBON'S *ROME*, ch. 42.

**1002. COMMUNISTS, Conspicuous.** *Levellers.* [The Levellers] became conspicuous in Cromwell's army who declared, "that all degrees of man should be levelled, and an equality should be established, both in titles and estates, throughout the kingdom."—KNIGHT'S *ENG.*, vol. 4, ch. 6.

**1003. COMMUNISTS, Dangerous.** *The "Levellers"* of 1649 were, in a small way, the precursors of the "Socialists" of 1849, [Thirty men, headed by one formerly in the army, who called himself a Prophet, appeared in Surrey, in a sandy district. They took possession of the ground, and began to dig and dibble beans in that planting time. They said they should shortly be four thousand in number; that they should pull down park-pales and lay all open. The Prophet was taken before an officer of the government, when he declared that a vision had appeared to him and said:] "Arise, and dig and plough the earth, and receive the fruits thereof;" that their intent was to restore the creation to its former condition, but that they meant to meddle with what was common and untitled; but that the time was at hand when all men shall willingly come in and give up their lands and estates, and submit to this community of goods. . . . Cromwell

said to the Council of State, "You must make an end of this party, or it will make an end of you."—KNIGHT'S *ENG.*, vol. 4, chs. 6 and 7.

**1004. COMPARISONS, Invidious.** *Feast Day.* Another officer, who thought he had done the State some service, setting himself up against Themistocles, and venturing to compare his own exploits with his, he answered him with this fable: "There once happened a dispute between the *feast day* and the *day after the feast*. Says the *day after the feast*, I am full of bustle and trouble, whereas, with you, folks enjoy, at their ease, everything ready provided. You say right, says the *feast day*, but if I had not been before you, you would not have been at all. So, had it not been for me, then where would you have been now?"—PLUTARCH'S "THEMISTOCLES."

**1005. COMPASSION, Discreditable.** *James II.* Though vindictive, he was not indiscriminately vindictive. Not a single instance can be mentioned in which he showed a generous compassion to those who had opposed him honestly and on public grounds; but he frequently spared and promoted those whom some vile motive had induced to injure him; for that meanness which marked them out as fit implements of tyranny was so precious in his estimation, that he regarded it with some indulgence, even when it was exhibited at his own expense.—MACAULAY'S *ENG.*, ch. 4.

**1006. COMPASSION, Female.** *Indian.* Pontiac reserved for himself the most difficult task of all—the capture of Detroit. But in the hour of impending doom, woman's love interposed to save the garrison from butchery. An Indian girl of the Ojibway nation came to the fort with a pair of moccasins for Major Gladwyn, the commandant, and in parting with him manifested unusual agitation and distress. She was seen to linger at the street corner, and the sentinel summoned her to return . . . after much persuasion . . . she revealed the plot. [The Indian's treachery did not succeed.]—RIDPATH'S *U. S.*, ch. 35.

**1007. COMPETITORS, Ignoble.** *Roman Emperor Gratian.* Among the various arts which had exercised the youth of Gratian, he had applied himself, with singular inclination and success, to manage the horse, to draw the bow, and to dart the javelin; and these qualifications, which might be useful to a soldier, were prostituted to the viler purposes of hunting. Large parks were enclosed for the Imperial pleasures, and plentifully stocked with every species of wild beasts; and Gratian neglected the duties, and even the dignity, of his rank, to consume whole days in the vain display of his dexterity and boldness in the chase. The pride and wish of the Roman emperor to excel in an art in which he might be surpassed by the meanest of his slaves reminded the numerous spectators of the examples of Nero and Commodus.—GIBBON'S *ROME*, ch. 27.

**1008. COMPLAINTS, Disregarded.** *Billeting Act of Parliament.* A.D. 1766. Samuel Adams . . . called across the continent to the patriot most like himself, Christopher Gadsden of South Carolina. "Tell me, sir," said he of the Billeting Act, "whether this is not taxing the colonies as effectually as the Stamp Act? And if so, either we have complained without reason, or we

have still reason to complain."—BANCROFT'S U. S., vol. 6, ch. 27.

**1009. COMPLIMENT, False.** *Robert Burns.* [Burns sympathized with the French Republicans during the war between England and France.] The poet, when in his cups, had in the hearing of a certain captain proposed as a toast, "May our success in the present war be equal to the justice of our cause." The soldier called him to account—a duel seemed imminent, and Burns had next day to write an apologetic letter, in order to avoid the risk of ruin.—SHAIRP'S BURNS, ch. 7.

**1010. COMPLIMENT, Graceful.** *William of Orange.* [After the illegal acts of James II. and his flight, William came to London.] The lawyers paid their homage, headed by Maynard, who, at ninety years of age, was as alert and clear-headed as when he stood up in Westminster Hall to accuse Strafford. "Mr. Sergeant," said the prince, "you must have survived all the lawyers of your standing." "Yes, sir," said the old man, "and but for your highness I should have survived the laws too."—MACAULAY'S ENG., ch. 10.

**1011. COMPLIMENT misappropriated.** *Cato.* Cato the philosopher, then a young man, but already celebrated for his virtue and greatness of mind, went to see Antioch when Pompey was not there. According to custom, he travelled on foot, but his friends accompanied him on horseback. When he approached the city he saw a great number of people before the gates, all in white, and on the way a troop of young men ranged on one side, and of boys on the other. This gave the philosopher pain, for he thought it a compliment intended him, which he did not want. However, he ordered his friends to alight and walk with him. As soon as they were near enough to be spoken with, the master of the ceremonies, with a crown on his head and a staff of office in his hand, came up and asked them where they had left Demetrius, and when he might be expected. Cato's companions laughed, but Cato said only, "Alas! poor city," and so passed on.—PLUTARCH.

**1012. COMPOSITION, Hasty.** *Samuel Johnson.* He had, from the irritability of his constitution, at all times an impatience and hurry when he either read or wrote. A certain apprehension, arising from novelty, made him write his first exercise at college twice over; but he never took that trouble with any other composition; and his most excellent works were struck off at a heat, with rapid exertion.—BOSWELL'S JOHNSON, p. 14.

**1013. COMPOSITION, Labor of.** *Wordsworth.* [A.D. 1803.] I do not know from what cause it is, but during the last three years I have never had a pen in my hand for five minutes before my whole frame becomes a bundle of uneasiness; a perspiration starts out all over me, and my chest is oppressed in a manner which I cannot describe."—MYER'S WORDSWORTH, ch. 1.

**1014. COMPOSITION, Method in.** *John Milton.* Bed, with its warmth and recumbent posture, he found favorable to composition. At other times he would compose or prune his verses as he walked in the garden, and then, coming in, dictate. His verse was not at the com-

mand of his will. Sometimes he would lay awake the whole night, trying but unable to make a single line. At other times lines flowed without premeditation, "with a certain impetus and astro." His vein, he said, flowed only from the vernal to the autumnal equinox. Phillips here transposes the seasons, though he has preserved the authentic fact of intermittent inspiration. It was the spring which restored to Milton, as it has to other poets, the buoyancy necessary to composition. What he composed at night he dictated in the day, sitting obliquely in an elbow-chair, with his leg thrown over the arm. He would dictate forty lines, as it were in a breath, and then reduce them to half the number.—MILTON, BY M. PATTISON, ch. 12.

**1015. COMPOSITION, Swift.** *Waverley Novels.* "The last two volumes," says Scott, in a letter to Mr. Morritt, "were written in three weeks." . . . If that is not extempore writing, it is difficult to say what extempore writing is. But in truth there is no evidence that any one of the novels was labored, or even so much as carefully composed. Scott's method of composition was always the same; and, when writing an imaginative work, the rate of progress seems to have been pretty even, depending much more on the absence of disturbing engagements than on any mental irregularity. The morning was always his brightest time; but morning or evening, in country or in town, well or ill, writing with his own pen or dictating to an amanuensis in the intervals of screaming-fits due to the torture of cramp in the stomach, Scott spun away at his imaginative web almost as evenly as a silkworm spins at its golden cocoon. Nor can I detect the slightest trace of any difference in quality between the stories, such as can be reasonably ascribed to comparative care or haste.—HUTTON'S SCOTT, ch. 10.

**1016. COMPOSITION and Toil.** *Robert Burns.* The farmhouse of Mossgiel . . . consisted of only two rooms, a but and a ben, as they were called in Scotland. Over these, reached by a trap stair, is a small garret, in which Robert and his brother used to sleep. Thither, when he had returned from his day's work, the poet used to retire, and seat himself at a small deal-table, lighted by a narrow sky-light in the roof, to transcribe the verses which he had composed in the fields. His favorite time for composition was at the plough.—SHAIRP'S BURNS, ch. 1.

**1017. COMPROMISE, Failure of.** *Missouri.* In January of 1854 Senator Stephen A. Douglas brought before the Senate . . . a proposition to organize the territories of Kansas and Nebraska . . . providing that the people of the two territories, in forming their constitutions, *should decide for themselves* whether the new States should be free or slave-holding. This was a virtual repeal of the Missouri Compromise, for both the new territories lay north of the parallel of thirty-six degrees and thirty minutes. Thus by a single stroke the old settlement of the Slavery question was to be undone. From January till May Mr. Douglas' report, known as the Kansas and Nebraska bill, was debated in Congress. All the bitter sectional antagonisms of the past were aroused in full force. [It was passed and signed in May by the President.]—RIDPATH'S U. S., ch. 60.



**1018. COMPROMISE, Qualifications for.** *Thomas Cranmer.* The man who took the chief part in settling the conditions of the alliance which produced the Anglican Church was Thomas Cranmer. He was the representative of both parties, which, at that time, needed each other's assistance. He was at once a divine and a statesman. . . . His temper and his understanding eminently fitted him to act as a mediator. Sainly in his professions, unscrupulous in his dealings, zealous for nothing, bold in speculation, a coward and a time-server in action, a placable enemy and a lukewarm friend, he was in every way qualified to arrange the terms of the coalition between the religious and worldly enemies of popery.—MACAULAY'S *ENG.*, ch. 1.

**1019. COMPROMISE rejected.** *Aristides the Just.* Mardonius, notwithstanding his immense force, seemed to have greater hopes of Persian gold than Persian valor. He attempted to corrupt the Athenians by offering them the command of all Greece, if they would desert the confederacy of the united States. Aristides was then archon; he answered, that while the sun held its course in the firmament the Persians had nothing to expect from the Athenians but mortal and eternal enmity. So much did he here speak the sense of his countrymen, that a single citizen having moved in the public assembly that the Persian deputies should be allowed to explain their proposals, was instantly stoned to death.—TYTLER'S *HIST.*, Book 2, ch. 1.

**1020. COMPROMISE, Settlement by.** *Slavery.* [In 1820] Senator Thomas, of Illinois, made a motion [in Congress] that henceforth and forever slavery should be excluded from all that part of the Louisiana cession—Missouri excepted—lying north of the parallel of thirty-six degrees and thirty minutes. Such was the celebrated Missouri Compromise, one of the most important acts of American legislation—a measure chiefly supported by the genius and carried through Congress by the persistent efforts of Henry Clay. . . . By this compromise the slavery agitation was allayed till 1849.—RIDPATH'S *U. S.*, ch. 52.

**1021. COMPROMISE on Slavery.** *Federal Government.* The compromises on the Slavery question, inserted in the Constitution, were among the essential conditions upon which the Federal Government was organized. If the African slave trade had not been permitted to continue for twenty years—if it had not been conceded that three fifths of the slaves should be counted in the apportionment of representatives in Congress—if it had not been agreed that fugitives from their service should be returned to their owners, the Thirteen States would not have been able, in 1787, "to form a more perfect union."—BLAINE'S *TWENTY YEARS IN CONGRESS*, p. 1.

**1022. COMPROMISE, Temporizing.** *Omnibus Bill.* Henry Clay appeared as peacemaker. . . . On the 9th of May he brought forward as a compromise covering all the points in dispute [regarding slavery] the Omnibus Bill, of which the provisions were as follows: 1st, the admission of California as a free State; 2d, the formation of new States, not exceeding four in number, out of the territory of Texas, said States to permit or exclude slavery as the people should determine; 3d, the organization of territorial governments for New Mexico and Utah, without con-

ditions on the question of slavery; 4th, the establishment of the present boundary between Texas and New Mexico, and the payment to the former, for surrendering the latter, the sum of \$10,000,000 from the national treasury; 5th, the enactment of a more rigorous law for the recovery of fugitive slaves; 6th, the abolition of the slave trade in the District of Columbia. . . . The passage of the Omnibus Bill brought political quiet, but the moral convictions of very few men were altered by its provisions. Public opinion remained as before: in the North, a general, indefinite, but growing hostility to slavery; in the South, a fixed and resolute purpose to defend and extend that institution.—RIDPATH'S *U. S.*, ch. 59.

**1023. CONCEALMENT guarded.** *Mahomet.* His death was resolved, and they agreed that a sword from each tribe should be buried in his heart, to divide the guilt of his blood, and baffle the vengeance of the Hashemites. An angel or a spy revealed their conspiracy, and flight was the only resource of Mahomet. At the dead of night, accompanied by his friend Abubeker, he silently escaped from his house; the assassins watched at the door, but they were deceived by the figure of Ali, who reposed on the bed, and was covered with the green vestment of the apostle. . . . Three days Mahomet and his companions were concealed in the cave of Thor, at the distance of a league from Mecca; and in the close of each evening they received from the son and daughter of Abubeker a secret supply of intelligence and food. The diligence of the Koreish explored every haunt in the neighborhood of the city; they arrived at the entrance of the cavern, but the providential deceit of a spider's web and a pigeon's nest is supposed to convince them that the place was solitary and inviolate. "We are only two," said the trembling Abubeker. "There is a third," replied the prophet; "it is God Himself."—GIBBON'S *MAHOMET*, p. 35.

**1024. CONCEALMENT, Unpleasant.** *Bohemond.* The great army of the crusaders was annihilated or dispersed; the principality of Antioch was left without a head, by the surprise and captivity of Bohemond. . . . In his distress Bohemond embraced a magnanimous resolution . . . of arming the West against the Byzantine Empire. . . . His embarkation was clandestine; and, if we may credit a tale of the Princess Anne, he passed the hostile sea closely secreted in a coffin.—GIBBON'S *ROME*, ch. 59.

**1025. CONCEIT, Changeless.** *Cicero.* "What does Cæsar say of my poems?" he wrote again. "He tells me in one of his letters that he has never read better Greek. At one place he writes *παρρηγορεῖται* [somewhat careless]. This is his word. Tell me the truth, Was it the matter which did not please him, or the style?" "Do not be afraid," he added, with candid simplicity; "I shall not think a hair the worse of myself."—FROUDE'S *CÆSAR*, ch. 18.

**1026. CONCEIT, Foolish.** *Xerxes.* [His bridge of boats across the straits of the Dardanelles being destroyed by the sea,] he commanded two pairs of chains to be thrown into the sea as if to shackle and confine it, and his men to give it three hundred strokes of a whip, and thus addressed it: "Thou troublesome and unhappy element, thus

does thy master chastise thee for having affronted him without reason." [He also took the managers' heads off.]—ROLLIN, vol. 1, ch. 6.

**1027. CONCEIT, Literary.** *Thomas Paine.* Thomas Paine . . . asserted that if he had the power, he would destroy all the books in existence, which only propagated error, and he would reconstruct a new system of ideas and principles, with his own "Rights of Man" as its foundation.—KNIGHT'S ENG., vol. 7, ch. 11.

**1028. CONCEIT, Silly.** *Xerxes.* Having cut a canal through the mountain for his ships, he said: "Athos, thou proud and aspiring mountain, that liftest up thy head unto the heavens, I advise thee not to be so audacious as to put rocks and stones which cannot be cut in the way of my workmen. If thou givest them that opposition, I will cut thee entirely down and throw thee headlong into the sea."—ROLLIN, ch. 6, p. 250.

**1029. CONCESSION, Dangerous.** *To Tribunes.* The consuls assembled the people, and attempted to justify the Senate; but being constantly interrupted by the tribunes, they could not make themselves be heard. They urged, that the tribunes having only the liberty of opposing, ought to be silent till a resolution was formed. The tribunes, on the other hand, contended that they had the same privileges in an assembly of the people that the consuls had in a meeting of the Senate. The dispute was running high, when one of the consuls rashly said, that if the tribunes had convoked the assembly, they, instead of interrupting them, would not even have taken the trouble of coming there; but that the consuls having called this assembly, they ought not to be interrupted. This imprudent speech was an acknowledgment of a power in the tribunes to convoke the public assemblies—a power which they themselves had never dreamt of. It may be believed that they were not remiss in laying hold of the concession. They took the whole people to witness what had been said by the consuls, and an assembly of the people was summoned by the tribunes to meet the next day.—TYTLER'S HIST., Book 3, ch. 4.

**1030. CONCILIATION by Favors.** *Popularity.* [When Anne of Austria came to the regency of France,] in her anxiety to conciliate all parties, she commenced by granting them almost whatever they demanded. The "Importans," charmed by her condescension, imagined that they were henceforth to carry all before them; and the witty De Retz declared that for two or three months the whole French language was comprised in five little words—"the queen is so good!" These, however, were transient illusions.—STUDENTS' FRANCE, ch. 20, § 1.

**1031. CONCILIATION, Policy of.** *Cæsar.* He wished to hand over his conquests to his successors or not only subdued, but reconciled to subjection. He invited the chiefs of all the tribes to come to him. He spoke to them of the future which lay open to them as members of a splendid Imperial State. He gave them magnificent presents. He laid no impositions either on the leaders or their people, and they went to their homes personally devoted to their conqueror, contented with their condition, and resolved to maintain the peace which was now established—

a unique experience in political history. The Norman conquests of England alone in the least resemble it.—FROUDE'S CÆSAR, ch. 19.

**1032. CONCILIATION vs. Threatening.** *Cæsar.* [Cæsar had crossed the Rubicon, and was marching toward Rome.] Pompey was now sensible of his weakness. The voice of the public openly expressed an impatient desire for the arrival of Cæsar, who, on his part, was rapidly advancing to the gates of Rome, when Pompey quitted the city, followed by the consuls and the greater part of the senators. Unable to collect a sufficient force in Italy, he passed over into Epirus . . . thence he trusted that he would be supplied both with troops and treasure. Before sailing from Brundisium, he had declared that he would treat all those as enemies who did not follow him. Cæsar, with more wisdom, declared that he would esteem all those his friends who did not arm against him.—TYTLER'S HIST., Book 4, ch. 2.

**1033. CONDENSATION, Literary.** *Cæsar.* Cæsar turned his arms against Pharnaces, the son of Mithridates, who had seized the kingdom of Pontus, and meditated, after his father's example, to strip the Romans of their Asiatic possessions. This war he very speedily terminated, intimating its issue to his friends at Rome in three words, *Veni, vidi, vici*, "I came, I saw, I conquered."—TYTLER'S HIST., Book 4, ch. 2.

**1034. — — —.** *Virgil.* He bestowed the greatest labor in polishing his writings, his habit being to pour forth a vast quantity of verses in the morning, which he reduced to a small number by continual elaboration, after the manner—as he said—of a bear licking her cubs into shape.—LIDDELL'S ROME, ch. 71, § 16.

**1035. CONDOLENCE unappreciated.** *In Pekin.* [At a banquet given by the prince regent, he noticed General Grant's son.] He then asked if he was married and had children. Being told he had one, a daughter, he replied, "What a pity!" In China female children do not count in the sum of human happiness, and when the prince expressed his regret at the existence of the general's granddaughter, he was saying the most polite thing he knew.—GENERAL GRANT'S TRAVELS, p. 411.

**1036. CONDUCT, Absurd.** *Samuel Johnson.* A physician being mentioned who had lost his practice because his whimsically changing his religion had made people distrustful of him, I maintained that this was unreasonable, as religion is unconnected with medical skill. JOHNSON: "Sir, it is not unreasonable; for when people see a man absurd in what they understand, they may conclude the same of him in what they do not understand. If a physician were to take to eating of horseflesh, nobody would employ him; though one may eat horseflesh, and be a very skilful physician. If a man were educated in an absurd religion, his continuing to confess it would not hurt him, though his changing to it would."—BOSWELL'S JOHNSON, p. 284.

**1037. CONDUCT, Contradictory.** *Steele.* He had two wives, whom he loved dearly and treated badly. He hired grand houses, and bought fine horses for which he could never pay. He was often religious, but more often drunk.



As a man of letters, other men of letters who followed him, such as Thackeray, could not be very proud of him. But everybody loved him; and he seems to have been the inventor of that flying literature which, with many changes in form and manner, has done so much for the amusement and edification of readers ever since his time.—TROLLOPE'S THACKERAY, ch. 7.

**1038. CONDUCT, Dissolute.** *A Sign.* A sure sign of corruption is to be found in the dissolute manners which were discovered among the women. There were in Rome and many Italian towns secret societies, in which young men and women were dedicated to Bacchus; and under the cloak of religious ceremony every kind of license and debauchery was practised.—LIDDELL'S ROME, ch. 42, § 7.

**1039. CONDUCT, Scandalous.** *In high Life.* When one of the waiters at Arthur's Club was committed on a charge of felony [George Selwyn said, with as much truth as wit], What a horrid idea he will give of us to the people in Newgate!—KNIGHT'S ENG., vol. 7, ch. 6.

**1040. CONFESSIOAL, Secrets of the.** *Gunpowder Plot.* Henry Garnet, one of the Jesuits who were concerned in the Gunpowder Plot, obtained his knowledge of it at the confessional, and on trial maintained "that he had acted upon a conscientious persuasion that he was bound to disclose nothing that he had heard in sacramental confession." He was executed.—KNIGHT'S ENG., vol. 3, ch. 21.

**1041. CONFIDENCE, Compliment of.** *Cæsar.* [His troops were intimidated by exaggerated reports of the number and fierceness of the Germans.] Confident in himself, Cæsar had the power, so indispensable for a soldier, of inspiring confidence in others as soon as they came to know what he was. He called his officers together. He summoned the centurions, and rebuked them sharply for questioning his purposes. . . . Romans never mutinied, save through the rapacity or incompetence of their general. His life was a witness that he was not rapacious, and his victory over the Helvetii that as yet he had made no mistake. He should order the advance on the next evening, and it would then be seen whether sense of duty or cowardice was the stronger. If others declined, Cæsar said that he should go forward alone with the legion which he knew would follow him, the 10th, which was already his favorite. The speech was received with enthusiasm. The 10th thanked Cæsar for his compliment to them. The rest, officers and men, declared their willingness to follow wherever he might lead them.—FROUDE'S CÆSAR, ch. 14.

**1042. CONFIDENCE erroneous.** *Bonaparte's.* [At the battle of Waterloo,] when Napoleon saw the English in position . . . he exclaimed, "At last I have them; nine chances to ten are in my favor!"—KNIGHT'S ENG., vol. 8, ch. 2.

**1043. CONFIDENCE, Excess of.** *Major André.* [The British spy approached Tarrytown,] when Paulding got up and presented a firelock at his breast. . . . Full of the idea that he could meet none but the friends of the English, he answered, "Gentlemen, I hope you belong to our party?" "Which party?" asked Paulding. "The lower party," said André. Paulding answered that

he did. Then said André: "I am a British officer out on particular business, and I hope you will not detain me a minute." Upon this Paulding ordered him to dismount. Seeing his mistake, André showed his pass from Arnold, saying, "By your detaining me you will detain the general's business." . . . [Papers and plans were found in his stockings.] "This is a spy," said Paulding. André offered 100 guineas—any sum of money if they would let him go. "No," cried Paulding, "not for 10,000 guineas." . . . Congress voted . . . annuities.—BANCROFT'S U. S., vol. 10, ch. 18.

**1044. CONFIDENCE, Perilous.** *Harald II.* He might have gathered a much more numerous army than that of William; but his recent victory had made him over-confident, and he was irritated by the reports of the country being ravaged by the invaders. As soon, therefore, as he had collected a small army in London, he marched off toward the coast, pressing forward as rapidly as his men could traverse Surrey and Sussex, in the hope of taking the Normans unawares, as he had recently, by a similar forced march, succeeded in surprising the Norwegians. But he had now to deal with a foe equally brave with Harald Hardrada, and far more skilful and wary.—DEC. BATTLES, § 295.

**1045. CONFIDENCE, Power of.** *Robber.* Margaret, Queen of England, when a fugitive in Lorraine, was plundered of her gold and jewels in a wild forest by a band of robbers. She made her escape, leading her boy, then about eleven years old. In the depths of the wood they were again encountered by a single robber. Margaret, with the decision of her character, threw herself upon the protection of the outlaw. "This is the son of your king—to your care I commit him. I am your queen." The robber became her friend, and guarded her to a place of security.—KNIGHT'S ENG., vol. 1, ch. 10.

**1046. CONFIDENCE, Premature.** *Abraham Lincoln.* [To Governor Morgan of New York: "I do not agree with those who, after the emancipation proclamation,] say slavery is dead. We are like whalers who have been on a long chase; we have at last got the harpoon into the monster, but we must now look how we steer, or, with one 'flop' of his tail, he will yet send us all into eternity."—RAYMOND'S LINCOLN, p. 752.

**1047. CONFIDENCE, Superstitious.** *Otho.* [When Otho the Great finally subdued the Hungarians, his] camp was blessed with the relics of saints and martyrs; and the Christian hero girded on his side the sword of Constantine, grasped the invincible spear of Charlemagne, and waved the banner of St. Maurice, the prefect of the Theban legion. But his firmest confidence was placed in the holy lance, whose point was fashioned of the nails of the cross, and which his father had extorted from the King of Burgundy by the threats of war and the gift of a province.—GIBBON'S ROME, ch. 55.

**1048. CONFIDENCE tested.** *Alexander.* [Alexander the Great was taken sick while in Cilicia in consequence of having bathed in the Cydnus, whose waters were very cold.] His physicians durst not give him any medicines, because they thought themselves not so certain of the cure as of the danger they must incur

in the application; for they feared the Macedonians, if they did not succeed, would suspect them of some bad practice. Philip, the Acarnanian, saw how desperate the king's case was, as well as the rest; but, beside the confidence he had in his friendship, he thought it the highest ingratitude, when his master was in so much danger, not to risk something with him, in exhausting all his art for his relief. He therefore attempted the cure, and found no difficulty in persuading the king to wait with patience until his medicine was prepared, or to take it when ready; so desirous was he of a speedy recovery, in order to prosecute the war. In the mean time Parmenio sent him a letter from the camp, advising him to beware of Philip, whom, he said, Darius had prevailed upon, by presents of infinite value, and the promise of his daughter in marriage, to take him off by poison. As soon as Alexander had read the letter, he put it under his pillow, without showing it to any of his friends. The time appointed being come, Philip, with the king's friends, entered the chamber, having the cup which contained the medicine in his hand. The king received it freely, without the least marks of suspicion, and at the same time put the letter in his hands. It was a striking situation, and more interesting than any scene in a tragedy—the one reading while the other was drinking. They looked upon each other, but with a very different air. The king, with an open and unembarrassed countenance, expressed his regard for Philip and the confidence he had in his honor; Philip's looks showed his indignation at the calumny. One, while he lifted up his eyes and hands to heaven, protesting his fidelity; another, while he threw himself down by the bedside, entreating his master to be of good courage and trust to his care. The medicine, indeed, was so strong, and overpowered his spirits in such a manner, that at first he was speechless, and discovered scarce any sign of sense or life. But afterward he was soon relieved by this faithful physician, and recovered so well that he was able to show himself to the Macedonians, whose distress did not abate until he came personally before them.—PLUTARCH'S "ALEXANDER."

**1049. CONFISCATION, Avaricious.** *Maximin.* [The Emperor was a tyrant. His avarice was] stimulated by the insatiate desires of the soldiers, at length attacked the public property. Every city of the empire was possessed of an independent revenue, destined to purchase corn for the multitude, and to supply the expenses of the games and entertainments. By a single act of authority the whole mass of wealth was at once confiscated for the use of the Imperial treasury. The temples were stripped of their most valuable offerings of gold and silver, and the statues of gods, heroes, and emperors were melted down and coined into money. These impious orders could not be executed without tumults and massacres, as in many places the people chose rather to die in the defence of their altars than to behold, in the midst of peace, their cities exposed to the rapine and cruelty of war.—GIBBON'S *ROME*, ch. 7.

**1050. CONFISCATION, Religious.** *Alfonse d'Albuquerque.* [Having subdued for his king two of the great peninsulas of Southern Asia,

and meditating the diverting of the river Nile from its course so as to leave Egypt a desert,] he died in the odor of sanctity, committing his soul to God and his son to the king. The last days of his life were spent in hearing read his favorite passages of the New Testament, during which he held in his hands and clasped to his heart a small crucifix. His last words showed, not merely that his conscience acquitted him for what he had done against the people of India, but that he regarded himself as an eminent soldier of the cross, as well as a faithful servant of his king. Nay, more; his conduct toward the Indians had never occurred to him as a case of conscience at all, so completely was it taken for granted that no people except Christians had any rights. The earth was the Lord's and the fullness thereof; and did it not therefore belong to the pope, and to Christian kings, who were the Lord's vicar, and vicegerents?—CYCLOPEDIA OF BIOG., p. 315.

**1051. CONFLAGRATION, Defensive.** *Columbia.* As soon as it became certain that Columbia must fall into the hands of the Federals, General Hardee, the commandant of Charleston, determined to abandon that city also; . . . guards were detailed to destroy all the warehouses, stores of cotton, and depots of supplies at Charleston. The torch was applied, the flames raged, and consternation spread throughout the city. The great depot of the Northwestern Railway, where a large quantity of powder was stored, caught fire, blew up with terrific violence, and buried two hundred people in its ruins. Not until four squares in the best part of the city were laid in ashes was the conflagration checked.—RIDPATH'S *U. S.*, ch. 66.

**1052. CONFLAGRATION, Destructive.** *Boston.* A few days after the Presidential election [of 1872] the city of Boston was visited by a conflagration only second in its ravages to that of Chicago, in the previous year. On the evening of the 9th of November a fire broke out on the corner of Kingston and Summer streets, spread to the north-east, and continued, with almost unabated fury, until the morning of the 11th. The best portion of the city, embracing some of the finest blocks in the United States, was laid in ashes. The burnt district covered an area of sixty-five acres. Eight hundred buildings, property to the value of \$80,000,000, and fifteen lives were lost by the conflagration.—RIDPATH'S *U. S.*, ch. 68.

**1053.** ———. *Chicago.* The year 1871 is noted in American history for the burning of Chicago. On the evening of the 8th of October a fire broke out in De Koven Street, and was driven by a high wind into the lumber-yards and wooden houses of the neighborhood. The flames leaped the south branch of the Chicago River, and spread with great rapidity through the business part of the city. All day long the deluge of fire rolled on, across the main channel of the river, and swept into a blackened ruin the whole district between the north branch and the lake as far northward as Lincoln Park. The area burnt over was two thousand one hundred acres, or three and one third square miles. Nearly two hundred lives were lost in the conflagration, and the property destroyed amounted to about \$200,000,000. No such terrible devastation had been witnessed since the burning of Moscow



in 1812. In the extent of the district burned over, the Chicago fire stands first; in the amount of property destroyed, second; and in the suffering occasioned, third among the great conflagrations of the world.—RIDPATH'S U. S., ch. 68.

**1054.** ——. *London*. [In 1666 it burned for nearly two miles in length and one in breadth, the flames continuing three days and three nights. The houses were mostly covered with thatched straw roofs; the lead from the burning churches ran down the streets in streams. The fire was checked in its progress by blowing up houses. Not more than eight lives were lost. Two hundred thousand people of all ranks and degrees were made homeless. Thirteen thousand and two hundred dwellings were burned, also eighty-nine churches, besides many public structures, hospitals, schools, libraries, and a vast number of stately edifices. Total estimated loss, £7,335,000.—KNIGHT'S ENG., vol. 4, ch. 17.]

**1055.** ——. *Moscow*. A.D. 1812. The astounding intelligence was brought to Napoleon that the city was utterly deserted. A few miserable creatures, who had been released from the prisons to engage in the congenial employment of setting fire to the city as soon as the French should have taken possession, were found in the streets. . . . Rumors of the intended conflagration reached his ears. . . . More than a hundred thousand of the wretched inhabitants, driven by the soldiery from the city, parents and children, perished of cold and starvation in the woods.—ABBOTT'S NAPOLEON B., vol. 2, ch. 13.

**1056.** ——. *Moscow*. The crown magazines, with vast stores of wine and spirits, were in a blaze. Not a fire-engine nor a bucket could be procured. They had all been carried off. Day after day the astonished soldiers saw the canopy of smoke and flame spreading over the city of a thousand domes and minarets. . . . The conflagration went on till, of 40,000 houses in stone, only 200 escaped; of 8000 in wood, 500 only were standing; of 1600 churches, 800 were consumed. . . . A furious wind carried showers of sparks far and near. . . . Only one tenth of the city was left unconsumed.—KNIGHT'S ENG., vol. 7, ch. 30, p. 558.

**1057.** ——. *New York*. On the 16th of December, 1835, a fire broke out in the lower part of New York City and laid thirty acres of buildings in ashes. Five hundred and twenty-nine houses and property valued at \$18,000,000 were consumed.—RIDPATH'S U. S., ch. 54.

**1058.** ——. *Rome*. Whether Nero was guilty of this unparalleled outrage on the lives and fortunes of his subjects or not, certain it is that on July 19th, A.D. 64, in the tenth year of his reign, a fire broke out in shops full of inflammable materials which lined the valley between the Palatine and Caelian hills. For six days and seven nights it rolled in streams of resistless flame over the greater part of the city, licking up the palaces and temples of the gods which covered the low hills, and raging through whole streets of the wretched wooden tenements in which dwelt myriads of the poorer inhabitants who crowded the lower regions of Rome. When its course had been checked by the voluntary destruction of a vast mass of buildings which lay in its path, it broke out a second time, and raged for

three days longer in the less crowded quarters of the city, where its spread was even more fatal to public buildings and the ancient shrines of the gods. Never since the Gauls burnt Rome had so deadly a calamity fallen on the afflicted city. Of its fourteen districts, four alone escaped untouched; three were completely laid in ashes; in the seven others were to be seen the wrecks of many buildings, scathed and gutted by the flames. The disaster to the city was historically irreparable. . . . The sense of permanent loss was overwhelmed at first by the immediate confusion and agony of the scene. Amid the sheets of flame that roared on every side under the dense canopy of smoke, the shrieks of terrified women and the wail of infants and children were heard above the crash of falling houses. The incendiary fires seemed to be bursting forth in so many directions that men stood staring in dumb stupefaction at the destruction of their property, or rushed hither and thither in helpless amazement. The lanes and alleys were blocked up with the concourse of struggling fugitives. Many were suffocated by smoke or trampled down in the press. Many others were burnt to death in their own burning houses, some of whom purposely flung themselves into the flames in the depth of their despair. . . . When they had escaped with bare life, a vast multitude of homeless, shivering, hungry human beings, many of them bereaved of their nearest and dearest relations, . . . found themselves huddled together, . . . one vast brotherhood of hopeless wretchedness.—FARRAR'S EARLY DAYS, p. 31.

**1059. CONFLAGRATION in War.** *Carthage*. In a strong assault on one of the gates, he broke it down, and entering with a large force penetrated to the citadel, which sustained a siege of several days, while the Romans were in possession of the town. At length it was surrendered. Scipio, unwilling to destroy this proud and splendid capital, sent to Rome for further orders. But these contained no mercy for Carthage. The city was set fire to in many different quarters. Pillage, carnage, and desolation ensued. The conflagration lasted for seventeen days. At the recital of a scene of this kind, it is impossible to restrain our indignation, and not to execrate that barbarous policy which prescribes a conduct so contrary to every worthy feeling of the human mind. Thus ended the ill-fated Carthage, in the 607th year from the building of Rome, and the 146th before the Christian era.—TYTLER'S HIST., Book 3, ch. 9.

**1060. CONFLICT, Bootless.** *British at Bunker Hill*. The number of the killed and wounded in [the British army under Gage] . . . was . . . at least 1004, . . . a third of those engaged. . . . The oldest soldiers never saw the like. The battle of Quebec, which won half a continent, did not cost the lives of so many officers as the battle of Bunker Hill, which gained nothing but a place of encampment.—BANCROFT'S U. S., vol. 7, ch. 40.

**1061. CONFLICT, Land of.** *Kentucky*. Kentucky has been denominated "the Dark and Bloody Ground" of the savage aborigines. It never was the habitation of any nation or tribe of Indians; but from the period of the earliest aboriginal traditions to the appearance of the white man on its soil, Kentucky was the field of

deadly conflict between the northern and southern warriors of the forest. . . . When penetrated by the bold adventurous white men of Carolina and Virginia, who constituted the third party for dominion, its title of the "Dark and Bloody Ground" was continued. . . . After the declaration of American Independence, Great Britain formed alliance with the Indian savages . . . the territory of Kentucky became still more emphatically the "Dark and Bloody Ground." [Likewise during the Rebellion.]—POLLARD'S FIRST YEAR OF THE WAR, ch. 7, p. 186.

**1062. CONFLICT, Rule of.** *William of Orange.* [James II.,] the king, was eager to fight, and it was obviously his interest to do so. Every hour took away something from his own strength, and added something to the strength of his enemies. It was most important, too, that his troops should be blooded. A great battle, however it might terminate, could not but injure the prince's popularity. All this William perfectly understood, and determined to avoid an action as long as possible. It is said that, when Schomberg was told that the enemy were advancing and were determined to fight, he answered with the composure of a tactician confident in his skill, "That will be just as we may choose."—MACAULAY'S ENG., ch. 9.

**1063. CONFLICT, Self-sustaining.** *Spoils.* [The Confederates invaded Pennsylvania.] General Lee cannot expect to keep his communications open to the rear; and, as the staff-officers say, "In every battle we fight, we must capture as much ammunition as we use."—POLLARD'S SECOND YEAR OF THE WAR, p. 338.

**1064. CONFLICT, Unnatural.** *William I., the Norman.* He was a prince to whom nature had denied the requisites of making himself beloved, and who, therefore, made it his first object to render himself feared. Even the Normans, instigated probably by the French, endeavored to withdraw themselves from his yoke. To establish order in that country, he carried over an army of Englishmen; thus, by a capricious vicissitude of fortune, we see the Normans brought over for the conquest of the English, and the English sent back to conquer the Normans. With these troops he reduced the rebels to submission, and returned to England to be again embroiled in conspiracies and rebellion. The last and severest of his troubles arose from his own children. His eldest son, Robert, had been promised by his father the sovereignty of Maine, a province of France, which had submitted to William; he claimed the performance in his father's lifetime, who contemptuously told him he thought it was time enough to throw off his clothes when he went to bed. Robert, who was of a most violent temper, instantly withdrew to Normandy, when in a short time he engaged all the young nobility to espouse his quarrel. Brittany, Anjou, and Maine likewise took part against William, who brought over another army of the English to subdue the rebellion. The father and son met in fight, and being clad in armor did not know each other, till Robert, having wounded his father and thrown him from his horse, his voice (calling out for assistance) discovered him to his antagonist. Stung with consciousness of the crime, Robert fell at his feet, and in the most submissive manner entreated his forgiveness. The indignation of Will-

iam was not to be appeased; he gave his son his malediction instead of his pardon.—TYTLER'S HIST., Book 6, ch. 8.

**1065. CONFLICT, Unprepared for.** *Greeks.* [Demosthenes urged immediate and open war against the ambitious Philip.] Some of the best patriots of Athens, the virtuous Phocion, for example, proposed an opposite counsel. They saw that the martial spirit of the republic was extinct, the finances of the State were at the lowest ebb, and the manners of the people irretrievably corrupted. There was assuredly too much solidity in the argument of Phocion which he opposed to the "Philippica" of Demosthenes: "I will recommend to you, O Athenians, to go to war, when I find you capable of supporting a war; when I see the youth of the Republic animated with courage, yet submissive and obedient; the rich cheerfully contributing to the necessities of the State; and the orators no longer cheating and pillaging the public."—TYTLER'S HIST., Book 2, ch. 3.

**1066. CONGREGATIONS, Large.** *Gwenap in Wales.* [Thirty-two thousand persons present to hear John Wesley preach at Gwenap, in its magnificent natural amphitheatre.]—STEVENS' METHODISM, vol. 2, ch. 6.

**1067. CONQUERED vs. Concord.** *London, A.D. 1801.* [At last England and France made a treaty of peace.] The house of M. Otto, the French minister [at London], was brilliantly illuminated. . . . The word *concord* blazed in letters of light. The sailors, not very familiar with the spelling-book, exclaimed, "*Conquered!*" not so by a great deal. That will not do." Excitement and dissatisfaction rapidly spread. Violence was threatened! . . . attempts at explanation were utterly useless. The offensive word was removed, and *amity* substituted. The sailors, fully satisfied with the *amende honorable*, gave three cheers.—ABBOTT'S NAPOLEON B., vol. 1, ch. 22.

**1068. CONQUERED, The Conqueror.** *Francisco Pizarro.* [A single battle made him master of Peru.] He betrayed and murdered the captive Inca. He quarrelled with Almagro over the division of the spoils, and finished by putting him to death. He accumulated a greater amount of treasure than was ever possessed, before or since, by an individual. Spoiled by prosperity without parallel, he was cruel to the Peruvians, capricious and tyrannical to the Spaniards, and, at length, a rebel against his king. A conspiracy, headed by the son of the murdered Almagro, was formed against him. On a Sunday afternoon, in 1541, at the hour when the tyrant was accustomed to sleep, a band of the confederates burst into his palace, killed or dispersed his servants, and attacked him. Armed only with a sword and buckler, he defended himself with the most desperate courage. Four of his assailants he slew; five more he wounded; and still he fought on. At last one of the band engaged him and drew his attention from the rest; and while Pizarro dealt a furious blow at his chief assailant, the others succeeded in giving him a mortal wound. He fell at the feet of an image of Christ, which, it is said, he kissed at the moment of his death. So perished, in his sixty-eighth year, the man who was, perhaps, the most resolute of all the sons of men. In mere strength of purpose it is questionable if his equal ever lived; but, though this



is one of the most valuable of qualities, and accomplishes very great things, a man must have much more in order to turn to good account the prizes won. Pizarro was little more than a magnificently-gifted brute.—CYCLOPEDIA OF BIOG., p. 327.

**1069. CONQUERORS by Resolution.** *Of California.* [In 1846] Colonel John C. Fremont . . . determined to strike a blow for his country; he urged the people of California, many of whom were Americans, to declare their independence. The hardy frontiersmen of the Sacramento valley flocked to his standard; and a campaign was at once begun to overthrow the Mexican authority. . . . An American fleet had captured the town of Monterey . . . and San Diego. . . . Before the end of summer the whole of the vast province was subdued . . . the authority of the United States was completely established. A country large enough for an empire had been conquered by a handful of resolute men.—RIDPATH'S U. S., ch. 57.

**1070. CONQUEST by Destruction.** *Alfonse d'Albuquerque.* Having thus reduced the shores and cities of two of the great peninsulas of Southern Asia, he next undertook the conquest of all the vast regions watered by the Red Sea and the Persian Gulf. He bombarded the cities commanding those waters, with varying success. Meditating the conquest of Egypt, he conceived a scheme for diverting the river Nile from its course, so as to leave Egypt a desert, and destroy its whole population.—CYCLOPEDIA OF BIOG., p. 315.

**1071. CONQUESTS, Ends of.** *Pyrrhus.* [The Tarentines, in war with the Romans,] sought aid from Pyrrhus, the King of Epirus, and invited him, by a flattering deputation, to be the deliverer of Italy from its threatened yoke of servitude. Pyrrhus was one of the ablest generals of his age; but he possessed a restless spirit, and a precipitancy in forming projects of military enterprise, without a due attention to means, or a deliberate estimate of consequences. Cineas, his chief minister, to whom he imparted his design of invading Italy, and mentioned, with great confidence, a perfect assurance of its success, calmly asked him what he proposed after that design was accomplished. "We shall next," said Pyrrhus, "make ourselves masters of Sicily, which, considering the distracted state of that island, will be a very easy enterprise." "And what next do you intend?" said Cineas. "We shall then," replied Pyrrhus, "pass over into Africa. Do you imagine Carthage is capable of holding out against our arms?" "And supposing Carthage taken," said Cineas, "what follows?" "Then," said Pyrrhus, "we return with all our force, and pour down upon Macedonia and Greece." "And when all is conquered," replied Cineas, "what is then to be done?" "Why, then, to be sure," said Pyrrhus, "we have nothing to do but to enjoy our bottle, and take our amusement." "And what," said Cineas, "prevents you from enjoying your bottle now, and taking your amusement?" This dialogue, which is given by Plutarch, with great naïveté, presents us with a just delineation of the real views and sentiments of the greater part of those mighty conquerors who have disturbed the peace of the universe.—TYTLER'S HIST., Book 3, ch. 7.

**1072. CONQUEST, Fruitless.** *Ancient Persians.* In those early periods [were] a people remarkable for their temperance and the virtuous simplicity of their manners. Herodotus records an excellent speech of one Sandanis, a Lydian, who, when his sovereign Cræsus projected the invasion of Persia, thus strongly pointed out to him the folly of his enterprise: "What will you gain," said he, "by waging war with such men as the Persians? Their clothing is skins, their food wild fruits, and their drink water. If you are conquered, you lose a cultivated country; if you conquer them, what can you take from them?—a barren region. For my part, I thank the gods that the Persians have not yet formed the design of invading the Lydians."—TYTLER'S HIST., Book 1, ch. 11.

**1073. CONQUEST impossible.** *Darius.* Ambitious of extensive conquest, he now meditated a war against the Scythians, on the absurd pretext that they had ravaged a part of Asia about one hundred and thirty years before. At the head of an army of 700,000 men, he set out from Susa, his capital, to wage war against a nation whom it was impossible to conquer. . . . The sole business of the Scythians was to retreat, driving their cattle before them, and filling up the wells in their route. The Persians, after long and excessive marches, never got more than a distant sight of the enemy, while they were perishing by thousands in a rugged and barren country. At length Darius thought it his wisest measure to retreat, having lost the greatest part of his army, and leaving behind him the sick and aged at the mercy of the barbarians.—TYTLER'S HIST., Book 1, ch. 11.

**1074. CONQUEST necessary.** *Cortez.* Besides repressing the mutiny with a strong hand, he resolved to make all turning back impossible. He caused all his vessels, except the smallest, to be scuttled and sunk; from that hour there was no safety except in the total conquest of the country. Leaving at Vera Cruz a small garrison, he began his immortal march August 16, 1519 [for the city of Mexico], with the following forces: 400 foot soldiers, 1500 horsemen, 1300 Indian warriors, 1000 Indians to draw the cannons and carry the baggage, and seven pieces of artillery. CYCLOPEDIA OF BIOG., p. 321.

**1075. CONQUEST, Period of.** *Reign of Edward III.* The greatest victories recorded in the history of the Middle Ages were gained at this time, against great odds, by the English armies. Victories indeed they were of which a nation may justly be proud. . . . Chandos encountered an equal foe in Du Guesclin; but France had no infantry that dared to face the English bows and bills. A French king was brought prisoner to London. An English king was crowned at Paris. The banner of St. George was carried far beyond the Pyrenees and the Alps. On the south of the Ebro the English won a great battle, which for a time decided the fate of Leon and Castile.—MACAULAY'S ENG., ch. 1.

**1076. CONQUEST, Presumptuous.** *Three Men.* These three men, the youngest of whom was fifty, conceived the project of conquering the powerful and wealthy tribes that were supposed to inhabit the western coasts of South America. They were to do this by their own resources,

asking nothing from the Governor of Panama except his sanction of the enterprise. It was as though three men in New York should now undertake the conquest of the Japanese Empire. Pizarro was to command the first body of adventures; Almagro was to raise, as soon as he could, a second company, and join Pizarro on the coast; the priest [Fernando de Luques] was to remain at Panama to watch over the interests of the partnership. [Their success is well known.]—CYCLOPEDIA OF BIOG., p. 324.

**1077. CONQUEST surrendered.** *Jerusalem.* 'The Holy Land was thus recovered by the Christians; and Godfrey of Bouillon obtained the title of King of Jerusalem; but it was only a title, for a papal legate arrived in the mean time, claimed the city as the property of God, and took possession of it as such. Godfrey reserved the port of Joppa, and some privileges in Jerusalem.—TYTLER'S HIST., Book 6, ch. 9.

**1078. CONQUESTS of Peace.** *Louisiana.* [In consequence of the ambitious designs of England and the necessities of France, then unable to hold the territory against the British navy,] the President [Mr. Jefferson] made the largest conquest ever peacefully achieved, at a cost so small that the sum expended for the entire territory does not equal the revenue which has since been collected on its soil in a single month, in time of great public peril. The country thus acquired forms to-day the States of Louisiana, Arkansas, Missouri, Iowa, Kansas, Nebraska, Minnesota west of the Mississippi, Colorado north of the Arkansas, besides the Indian Territory and the Territories of Dakota, Wyoming, and Montana. Texas was also included in the transfer.—BLAINE'S TWENTY YEARS OF CONGRESS, p. 8.

**1079. CONSCIENCE, Abdication of.** *Pope Clement V.* Philip [IV.] held a secret interview with him, and offered to raise him to the papal throne on six conditions, which were at once accepted. . . . The sixth and last condition the king reserved to be hereafter specified in proper time and place, exacting an oath from Bertrand to fulfil it on the first demand.—STUDENTS' FRANCE, ch. 4, § 18, p. 186.

**1080. CONSCIENCE an Accuser.** *Murderer.* Benjamin Abbott was preaching in New Jersey with great zeal against sin in its worst forms. In the midst of his discourse he exclaimed: "For aught I know, there may be a murderer in this congregation!" Immediately a lusty man attempted to go out; but when he got to the door he bawled out, and stretched out both his arms, and ran backward, and cried out very bitterly, and said he was the murderer, for he had killed a man about fifteen years before.—STEVENS' M. E. CHURCH, vol. 1, ch. 8.

**1081.** ———. *Death-bed.* [Rev. Simon Carlisle was expelled from the ministry for theft, an officer having found a missing pistol in his saddle-bags. He could not clear himself; his usefulness ended, his disgrace was overwhelming. The young man who owned the pistol was on his death-bed a few years after. An hour before death came] he cried out frantically, "I cannot die—I cannot until I reveal one thing. Mr. Carlisle never stole that pistol; I myself put it in his saddle-bags." He then became calm, and so passed into eternity.—STEVENS' M. E. CHURCH, vol. 3, ch. 3.

**1082. CONSCIENCE authorized.** *By Jesuits.* [On the trial of the conspirators in the infamous Gunpowder Plot it was shown that] Rookwood . . . had scruples about joining in so extensive a scheme of slaughter, saying it was a matter of conscience to take away so much blood; but Catesby silenced him by saying "it had been resolved on good authority that in conscience it might be done." Digby, who was only twenty-four years of age, was evidently a weak tool of the Jesuits. . . . He cordially joined in the project from religious zeal, as soon as he satisfied himself that the action had been approved by his spiritual advisers.—KNIGHT'S ENG., vol. 3, ch. 21.

**1083. CONSCIENCE awakened.** *Cartwright.* [Peter Cartwright, the celebrated frontier preacher, was awakened, in his sixteenth year, after spending much of the night in dancing, at a wedding. He went home, not to sleep, but spent the remainder of the night on his knees with his praying mother, and some time afterward was converted at a camp-meeting.]—STEVENS' M. E. CHURCH, vol. 4, ch. 9.

**1084.** ———. *John Bunyan.* He supposed he was given over to unbelief and wickedness, and yet he relates, with touching simplicity: "As to the act of sinning, I was never more tender than now. I durst not take up a pin or a stick, though but so big as a straw, for my conscience now was sore, and would smart at every touch. I could not tell how to speak my words for fear I should misplace them." But the care with which he watched his conduct availed him nothing. He was on a morass "that shook if he did but stir," and he was "there left both of God, and Christ, and the Spirit, and of all good things." Behind him lay the faults of his childhood and youth, every one of which he believed to be recorded against him. Within were his disobedient inclinations, which he conceived to be the presence of the devil in his heart.—FROUDE'S BUNYAN, ch. 3.

**1085.** ———. *Bunyan.* One Sunday morning when Bunyan was at church with his wife, a sermon was delivered on this subject [Sabbath amusements]. It seemed to be especially addressed to himself, and it much affected him. He shook off the impression, and after dinner he went as usual to the green. He was on the point of striking at a ball when the thought rushed across his mind, Wilt thou leave thy sins and go to heaven, or have thy sins and go to hell? He looked up. The reflection of his own emotion was before him in visible form. He imagined that he saw Christ Himself looking down at him from the sky. But he concluded that it was too late for him to repent. He was past pardon. He was sure to be damned, and he might as well be damned for many sins as for few. Sin, at all events, was pleasant, the only pleasant thing that he knew; therefore he would take his fill of it. The sin was the game, and nothing but the game. He continued to play, but the Puritan sensitiveness had taken hold of him. An artificial offence had become a real offence when his conscience was wounded by it. He was reckless and desperate.—FROUDE'S BUNYAN, ch. 2.

**1086.** ———. *By Mother's Prayer.* [Rev. Henry Boehm was the travelling companion of Bishop Asbury, and for more than eighty years a



Christian minister. He was arrested, on returning home one evening, by hearing the familiar voice of his mother engaged in prayer. He says: "I listened. Among other things, she prayed for her children, and mentioned Henry, her youngest son. The mention of my name broke my heart, and melted me into contrition. Tears rolled down my cheeks, and I felt the importance of complying with the command of God, 'My Son, give me thine heart.'" [He lived one hundred years.]—STEVENS' M. E. CHURCH, vol. 3, p. 423.

**1087.** ——. *Earthquake.* In the early part of 1750 repeated earthquakes alarmed the metropolis . . . while Charles Wesley was rising in the pulpit of the Foundry [Church] to preach, at five o'clock in the morning, the earth moved through all London and Westminster with a strong, jarring motion, and a rumbling noise like distant thunder. The walls of the Foundry trembled; a great agitation among the people followed; but Wesley cried aloud to them, "Therefore will we not fear though the earth be moved, and the hills be carried into the midst of the sea, for the Lord of Hosts is with us, the God of Jacob is our refuge." Multitudes flocked to the early Methodist service in deep alarm. Throughout the whole night many of the alarmed people knocked at the Foundry door, entreating admittance, though "our poor people," writes Wesley, "were calm and quiet as at any other time." During one of these terrible nights Tower Hill, Moorfields, and Hyde Park were filled with lamenting men, women, and children. Whitefield stood among them at Hyde Park preaching at midnight. A deep moral impression followed these events.—STEVENS' METHODISM, vol. 1, p. 308.

**1088.** ——. *Rev. William Gassaway.* [He was ignorant in his early life concerning the way of salvation. When he became awakened] he detested himself as a sinner. Passing a stream he allowed his horse to drink, saying, "You may, you are not a sinner; but I am. I will not drink."—STEVENS' M. E. CHURCH, vol. 3, p. 394.

**1089.** ——. *John Wesley.* A young lawyer of brilliant talents and aristocratic relations was in the habit of meeting with his gay associates at a coffee-house in London. He was the wit of the company, and at one of their meetings, when Wesley was to preach in the neighborhood, his companions sent him to hear the itinerant apostle, in order to give them a mimicked specimen of his preaching. Just as he entered the place of worship Wesley announced as his text, "Prepare to meet thy God!" It struck the young man's conscience; he listened with emotion to the sermon, and thenceforward the career of his life was changed. On returning as a necessary courtesy to his company in the coffee-house, they asked him if he had "taken off the old Methodist." "No, gentlemen," was his reply, "but he has taken me off;" and he retired from their circle to return no more.—STEVENS' METHODISM, vol. 1, p. 387.

**1090. CONSCIENCE vs. Conscience.** *Intolerance.* [During the contentions of sects in the reign of James II., Dryden says:] All men are engaged either on this side or that; and though conscience is the common word given by both, yet if a writer fall among enemies, and cannot

give the marks of their conscience, he is knocked down before the reasons of his own are heard.—KNIGHT'S ENG., vol. 4, ch. 26.

**1091. CONSCIENCE conquers Conquerors.** *William II.* The death-bed of William was a death-bed of repentance. He spoke, it is related, of the rivers of blood he had shed. He lamented his barbarities in England.—KNIGHT'S ENGLAND, vol. 1, ch. 16, p. 218.

**1092. CONSCIENCE, Defence of.** *Martin Luther.* Luther spoke in both German and Latin. After he had finished, the princes held a short consultation. Then the imperial representative reproached him for having spoken disrespectfully, and for not having answered the proposed questions. He repelled Luther's demand for counter-evidence, and maintained that his heresies had been condemned by the Church and by its general councils. What was now demanded of him was a plain and straightforward answer, whether he would or would not recant. Thereupon Luther replied: "Since your Imperial Majesty have desired a direct answer, I shall give such an one as shall have neither horns nor teeth—viz., except I be convinced with clear and undoubted evidence of Holy Scripture—for I believe neither in the Pope nor in councils alone, since it is evident they have often erred and contradicted themselves; and as my conscience is bound by God's Word, I cannot and will not recant, because it is neither safe nor advisable to act contrary to conscience. Here I stand; I cannot do otherwise; God help me! Amen!" . . . Luther was now happy at heart. As soon as he returned to his lodging-place, he lifted up both hands and cried out, "I have done it! I have done it!" And continuing, he remarked: "If I had a thousand heads, I would lose them all rather than to recant."—REIN'S LUTHER, ch. 9, p. 89.

**1093. CONSCIENCE, Education of.** *Rev. John Newton.* Providence was now kind to him; he became captain of a slave-ship, and made several voyages on the business of trade. That it was a wicked trade he seems to have had no idea; he says he never knew sweeter or more frequent hours of divine communion than on his last two voyages to Guinea. Afterward it occurred to him that though his employment was genteel and profitable, it made him a sort of jailer, unpleasantly conversant with both chains and shackles; and he besought Providence to fix him in a more humane calling. In answer to his prayer came a fit of apoplexy, which made it dangerous for him to go to sea again.—SMITH'S COWPER, ch. 3.

**1094. CONSCIENCE, Erratic.** *Duke of York (James II.).* Debauching a woman on promise of marriage, he next allowed her to be traduced as having yielded to frequent prostitution, and then married her; he was conscientious, but his moral sense was as slow as his understanding.—BANCROFT'S U. S., ch. 17.

**1095. CONSCIENCE explained.** *Reign of James II.* [In Scotland the anti-Catholic feeling was strong.] The three privy counsellors who had lately returned from London took the lead in opposition to the royal will. Hamilton declared plainly that he could not do what was asked. He was a faithful and loyal subject; but there was a limit imposed by conscience. "Conscience," said the chancellor—"conscience is a vague

word, which signifies anything or nothing." Lockhart, who sat in Parliament as representative of the great county of Lanark, struck in: "If conscience be a word without meaning, we will change it for another phrase which, I hope, means something. For conscience let us put the fundamental laws of Scotland."—MACAULAY'S *ENG.*, ch. 6.

**1096. CONSCIENCE, A guilty. Caracalla.** [Caracalla, the son of Servius, was, with his brother Geta, chosen by the army to be joint emperors of Rome. Discord followed, and Geta was assassinated in the presence of and by the direction of his brother.] The crime went not unpunished. Neither business nor pleasure nor flattery could defend Caracalla from the stings of a guilty conscience; and he confessed, in the anguish of a tortured mind, that his disordered fancy often beheld the angry forms of his father and his brother rising into life, to threaten and upbraid him. The consciousness of his crime should have induced him to convince mankind, by the virtues of his reign, that the bloody deed had been the involuntary effect of fatal necessity. But the repentance of Caracalla only prompted him to remove from the world whatever could remind him of his guilt, or recall the memory of his murdered brother. On his return from the Senate to the palace, he found his mother in the company of several noble matrons, weeping over the untimely fate of her younger son. The jealous emperor threatened them with instant death; the sentence was executed against Fadilla, the last remaining daughter of the Emperor Marcus; and even the afflicted Julia was obliged to silence her lamentations, to suppress her sighs, and to receive the assassin with smiles of joy and approbation. It was computed that, under the vague appellation of the friends of Geta, above twenty thousand persons of both sexes suffered death. [See No. 239.]—GIBBON'S *ROME*, ch. 6.

**1097. CONSCIENCE honored. King William Rufus.** Two monks having come one day . . . to buy an abbot's place, and having outreached each other in the sums they offered, the king said to a third monk who stood by, "What wilt thou give for the place?" "Not a penny," answered the monk, "for it is against my conscience." "Then," replied the king, "thou of the three best deservest it," and instantly gave it to him.

**1098. CONSCIENCE, Imperfect. Alfonse d'Albuquerque.** [See Conquest by Destruction, No. 1070.] The historians of this conquest mention, as a proof of the magnanimity and disinterestedness of Albuquerque, that he only took from Malacca, for his personal use, the iron lions which marked the tomb of the royal family; although he carried away a large ship loaded deep with gold and silver, for the use of the king and the needs of the public service. Not a man in that age of the world appears to have questioned the right of a strong Christian to seize the gold of a weak heathen; nor did any one see anything wrong in the robbery of a heathen king's family tomb. I am happy to inform the reader that the ship containing both the treasure and the iron lions went to the bottom of the sea a few days after leaving Malacca.—*CYCLOPEDIA OF BIOG.*, p. 315.

**1099. CONSCIENCE, Indiscreet. Marcellus.** [On the day of a public festival Marcellus, a centurion, threw away his belt, his arms, and the ensigns of his] office, and exclaimed, with a loud voice, that he would obey none but Jesus Christ the eternal King, and that he renounced forever the use of carnal weapons, and the service of an idolatrous master. The soldiers, as soon as they recovered from their astonishment, secured the person of Marcellus. He was examined in the city of Tingi by the president of that part of Mauritania; and as he was convicted by his own confession, he was condemned and beheaded for the crime of desertion.—GIBBON'S *ROME*, ch. 16.

**1100. CONSCIENCE an Interpreter. Sacrilège.** Pyrrhus listened to evil counsellors, and plundered the rich treasury of the temple of Proserpine. The ships which were conveying the plunder were wrecked, and Pyrrhus, conscience-stricken, restored all that was saved. But the memory of the deed haunted him; he has recorded his belief that this sacrilegious act was the cause of all his future misfortunes.—LIDDELL'S *ROME*, ch. 26, p. 246.

**1101. CONSCIENCE, Liberty of. Roger Williams.** He was the first person in modern Christendom to assert in its plenitude the doctrine of the liberty of conscience, the equality of opinions before the law. . . . A moral principle has a much wider and nearer influence on human happiness; nor can any discovery of truth be of any more direct benefit to society than that which establishes a perpetual religious peace, and spreads tranquillity through every community and every bosom. If Copernicus is held in perpetual reverence because on his death-bed he published to the world that the sun is the centre of our system—if the name of Kepler is preserved in the annals of human excellence for his sagacity in detecting the laws of the planetary motion—if the genius of Newton has been almost adored for dissecting a ray of light, and weighing heavenly bodies as in a balance, let there be for the name of Roger Williams at least some humble place among those who have advanced moral science, and made themselves the benefactors of mankind.—BANCROFT'S *U. S.*, vol. 1, ch. 9.

**1102. ——. Cromwell.** [Cromwell strongly advocated liberty of conscience when it was a startling notion to most public men. He was among the first of public men to advocate it. He urged that] the civil magistrate had nothing to do to determine of anything in matters of religion, by constraint or restraint. But every man might not only hold, but preach and do in matters of religion what he pleased.—KNIGHT'S *ENG.*, vol. 4, ch. 3.

**1103. ——. Cromwell's Time.** The Presbyterian mind of that day, which demanded not only the right to the expression of their own convictions, but also the repression of all who followed not with them. Did not Milton say of them that "Presbyter was priest spelt large?" Indeed, in that day there was a universal disposition to persecute and repress; it was not that persecution, in itself, was judged a crime, only when it assailed the order of particular opinion. Toleration was regarded by Episcopalian and Presbyterian as an abominable Erastianism, or latitudinarian and Laodicean half-heartedness;



and Oliver alone stood forth vindicating liberty of conscience to all.—HOOD'S CROMWELL, ch. 15, p. 195.

**1104.** ——. *Cromwell*. It is thus we find him speaking on the 22d of January, 1655, when he summoned the House to meet him in the Painted Chamber: "Is there not yet upon the spirits of men a strange itching? Nothing will satisfy them unless they can press their finger upon their brethren's consciences, to pinch them there. To do this was no part of the contest we had with the common adversary. And wherein consisted this more than in obtaining that liberty from the tyranny of the bishops to all species of Protestants to worship God according to their own light and consciences? For want of which many of our brethren forsook their native countries to seek their bread from strangers, and to live in howling wildernesses; and for which also many that remained here were imprisoned, and otherwise abused and made the scorn of the nation. Those that were sound in the faith, how proper was it for them to labor for liberty, for a just liberty, that men might not be trampled upon for their consciences! Had not they themselves labored but lately under the weight of persecution? And was it fit for them to sit heavy upon others? Is it ingenuous to ask liberty, and not give it?"—HOOD'S CROMWELL, ch. 15, p. 197.

**1105. CONSCIENCE perverted.** *The Jesuits*. In the books of casuistry which had been written by his brethren, and printed with the approbation of his superiors, were to be found doctrines consolatory to transgressors of every class. There the bankrupt was taught how he might, without sin, secrete his goods from his creditors. The servant was taught how he might, without sin, run off with his master's plate. The pander was assured that a Christian man might innocently earn his living by carrying letters and messages between married women and their gallants. The high-spirited and punctilious gentlemen of France were gratified by a decision in favor of duelling. The Italians, accustomed to darker and baser modes of vengeance, were glad to learn that they might, without any crime, shoot at their enemies from behind hedges. To deceit was given a license sufficient to destroy the whole value of human contracts and of human testimony. In truth, if society continued to hold together, if life and property enjoyed any security, it was because common-sense and common humanity restrained men from doing what the Society of Jesus assured them they might with a safe conscience do.—MACAULAY'S Eng., ch. 6.

**1106.** ——. *Hernando Cortez*. His will contained one passage so curious, that I will conclude by copying it. After recommending his heirs to treat the Indians with humanity, he proceeds thus: "It has been long a question whether we can, in good conscience, hold the Indians in slavery. This question not having yet been decided, I order my son, Martin, and his heirs to spare no pains to arrive at a knowledge of the truth on this point, for it is a matter which interests deeply their conscience and mine." Who would have thought to find such a passage in the will of a Cortez! Nothing is more certain than this, that Cortez, in all that

he did in Mexico, fully believed that he was an instrument in the hand of a benevolent God; for he found Mexico pagan, and left it Catholic. Massacre, rapine, devastation, the betrayal and murder of a king, the fall of an empire—these were as nothing in view of a result like this! So thought all good Spaniards of that age.—CYCLOPEDIA OF BIOG., p. 322.

**1107.** ——. *Jacques Clement*. A young and ignorant Dominican monk, named Jacques Clement, was artfully prevailed upon to regard the murder of the king [Henry III.] under such circumstances as not only a lawful, but a highly meritorious, enterprise. He . . . prepared himself for the deed by fasting, the sacraments, and prayer. . . . Having procured a pass . . . and a forged letter of recommendation to the king . . . was conducted by an officer to the king's quarters. On entering Henry's presence he stated that he was charged with a communication of grave importance, which could only be made to his Majesty in private. The king, without suspicion, directed the attendants to retire; and while he was engaged in reading the paper presented to him, the monk suddenly drew a knife from his sleeve and plunged it into his abdomen. The king drew the weapon from the wound and struck Clement on the face, crying out, "Oh, the wicked monk, he has slain me!" upon which the guards rushed in and despatched the wretched assassin on the spot with their halberds.—STUDENTS' FRANCE, ch. 17, § 14.

**1108. CONSCIENCE, Phantom of.** *Constans II.* The Emperor Constans II. could fly from his people, but he could not fly from himself. The remorse of his conscience created a phantom who pursued him by land and sea, by day and by night; and the visionary Theodosius, presenting to his lips a cup of blood, said, or seemed to say, "Drink, brother, drink," a sure emblem of the aggravation of his guilt, since he had received from the hands of the deacon the mystic cup of the blood of Christ. Odious to himself and to mankind, Constans perished by domestic, perhaps by episcopal, treason, in the capital of Sicily. [He had caused the murder of his brother Theodosius.]—GIBBON'S ROME, ch. 48.

**1109. CONSCIENCE, Power of.** *Benjamin Abbott*. [Before conversion he was a rude, ignorant, boisterous man, given to drinking, fighting, and gambling. When forty years old he was awakened by a sermon; his conscience was aroused; driving homeward, he believed that the tempter was immediately behind him; his anxiety was terrible, his hair "rising on his head." His mind had evidently become morbid under its moral sufferings. His dreams that night were appalling; the next day, seeking relief in the labors of the field, his "troubled heart beat so loud that he could hear the strokes." He threw down the scythe, and "stood weeping for his sins." Truly a sublime manifestation of the power of conscience in a rude soul! He became a second John Bunyan, and won many hundreds to Christ.]—STEVENS' M. E. CHURCH, vol. 1, p. 199.

**1110. CONSCIENCE quickened.** *By Crime*. When the crime was over [the Roman emperor assassinated his mother], Nero first perceived

its magnitude, and was seized with the agony of a too brief terror and remorse. There is in great crimes an awful power of illumination. They light up the conscience with a glare which shows all things in their true hideousness. He spent the night in oppressive silence. For the first time in his life his sleep was disturbed by dreams. He often started up in terror, and dreaded the return of dawn. The gross flattery and hypocritical congratulations of his friends soon dissipated all personal alarm. But scenes cannot change their aspect as easily as the countenances of men, and there was to him a deadly look in the sea and shore [where he had previously sought to drown his mother]. From the lofty summit of Misenum ghostly wailings and the blast of a solitary trumpet seemed to reach him from his mother's grave.—FARRAR'S *EARLY DAYS*, ch. 3, p. 27.

**1111.** ——. *Reign of James II.* [Lord Churchill, the Duke of Marlborough, was a Protestant general, and every worldly interest prompted him to please the king who had espoused the Roman Catholic cause.] Churchill might indeed . . . raise himself still higher in the royal favor by conforming to the Church of Rome; and it might seem that one who was not less distinguished for avarice and baseness than for capacity and valor was not likely to be shocked at hearing a mass. But so inconsistent is human nature, that there are tender spots even in seared consciences. And thus this man, who owed his rise in life to his sister's shame [as mistress to the Duke of York], who had been kept by the most profuse, imperious and shameless of harlots [the Duchess of Cleveland], and whose public life, to those who can look through a blaze of genius and glory, will appear a prodigy of turpitude, believed implicitly in the religion he had learned when a boy, and shuddered at the thought of abjuring it. . . . The one crime from which his heart recoiled was apostasy.—MACAULAY'S *ENG.*, ch. 7.

**1112. CONSCIENCE A Reminder.** *King Philip.* Philip kept a man in his service to tell him every day before he gave audience, "Philip, remember thou art mortal."—ROLLIN, vol. 1, ch. 14.

**1113. CONSCIENCE, Sale of.** *Reign of James II.* [James asked the Scottish Parliament to remove the political disabilities of his Roman Catholic brethren.] The king exhorted the estates to give relief to his Roman Catholic subjects, and offered, in return, a free trade with England and an amnesty for political offences. . . . Objection was taken by some zealous Protestants to the mention made of the Roman Catholic religion. There was no such religion. There was an idolatrous apostasy, which the laws punished with the halter, and to which it did not become Christian men to give flattering titles. To call such a superstition Catholic was to give up the whole question which was at issue between Rome and the reformed churches. The offer of a free trade with England was treated as an insult. "Our fathers," said one orator, "sold their king for southern gold, and we still lie under the reproach of that foul bargain. Let it not be said of us that we have sold our God!"—MACAULAY'S *ENG.*, ch. 6, p. 111.

**1114. CONSCIENCE, Scruples of.** *Puritans.* Some precisians had scruples about teaching the

Latin grammar because the names of Mars, Bacchus, and Apollo occurred in it. The fine arts were all but proscribed. The solemn peal of the organ was superstitious. The light music of Ben Jonson's masks was dissolute. Half the fine paintings of England were idolatrous, and the other half indecent. [See *Pleasures Condemned*, No. 4207.]—MACAULAY'S *ENG.*, ch. 1, p. 76.

**1115. CONSCIENCE, Terrors of.** *Roman Emperor Theodoric.* After a life of virtue and glory, Theodoric was descending with shame and guilt into the grave; his mind was humbled by the contrast of the past, and justly alarmed by the invisible terrors of futurity. One evening, as it is related, when the head of a large fish was served on the royal table, he suddenly exclaimed that he beheld the angry countenance of Symmachus, his eyes glaring fury and revenge, and his mouth armed with long, sharp teeth, which threatened to devour him. The monarch instantly retired to his chamber, and, as he lay, trembling with aguish cold, under a weight of bedclothes, he expressed, in broken murmurs to his physician Elpidius, his deep repentance for the murders of Boethius and Symmachus. His malady increased, and after a dysentery which continued three days, he expired in the palace of Ravenna, in the thirty-third, or, if we compute from the invasion of Italy, in the thirty-seventh year of his reign.—GIBBON'S *ROME*, ch. 39.

**1116. CONSCIENCE, Uneducated.** *English Slave Trade.* English ships, fitted out in English cities, under the special favor of the royal family, of the ministry, and of Parliament, stole from Africa, in the years from 1700 to 1750, probably a million and a half of souls, of whom one eighth were buried in the Atlantic, victims of the passage; and yet in England no general indignation rebuked the enormity; for the public opinion of the age was obedient to materialism.—BANCROFT'S *U. S.*, vol. 3, ch. 24.

**1117. CONSCIENCE, Victory of.** *Sir Thomas More.* In the general opinion of Europe, the foremost Englishman of the time was Sir Thomas More. As the policy of the divorce ended in an open rupture with Rome, he had withdrawn silently from the ministry. Triumphant in all else, the monarchy was to find its power stop short at the conscience of man [who would not acknowledge that Henry VIII.'s marriage with Catherine was unscriptural, and thus forward the licentious remarriage of the king]. The great battle of spiritual freedom, the battle of the Protestant against Mary, of the Catholic against Elizabeth, of the Puritan against Charles, of the Independent against the Presbyterian, began at the moment when More refused to bend or to deny his convictions at a king's bidding. "I thank the Lord," More said, with a sudden start, as the boat dropped silently down the river from his garden steps in the early morning—"I thank the Lord that the field is won." At Lambeth Cranmer and his fellow-commissioners tendered to him the new oath of allegiance; but, as they expected, it was refused. They bade him walk in the garden that he might reconsider his reply.—*HIST. OF ENG. PEOPLE*, § 579.

**1118. CONSCIENCE, Warning of.** *Charles I.* He thought to lessen the horror and ingratitude of the act by appointing a commission of three



members of his council, and delegating to them the power of signing the parliamentary death-warrant against Strafford. The commissioners ratified the sentence, and the king shut himself up to weep, and avoid the light of that morning which was to witness the fall of his faithful and innocent servant. He thought that by obliterating this day from his life he would also expunge it from the memory of heaven and man. He passed the whole night in darkness, in prayers for the dying, and in tears; but the sun rose to commemorate the injustice of the monarch, the treachery of the friend, and the greatness of soul of the victim. "I have sinned against my conscience," wrote the king several years after to the queen, when reproaching himself for that signature drawn from him by the love he bore his wife and children. "It warned me at the time; I was seized with remorse at the instant when I signed this base and criminal concession." . . . "Ah! Strafford is happier than I am," replied the prince, concealing his eyes with his hands. "Tell him that, did it not concern the safety of the kingdom, I would willingly give my life for his!"—LAMARTINE'S CROMWELL, p. 13.

**1119. CONSCIENCE, Worthless.** *James II.* Arthur Herbert was brother of the chief justice, member for Dover, master of the robes, and rear-admiral of England. Arthur Herbert was much loved by the sailors, and was reputed one of the best of the aristocratic class of naval officers. It had been generally supposed that he would readily comply with royal wishes; for he was heedless of religion, he was fond of pleasure and expense, he had no private estates, his places brought him in £4000 a year, and he had long been reckoned among the most devoted personal adherents of James. When, however, the rear-admiral was closeted, and required to promise that he would vote for the repeal of the Test Act, his answer was, that his honor and conscience would not permit him to give any such pledge. "Nobody doubts your honor," said the king; "but a man who lives as you do ought not to talk about his conscience." To this reproach—a reproach which came with a bad grace from the lover of Catharine Sedley—Herbert manfully replied: "I have my faults, sir; but I could name people who talk much more about conscience than I am in the habit of doing, and yet lead lives as loose as mine." He was dismissed from all his places.—MACAULAY'S ENG., ch. 7.

**1120. CONSCIENCE wronged.** *An evil Genius.* [Brutus, the assassin of Cæsar,] sat in his tent at dead of night and thought a huge shadowy form stood by him; and when he calmly asked, "What and whence art thou?" it answered, or seemed to answer, "I am thine evil genius, Brutus; we shall meet again at Philippi."—LIDDELL'S ROME, ch. 69, § 22.

**1121. CONSECRATION for Conflict.** *Knights.* As the champion of God and the ladies (I blush to unite such discordant names), he devoted himself to speak the truth; to maintain the right; to protect the distressed; to practise *courtesy*, a virtue less familiar to the ancients; to pursue the infidels; to despise the allurements of ease and safety; and to vindicate in every perilous adventure the honor of his character. The abuse of the same spirit provoked the illiterate knight

to disdain the arts of industry and peace; to esteem himself the sole judge and avenger of his own injuries; and proudly to neglect the laws of civil society and military discipline.—GIBBON'S ROME, ch. 58, p. 563.

**1122. CONSECRATION without Faith.** *John Wesley.* [He was earnestly seeking the knowledge of his personal salvation, when he read Taylor's "Holy Living and Dying," which enforces utter purity of motive; he "instantly resolves to dedicate *all* his life to God; all his thoughts, words, and actions, being thoroughly convinced there is no medium." He "forsakes all" to become a missionary to savages and colonists in the new world. He goes to Georgia, where he fasts much, sleeps on the ground, and refuses all food but bread and water; he goes barefoot to encourage the poor children who had no shoes. Yet it all brought him no peace of mind. But after returning to England Luther's preface to the Epistle to the Romans is read in a Moravian meeting, and the truth breaks upon his mind.] "I felt," he writes, "my heart strangely warmed; I felt I did trust in Christ alone for salvation, and an assurance was given me that He had taken away my sins, even mine, and saved me from the law of sin and death."—STEVENS' M. E. CHURCH, ch. 1.

**1123. CONSENT enforced.** *Intimidation.* The abandoned Caracalla more than once attempted the life of his father, who, at length, broken by disease, died at York [A.D. 211. The brothers] Caracalla and Geta agreed to divide the empire, the former retaining the Western part, and the latter Asia and the Eastern provinces. The mutual hatred of those two brothers was now fomented by their association in the government. Caracalla, at length worn out by the struggle, and unable to bear longer with his rival, caused him to be openly assassinated in the arms of his mother Julia, and had the address to persuade the people that he was compelled to this atrocious deed by motives of self-preservation. On this subject Ælius Spartianus has transmitted a fact, which strongly marks the degeneracy of the Roman character, and that abject servility with which the highest ranks of the state submitted to the yoke of tyranny. Caracalla, after the death of his brother Geta, thought it necessary to apologize to the Senate for a deed so dark and unnatural. He ordered a body of his guards to enter the Senate-house, and two armed soldiers to post themselves at the side of every senator. Then gravely walking up to the consul's chair, he pronounced a studied harangue, setting forth the imperious necessity of the action, and urging that his concern for the interests of the state had, in this single instance, overcome his fraternal affection and the humanity of his nature. It may be believed that the Conscript Fathers were in no disposition to dispute the force of his arguments. Caracalla was now proclaimed sole emperor, and one of the first acts of his administration was to put to death the celebrated lawyer Papinian, who had refused to justify his conduct to the people.—TYTLER'S HIST., Book 5, ch. 2.

**1124. CONSERVATISM cured.** *Peter the Great.* There was a good deal of fun in the composition of this illustrious patriot, and he turned it to good use sometimes in throwing ridicule upon the an-

cient usages. One cold day in the winter of 1703, he invited all his court and nobility to attend the wedding of one of his buffoons; and he was very particular that the old fogies of the empire should be present. He gave notice that this wedding was to be celebrated according to the "usages of our ancestors," and that every one must come dressed in the manner of the sixteenth century. Accordingly, all the guests appeared in long flowing Asiatic robes of the ancient Russians, to the merriment of the whole court. It was an ancient custom that on a wedding-day no fire should be kindled in the house; and, therefore, the palace was as cold as mortal flesh could bear. "Our ancestors" drank only brandy, and so on this day not a drop of any milder liquor was allowed. All the barbarous and indecent customs formerly in vogue at weddings were revived for this occasion, and when any one objected or complained, the czar would reply, laughing: "Our ancestors did so! Are not the ancient customs always the best?" This ridiculous fête, it is said, had much to do in bringing the old usages into discredit, and reconciling timid people to the new ways introduced by the czar.—*CYC. OF BIOG.*, p. 431.

**1125. CONSERVATISM, Dangers of.** *Dr. Arnold.* At London, where he wished religious, not sectarian, examination to be introduced into the University, he was regarded as a bigot, while at Oxford he was regarded as an extreme latitudinarian. "If I had two necks," said he, "I think I had a very good chance of being hanged by both sides."—*SMILES' BRIEF BIOGRAPHIES*, p. 80.

**1126. CONSERVATISM described.** *Preservation.* Robert Cecil, Earl of Salisbury, has been described by Bacon as a most fit man to keep things from growing worse, but no very fit man to reduce things to be much better.—*KNIGHT'S ENG.*, vol. 3, ch. 23, p. 359.

**1127. CONSERVATISM, Excessive.** *Reign of Charles II.* Danby formed the design of securing to the Cavalier party the exclusive possession of all political power, both executive and legislative. In the year 1675, accordingly, a bill was offered to the Lords, which provided that no person should hold any office, or should sit in either House of Parliament, without first declaring on oath that he considered resistance to the kingly power as in all cases criminal, and that he would never endeavor to alter the government either in Church or State. . . . Buckingham and Shaftesbury were beyond all precedent vehement and pertinacious, and at length proved successful. The bill was not indeed rejected, but was retarded, mutilated, and at length suffered to drop.—*MACAULAY'S ENG.*, ch. 2.

**1128. CONSERVATISM, Foolish.** *Anti-progressive.* [In 1630 a company was formed who undertook to drain ninety-five thousand acres of wet land in England. The sportsmen opposed it.] The men who walked upon stilts were indignant at these innovations, which threatened to exterminate the wild ducks, which they cherished as more profitable than sheep or oxen; and they destroyed the drainage works in true conservative spirit.—*KNIGHT'S ENG.*, vol. 7, ch. 1.

**1129. CONSERVATISM, Non-progressive.** *Duke of Newcastle.* [In England, previous to this date,

1751, the year had been made to begin with the 25th of March. By the energy of Lord Chesterfield it was changed to the 1st of January.] The timid [Duke of] Newcastle told him that he hated new-fangled things—that he had better not meddle with things so long established.—*KNIGHT'S ENG.*, vol. 6, ch. 12, p. 183.

**1130. CONSERVATISM, Opposition of.** *To Police.* For several years a prodigious clamor was raised against this force, not only by thieves and street-walkers, but by respectable upholders of the ancient watch. The new police was to be "the most dangerous and effective engine of despotism." It would have the certain effect of depriving us of our immemorial liberties.—*KNIGHT'S ENG.*, vol. 8, ch. 13, p. 232.

**1131. ———.** *Mines.* For three centuries the exportation of coals to foreign countries was almost prohibited by excessive duties, lest the mines should be exhausted and our own manufacturing superiority be endangered.—*KNIGHT'S ENG.*, vol. 2, ch. 29, p. 478.

**1132. CONSERVATIVE, Political.** *Lord Halifax.* All the prejudices, all the exaggerations of both the great parties in the State, moved his scorn. He despised the mean arts and unreasonable clamors of demagogues. He despised still more the Tory doctrines of divine right and passive obedience. He sneered impartially at the bigotry of the Churchman and at the bigotry of the Puritan. . . . In temper he was what, in our time, is called a Conservative. In theory he was a Republican. . . . He was the chief of those politicians whom the two great parties contemptuously called Trimmers. Instead of quarrelling with his nickname, he assumed it as a title of honor, and vindicated, with great vivacity, the dignity of the appellation. Everything good, he said, trims between extremes. The temperate zone trims between the climate in which men are roasted and the climate in which they are frozen. . . . Virtue is nothing but a just temper between propensities, any one of which, if indulged to excess, becomes a vice.—*MACAULAY'S ENG.*, ch. 3.

**1133. CONSISTENCY, Disregard for.** *James II.* [Catherine Sedley was the notorious mistress of James. His wife, Mary of Modena, was grieved.] She asked him how he reconciled his conduct to his religious professions. "You are ready," she said, "to put your kingdom to hazard for the sake of your soul, and yet you are throwing away your soul for the sake of that creature." Father Petre, on bended knees, seconded these remonstrances. It was his duty to do so; and his duty was not the less strenuously performed because it coincided with his interest. The king went on for a time sinning and repenting. In his hours of remorse his penances were severe. Mary treasured up to the end of her life, and at her death bequeathed to the convent of Chaillot, the scourge with which he had vigorously avenged her wrongs upon his own shoulders.—*MACAULAY'S ENG.*, ch. 6.

**1134. CONSOLATION of Philosophy.** *Roman Senator Boethius.* [Imprisoned by Theodoric for maintaining the rights of senators.] While Boethius, oppressed with fetters, expected each moment the sentence or the stroke of death, he composed, in the tower of Pavia, the "Consola-



tion of Philosophy," a golden volume, not unworthy of Plato or Tully. . . . The celestial guide whom he had so long invoked at Rome and Athens now condescended to illumine his dungeon. . . . She taught him to compare his long prosperity with his recent distress, and to conceive new hopes from the inconstancy of fortune. . . . His enemies had left him happiness, inasmuch as they had left him virtue.—GIBBON'S *ROME*, ch. 39.

**1135. CONSPIRACY, Alarming.** *Reign of William I.* Assassination was an event of daily occurrence. Many Normans suddenly disappeared, leaving no trace. The corpses of many were found bearing the marks of violence. Death by torture was denounced against the murderers, and strict search was made for them, but generally in vain, for the whole nation was in a conspiracy to screen them. It was at length thought necessary to lay a heavy fine on every hundred in which a person of French extraction should be found slain; and this regulation was followed up by another regulation, providing that every person who was found slain should be supposed to be a Frenchman, unless he was proved to be a Saxon.—MACAULAY'S *ENG.*, ch. 1, p. 12.

**1136. CONSPIRACY, Infamous.** *Royalists. A.D. 1776.* A secret plot was fostered by Tryon . . . through the royalist mayor of New York and others, to prepare a body of conspirators, who should raise an insurrection in aid of Howe on his arrival, blow up the magazines, gain possession of the guns, and seize Washington and his principal officers. Some of the inferior agents were suspected of having intended to procure his death. . . . It was discovered before it was matured. . . . Two or three of his own guard were partners in the scheme of treachery; and one of them . . . was hanged. It was the first military execution of the Revolution.—BANCROFT'S *U. S.*, vol. 8, ch. 68.

**1137. CONSPIRACY, Political.** *Reign of Charles II.* The French Court, which knew Danby [the Chancellor of England] to be its mortal enemy, artfully contrived to ruin him by making him pass for a friend. Louis [XIV.], by the instrumentality of Ralph Montague, a faithless and shameless man, who had resided in France as minister from England, laid before the House of Commons proofs that the treasurer had been concerned in an application made by the Court to the Court of Versailles for a sum of money. The discovery had its natural effect. . . . In their view he was the broker who had sold England to France. It seemed clear that his greatness was at an end, and doubtful whether his head could be saved.—MACAULAY'S *ENG.*, ch. 2.

**1138. CONSPIRACY, Unpopular.** *Cæsar.* [Cæsar was assassinated by the senators in the Senate house.] The conspirators had no sooner accomplished their purpose than they ran through the streets of the city, proclaiming aloud that the King of Rome was dead; but the effect did not answer their expectation. The people, almost to a man, seemed struck with horror at the deed. They loved Cæsar, master as he was of their lives and liberties.—TYTLER'S *HIST.*, Book 4, ch. 2.

**1139. CONSPIRACY, Unproven.** *Sir Walter Raleigh.* [There was an alleged conspiracy against James I.] Raleigh underwent a trial,

which, though the issue declared him guilty, leaves the mind in a state of absolute scepticism with regard to the reality of this conspiracy, or of his concern in it. Raleigh's sentence was suspended for the course of fifteen years, during most of which time he was confined in the Tower, where he employed himself in the composition of his "History of the World," a work excellent in point of style, and in many branches valuable in point of matter. In the last year of his life he received the king's commission of admiral to undertake an expedition for the discovery of some rich mines in Guiana. This, which, if not law, humanity at least ought to have interpreted into a pardon of his offence, was, however, not so understood by the monarch, whose heart had no great portion of the generous feelings. Raleigh's expedition was unsuccessful; the court of Spain complained of an attack which he had made upon one of their settlements. James wished to be at peace with Spain, and Raleigh, at his return, was ordered to be beheaded on his former sentence.—TYTLER'S *HIST.*, Book 6, ch. 29.

**1140. CONSPIRACY of Vice.** *Catiline's. B.C. 62.* Sergius Catiline . . . was a youth of noble family, but with a character stained with every manner of crime. [He had been one of the ministers of cruelty for Sylla, the Dictator, and risen with honors.] Lost in character, drowned in debt, and thence unable to find any other resource for the support of his vices and debaucheries, he now formed the desperate scheme of extirpating the whole body of the Senate, of assassinating all the magistrates of the commonwealth, and satiating his avarice and ambition by the command of the republic and the plunder of the city. Catiline gained to his interest the profligate of all ranks and denominations; knights, patricians, and senators, who were desperate bankrupts, and some high-born women of intriguing and abandoned character, helped to increase his party. [The disclosure made by Fulvia, a woman of loose character, defeated the conspirators.]—TYTLER'S *HIST.*, Book 4, ch. 1.

**1141. CONSPIRATORS, Ingrate.** *Cæsar's.* Sixty senators, in all, were parties to the immediate conspiracy. Of these nine tenths were members of the old faction whom Cæsar had pardoned, and who, of all his acts, resented most that he had been able to pardon them. They were the men who had stayed at home, like Cicero, from the fields of Thapsus and Munda, and had pretended penitence and submission that they might take an easier road to rid themselves of their enemy. Their motives were the ambition of their order and personal hatred of Cæsar; but they persuaded themselves that they were animated by patriotism; and as, in their hands, the Republic had been a mockery of liberty, so they aimed at restoring it by a mock tyrannicide.—FROUDE'S *CÆSAR*, ch. 26.

**1142. CONSTRUCTION vs. Destruction.** *Oromwell.* April, 1653, he dissolved "the Rump!" "We did not hear a dog bark at their going," he said afterward in one of his speeches, and it expresses the very truth of the event. Henceforth, until 1658—a brief parenthesis of time, indeed, in the history of the country—he governed the country absolutely. In a history so brief as this we shall not attempt to detail the cir-

cumstances of those troublesome years. Alas ! all his battles had been easy to win compared with the task of ruling the distracted realm.—HOOD'S CROMWELL, ch. 15, p. 186.

**1143. CONTEMPT expressed.** *Timour.* The first epistle of the Mogul emperor must have provoked, instead of reconciling, the Turkish sultan, whose family and nation he affected to despise. "Dost thou not know that the greatest part of Asia is subject to our arms and our laws ? . . . Be wise in time ; reflect ; repent ; and avert the thunder of our vengeance, which is yet suspended over thy head ! Thou art no more than a pismire ; why wilt thou seek to provoke the elephants ? Alas ! they will trample thee under their feet."—GIBBON'S *ROME*, ch. 65.

**1144. CONTEMPT for Pretension.** *Pirates.* [During the time of Pompey, the pirates of the Mediterranean were very numerous and bold. They seized prisoners on the land and carried them away.] But the most contemptuous circumstances of all was, that when they had taken a prisoner, and he cried out that he was a Roman, and told them his name, they pretended to be struck with terror, smote their thighs, and fell upon their knees to ask him pardon. The poor man, seeing them thus humble themselves before him, thought them in earnest, and said he would forgive them ; for some were so officious as to put on his shoes, and others to help him on with his gown, that his quality might no more be mistaken. When they had carried on this farce, and enjoyed it for some time, they let a ladder down into the sea, and bade him go in peace ; and if he refused to do so, they pushed him off the deck, and drowned him.—PLUTARCH'S "POMPEY."

**1145. ———.** *Alaric.* [Rome was besieged, and ambassadors sent to Alaric to treat for peace.] When they were introduced into his presence they declared, perhaps in a more lofty style than became their abject condition, that the Romans were resolved to maintain their dignity, either in peace or war ; and that if Alaric refused them a fair and honorable capitulation, he might sound his trumpets, and prepare to give battle to an innumerable people, exercised in arms, and animated by despair. "The thicker the hay, the easier it is mowed," was the concise reply of the barbarian ; and this rustic metaphor was accompanied by a loud and insulting laugh, expressive of his contempt for the menaces of an unwarlike populace, enervated by luxury before they were emaciated by famine. He then condescended to fix the ransom which he would accept as the price of his retreat from the walls of Rome : *all* the gold and silver in the city, whether it were the property of the State or of individuals ; *all* the rich and precious movables ; and *all* the slaves who could prove their title to the name of *barbarians*. The ministers of the Senate presumed to ask, in a modest and suppliant tone, "If such, O king, are your demands, what do you intend to leave us ?" "YOUR LIVES !" replied the haughty conqueror ; they trembled, and retired. Yet before they retired a short suspension of arms was granted, which allowed some time for a more temperate negotiation.—GIBBON'S *ROME*, ch. 31.

**1146. CONTEMPT, Protected by.** *Usurper Maximus.* The unprotected Maximus, whom

he [Count Gerontius] had invested with the purple, was indebted for his life to the contempt that was entertained of his power and abilities. The caprice of the barbarians, who ravaged Spain, once more seated this imperial phantom on the throne ; but they soon resigned him to the justice of Honorius ; and the tyrant Maximus, after he had been shown to the people of Ravenna and Rome, was publicly executed.—GIBBON'S *ROME*, ch. 31, p. 303.

**1147. CONTEMPT, Religious.** *Puritans.* With the fear and hatred inspired by such a tyranny, contempt was largely mingled. The peculiarities of the Puritan, his look, his dress, his dialect, his strange scruples, had been, ever since the time of Elizabeth, favorite subjects with mockers. But these peculiarities appeared far more grotesque in a faction which ruled a great empire than in obscure and persecuted congregations. The cant which had moved laughter when it was heard on the stage from Tribulation Wholesome and Zeal-of-the-Land Busy, was still more laughable when it proceeded from the lips of generals and counsellors of State.—MACAULAY'S *ENG.*, ch. 2.

**1148. CONTENTMENT in Gardening.** *Diocletian.* [When Diocletian resigned the imperial purple] he had preserved, or at least he soon recovered, a taste for the most innocent as well as natural pleasures, and his leisure hours were sufficiently employed in building, planting, and gardening. His answer to Maximian is deservedly celebrated. He was solicited by that restless old man to reassume the reins of government and the Imperial purple. He rejected the temptation with a smile of pity, calmly observing that if he could show Maximian the cabbages which he had planted with his own hands at Salona, he should no longer be urged to relinquish the enjoyment of happiness for the pursuit of power.—GIBBON'S *ROME*, ch. 13.

**1149. CONTENTMENT under Hardships.** *John Wesley.* [He] and I lay on the floor ; he had my great coat for his pillow, and I had Burkitt's notes on the New Testament for mine. One morning about three o'clock Mr. Wesley turned over, and finding me awake, clapped me on the side, saying, "Brother Nelson, let us be of good cheer ; I have one whole side yet, for the skin is off but one side."—STEVENS' *METHODISM*, vol. 1, ch. 5.

**1150. CONTENTMENT, Inferior.** *Samuel Johnson.* JOHNSON (laughing) : "It must be born with a man to be contented to take up with little things. Women have a great advantage that they may take up with little things, without disgracing themselves ; a man cannot, except with fiddling. Had I learnt to fiddle, I should have done nothing else." BOSWELL : "Pray, sir, did you ever play on any musical instrument ?" JOHNSON : "No, sir ; I once bought me a flageolet, but I never made out a tune." BOSWELL : "A flageolet, sir ! so small an instrument ? I should have liked to hear you play on the violoncello. That should have been *your* instrument." JOHNSON : "Sir, I might as well have played on the violoncello as another, but I should have done nothing else. No, sir ; a man would never undertake great things could he be amused with small. I once tried knotting—Dempster's sister undertook to teach me—but



I could not learn it."—BOSWELL'S JOHNSON, p. 365.

**1151. CONTENTMENT with Poverty.** *Diogenes.* [Alexander the Great and his courtiers visited Diogenes.] The philosopher was at the time lying down in the sun. Alexander was surprised at his poverty, and, after saluting him in the kindest manner, asked whether he wanted anything. Diogenes replied, "Yes; that you would stand a little out of my sunshine." This answer raised the indignation and contempt of all the courtiers; but the monarch, struck with the philosopher's greatness of soul, said: "Were I not Alexander, I would be Diogenes."—ROLLIN, vol. 1, ch. 15.

**1152. CONTENTMENT, Price of.** *Napoleon I.* [Entering incognito the cabin of an Italian peasant woman, he listened to her story of poverty, and saw evidences of personal worth.] "How much money," said he, "should you want to make you perfectly happy?" "Ah, sir!" she replied, "a great deal I should want." . . . "But how much?" . . . "Oh, sir, . . . I should want as much as \$80; but what prospect is there of one having \$80?" The emperor caused an attendant to pour into her lap about \$600 in glittering gold. For a moment she was speechless in bewilderment, and then said: "Ah, sir! ah, madam! this is too much; and yet you do not look as if you could sport with the feelings of a poor woman." "No," Josephine replied; "the money is all yours; with it you can now rent a piece of ground, purchase a flock of goats, and I hope you will be able to bring up your children comfortably."—ABBOTT'S NAPOLEON B., vol. 1, ch. 29.

**1153. CONTEST, Unequal.** *Greeks vs. Russians.* Yet the threats or calamities of a Russian war were more frequently diverted by treaty than by arms. In these naval hostilities every disadvantage was on the side of the Greeks; their savage enemy afforded no mercy; his poverty promised no spoil; his impenetrable retreat deprived the conqueror of the hopes of revenge; and the pride or weakness of empire indulged an opinion, that no honor could be gained or lost in the intercourse with barbarians. At first their demands were high and inadmissible—three pounds of gold for each soldier or mariner of the fleet: the Russian youth adhered to the design of conquest and glory, but the counsels of moderation were recommended by the hoary sages. "Be content," they said, "with the liberal offers of Cæsar; is it not far better to obtain without a combat the possession of gold, silver, silks, and all the objects of our desires? Are we sure of victory? Can we conclude a treaty with the sea? We do not tread on the land; we float on the abyss of water, and a common death hangs over our heads."—GIBBON'S *ROME*, ch. 56.

**1154. CONTINGENCIES, Combination of.** *Capture of New Orleans.* The attempt of the enemy had been audacious, but was aided by various contingencies. . . . the river had been obstructed by means of a raft consisting of a line of eleven dismantled schooners, extending from bank to bank, strongly moored, and connected together with six heavy chains. Unfortunately a violent storm had rent a large chasm in the raft, which could not be closed in time. It appears, too, that on the night of the attack [by the Federal fleet]

the river had not been lighted by fire-rafts, although General Lovell had several times requested that it should be done. Moreover, the person in charge of the signals neglected to throw up rockets on the approach of the fleet, and, by a strange coincidence, the enemy's signals, on that night, were identically the same as those used by our gunboats. . . . the advance of the enemy was not discovered until they were abreast of the [two] forts.—POLLARD'S *FIRST YEAR OF THE WAR*, ch. 12, p. 312.

**1155. CONTINGENCIES of Success.** *Columbus.* [Terrific and perilous storms attended his return voyage. All gave themselves up for lost.] Such were the difficulties and perils which attended his return to Europe; had one tenth part of them beset his outward voyage, his timid and factious crew would have risen in arms against the enterprise, and he never would have discovered the New World.—IRVING'S *COLUMBUS*, Book 5, ch. 2.

**1156. CONTRACTS, Suspension of.** *Marcus Cælius.* He told the mob that Cæsar would do nothing for them, that Cæsar cared only for his capitalists. He wrote privately to Cicero that he was bringing them over to Pompey, and he was doing it in the way in which pretended revolutionists so often play into the hands of reactionaries. He proposed a law in the Assembly in the spirit of Jack Cade, that no debts should be paid in Rome for six years, and that every tenant should occupy his house for two years free of rent. The administrators of the government treated him as a madman, and deposed him from office. He left the city pretending that he was going to Cæsar.—FROUDE'S *CÆSAR*, ch. 22.

**1157. CONTRADICTION, Proneness to.** *Samuel Johnson.* I was sensible that he was sometimes a little actuated by the spirit of contradiction, and by means of that I hoped I should gain my point. I was persuaded, that if I had come upon him with a direct proposal, "Sir, will you dine in company with Jack Wilkes?" he would have flown into a passion, and would probably have answered, "Dine with Jack Wilkes, sir! I'd as soon dine with Jack Ketch." I therefore, while we were sitting quietly by ourselves at his house in an evening, took occasion to open my plan thus: "Mr. Dilly, sir, sends his respectful compliments to you, and would be happy if you would do him the honor to dine with him on Wednesday next, along with me, as I must soon go to Scotland." JOHNSON: "Sir, I am obliged to Mr. Dilly. I will wait upon him—" BOSWELL: "Provided, sir, I suppose, that the company which he is to have is agreeable to you." JOHNSON: "What do you mean, sir? What do you take me for? Do you think I am so ignorant of the world as to imagine that I am to prescribe to a gentleman what company he is to have at his table?" BOSWELL: "I beg your pardon, sir, for wishing to prevent you from meeting people whom you might not like. Perhaps he may have some of what he calls his patriotic friends with him." JOHNSON: "Well, sir, and what then? What care I for his *patriotic friends*? Pol!" BOSWELL: "I should not be surprised to find Jack Wilkes there." JOHNSON: "And if Jack Wilkes should be there, what is that to me, sir? My dear friend, let us have no more of this."—BOSWELL'S JOHNSON, 306.

**1158. CONTRIBUTION, Unconscious.** *Siege of Acre.* A.D. 1799. The siege had now continued for sixty days. . . . Napoleon had now expended all his cannon for balls. By a singular expedient he obtained a fresh supply. A party of soldiers were sent upon the beach. . . . apparently throwing up a rampart for the erection of a battery. Sir Sidney [Smith] immediately approached with the English ships and poured in upon them broadside after broadside from all his tiers. The soldiers . . . collected the balls as they rolled over the sand. [A dollar was paid for each ball.]—ABBOTT'S NAPOLEON B., vol. 1, ch. 13.

**1159. CONTROVERSY, Abusive.** *Luther.* A new pope, Adrian VI., had ascended the papal throne. Earnest and severe in disposition, he sought most emphatically to crush Luther's heresy, which, in spite of ban and edict, was making continual progress. Nor did he hesitate to attack Luther's personal character, and to heap abuse upon him. Luther was not disturbed at this; he was accustomed to call Adrian "the jackass!"—REIN'S LUTHER, ch. 13, p. 119.

**1160. CONTROVERSY, Afraid of.** *George Fox, the Quaker.* By degrees the "hypocrites" feared to dispute with him; and the simplicity of his principle found such ready entrance among the people, that the priests trembled and scud as he drew near; "so that it was a dreadful thing to them when it was told them, 'The man in leathern breeches is come.'"—BANCROFT'S U. S., vol. 2, ch. 16.

**1161. CONTROVERSY, Angry.** *Samuel Johnson.* MURRAY: "It seems to me that we are not angry at a man for controverting an opinion which we believe and value; we rather pity him." JOHNSON: "Why, sir, to be sure; when you wish a man to have that belief which you think is of infinite advantage, you wish well to him; but your primary consideration is your own quiet. If a madman were to come into this room with a stick in his hand, no doubt we should pity the state of his mind; but our primary consideration would be, to take care of ourselves. We should knock him down first, and pity him afterward. No, sir; every man will dispute with great good humor upon a subject in which he is not interested. I will dispute very calmly upon the probability of another man's son being hanged; but if a man zealously enforces the probability that my own son will be hanged, I shall certainly not be in a very good humor with him."—BOSWELL'S JOHNSON, p. 291.

**1162. CONTROVERSY, Bitterness in.** *Luther.* The more Zwingli endeavored to convince Luther of the impossibility of the bodily presence of Christ, the more firmly did Luther adhere to the literal interpretation of the words of institution. And when Zwingli quoted the sixth chapter of St. John's Gospel in his favor, venturing rather boldly to remark, "This passage will break your neck, doctor!" Luther replied, "Do not exalt yourself too highly; you are in Hesse and not in Switzerland. Necks are not so readily broken here; spare your proud and defiant words until you return home to your fellow-countrymen. If not, I will administer a blow which will cause you to repent of your remark." Whereupon Zwingli responded: "In Switzerland also justice is administered in equity, and no one's neck

is endangered without due process of law. I simply made use of a proverbial saying, which signifies that a person has lost his cause." The Landgrave likewise interposed at this point and entreated Luther not to understand such an expression so seriously.—REIN'S LUTHER, ch. 17, p. 153.

**1163. CONTROVERSY, Christian.** *Luther.* Zwingli declared with tears in his eyes: "There are no other people on earth with whom I would rather agree than with the Wittenbergers." But Luther rejected the proffered hand of union, with the words, "Your spirit is different from our spirit. I am surprised that you are willing to recognize in me, who regard your teaching to be false, a brother. It cannot be that you think very highly of your own doctrine." Then Bucer, who had come from Strasburg, advanced and said, "Take your choice! Either you will acknowledge no one as brother who may deviate from you in a single point—in which case you have no brethren, not even in your own party—or else if you recognize some who differ from you, then you must also acknowledge us." And when at last the Landgrave exhorted them all not to withhold the fraternal love which they owed one another as brethren, Luther remarked he would not deny his opponents that love which he owed to all his enemies.—REIN'S LUTHER, ch. 17, p. 155.

**1164. CONTROVERSY, Dread of.** *Isaac Newton.* Newton resided at the University of Cambridge for thirty-three years, devoted to profound researches in chemistry and astronomy. His discoveries in the nature of light and color remain to this day the accepted system in all countries. He was accustomed to make his apparatus with his own hands, even to his brick furnaces and brass-work. He seemed to become, at length, all mind, spending his days in meditation, insensible to all that usually interests mankind. Nevertheless, he was pleasant and amiable in his demeanor and exceedingly bountiful in gifts to his dependents and relatives. So little did he value the glory of his discoveries, that he was with difficulty induced to make them known to the world, having a mortal dread of being drawn into controversy. Some of his most brilliant discoveries remained unpublished for several years. And when, at last, his "Principia" had appeared, which contained the results of his studies, he had to be much persuaded before he would consent to issue a second edition.—CYC. OF BIOG., p. 253.

**1165. CONTROVERSY, Personal.** *Milton and Morus.* Morus fitted the "Clamor" [a political pamphlet] with a preface, in which Milton was further reviled, and styled a "monstrum horrendum, informe, ingens, cui lumen ademtum." The secret of the authorship was strictly kept, and Morus, having been known to be concerned in the publication, was soon transformed in public belief into the author. So it was reported to Milton, and so Milton believed. He nursed his wrath, and took two years to meditate his blow. He caused inquiries to be made into Morus's antecedents. It happened that Morus's conduct had been wanting in discretion, especially in his relations with women. He had been equally imprudent in his utterances on some of the certainties of Calvinistic doctrine.—MILTON, BY M. PATTISON, ch. 10.



**1166. CONTROVERSY prevented.** *Maryland.* The provincial legislature in 1649 . . . enacted that no person believing in the fundamental doctrines of Christianity should, on account of his religious principles or practices, be in any wise distressed. . . . Freedom of conscience was reiterated. . . . It was declared a fineable offence for citizens to apply to each other the opprobrious names used in religious controversy. While Massachusetts was attempting by proscription to establish Puritanism, . . . it sometimes happened in those days that Protestants escaping from Protestants found an asylum with the Catholic colonists of the Chesapeake.—RIDPATH'S U. S., ch. 26.

**1167. CONTROVERSY, Ridiculous.** *Milton.* Milton's "Defensio Secunda" came out in May, 1654. In this piece (written in Latin) Morus is throughout assumed to be the author of the "Clamor," and as such is pursued through many pages in a strain of invective, in which banter is mingled with ferocity. The Hague tittle-tattle about Morus's love-affairs is set forth in the pomp of Milton's loftiest Latin. Sonorous periods could hardly be more disproportioned to their material content. To have kissed a girl is painted as the blackest of crimes. The sublime and the ridiculous are here blended without the step between. Milton descends even to abuse the publisher, Vlac, who had officially signed his name to Morus's preface. The mixture of fanatical choler and grotesque jocularly, in which he rolls forth his charges of incontinence against Morus, and of petty knavery against Vlac, are only saved from being unseemly by being ridiculous. The comedy is complete when we remember that Morus had not written the "Clamor," nor Vlac the preface. Milton's rage blinded him; he is mad Ajax castigating innocent sheep instead of Achæans.—MILTON, BY M. PATTISON, ch. 10.

**1168. CONTROVERSY, Spirit of.** *Constantinople.* [Reign of Theodosius.] Their diocese enjoyed a free importation of vice and error from every province of the empire; the eager pursuit of religious controversy afforded a new occupation to the busy idleness of the metropolis; and we may credit the assertion of an intelligent observer, who describes, with some pleasantry, the effects of their loquacious zeal. "This city," says he, "is full of mechanics and slaves, who are all of them profound theologians, and preach in the shops and in the streets. If you desire a man to change a piece of silver, he informs you wherein the Son differs from the Father; if you ask the price of a loaf, you are told, by way of reply, that the Son is inferior to the Father."—GIBBON'S *ROME*, ch. 27.

**1169. CONVENTS, Refuge in.** *Fear of Vice.* [Samuel Johnson said of religious orders:] "It is as unreasonable for a man to go into a Carthusian convent for fear of being immoral, as for a man to cut off his hands for fear he should steal. There is, indeed, great resolution in the immediate act of dismembering himself; but when that is once done, he has no longer any merit; for though it is out of his power to steal, yet he may all his life be a thief in his heart. So when a man has once become a Carthusian, he is obliged to continue so, whether he chooses it or not. Their silence, too, is absurd. We read in the Gospel

of the apostles being sent to preach, but not to hold their tongues. All severity that does not tend to increase good or prevent evil is idle. I said to the lady abbess of a convent, 'Madam, you are here not for the love of virtue, but the fear of vice.' She said she should remember this as long as she lived."—BOSWELL'S *JOHNSON*, p. 275.

**1170. CONVERSATION, Care in.** *Cato.* [At the hospitable table of Cato the Censor] conversation generally turned upon the praises of great and excellent men among the Romans; as for the bad and the unworthy, no mention was made of them, for he would not allow in his company one word, either good or bad, to be said of such kind of men.—*PLUTARCH'S CATO*.

**1171. CONVERSATION, Corrupting.** *Mary Stuart.* [Mary Queen of Scots.] One of those mistresses, Lady Reves, a dissipated woman, celebrated by Brantôme for the notoriety of her adventures, was the confidante of the queen. She had retained for Bothwell an admiration which survived their intimacy. The queen, who amused herself by interrogating her confidante regarding the exploits and amours of her old favorite, allowed herself to be gradually attracted toward him by a sentiment which, at first, assumed the appearance of a mere good-natured curiosity. The confidante, divining, or believing she divined, the yet unexpressed desires of the queen, introduced Bothwell one evening into the garden, and even to the apartment of her mistress. This secret meeting forever sealed the ascendancy of Bothwell over the queen.—*LAMARTINE'S QUEEN OF SCOTS*, p. 17.

**1172. CONVERSATION, Gifts for.** *Samuel Johnson.* In our way to the club-to-night, when I regretted that Goldsmith would, upon every occasion, endeavor to shine, by which he often exposed himself, Mr. Langton observed that he was not like Addison, who was content with the fame of his writings, and did not aim also at excellency in conversation, for which he found himself unfit; and that he said to a lady who complained of his having talked little in company, "Madam, I have but nine pence in ready money, but I can draw for a £1000." I observed that Goldsmith had a great deal of gold in his cabinet, but, not content with that, was always taking out his purse. *JOHNSON*: "Yes, sir, and that so often an empty purse!"—*BOSWELL'S JOHNSON*, p. 219.

**1173. CONVERSATION, Limit of.** *Bend-leather.* [Walter] Scott tells a story of Clerk's being once baffled—almost for the first time—by a stranger in a stage-coach, who would not, or could not, talk to him on any subject, until at last Clerk addressed to him this stately remonstrance: "I have talked to you, my friend, on all the ordinary subjects—literature, farming, merchandise, gaming, game-laws, horse-races, suits-at-law, politics, swindling, blasphemy, and philosophy—is there any one subject that you will favor me by opening upon?" "Sir," replied the inscrutable stranger, "can you say anything clever about 'bend-leather'?" [Clerk was Scott's friend.]—*HUTTON'S LIFE OF SCOTT*, ch. 6.

**1174. CONVERSATION vs. Talk.** *Samuel Johnson.* Though his usual phrase for conver-

sation was *talk*, yet he made a distinction; for when he once told me that he dined the day before at a friend's house, with "a very pretty company," and I asked him if there was good conversation, he answered, "No, sir; we had *talk* enough, but no *conversation*;" there was nothing *discussed*."—BOSWELL'S JOHNSON, p. 488.

**1175. CONVERSION, Clear.** *John Bunyan.* "One day," he says, "as I was travelling into the country, musing on the wickedness of my heart, and considering the enmity that was in me to God, the Scripture came into my mind, 'He hath made peace through the blood of His cross.' I saw that the justice of God and my sinful soul could embrace and kiss each other. I was ready to swoon, not with grief and trouble, but with solid joy and peace." Everything became clear; the Gospel history, the birth, the life, the death of the Saviour; how gently He gave Himself to be nailed on the cross for his (Bunyan's) sake. "I saw Him in the spirit," he goes on, "a man on the right hand of the Father, pleading for me, and have seen the manner of His coming from heaven to judge the world with glory."—FROUDE'S BUNYAN, ch. 8.

**1176. CONVERSION demanded.** *Peruvians.* The Emperor Attabalipa, at the approach of the Spaniards, had drawn up his army near the city of Quito. Pizarro began with offering terms of friendship, which being disregarded, he prepared himself for a hostile assault. A monk advanced in the front of the army, holding in his hand a Bible, and told the inca Attabalipa, by means of an interpreter, that it was absolutely necessary for his salvation that he should believe all that was contained in that book. He then proceeded to set forth the doctrine of the creation, the fall of Adam, the incarnation of our Saviour, the redemption of man, the power of the apostles, and the transmission of their authority by succession to the Pope of Rome, concluding with the donation made by this Pope to Ferdinand and Isabella, the predecessors of the Emperor Charles V., of all the regions in the New World. In consequence of this clear deduction, he ordered the inca immediately to embrace the Christian faith and acknowledge the pope's supremacy. . . . The terrors of a cruel death prevailed on Attabalipa to receive the sacrament of baptism; and immediately thereafter he was strangled at a stake. The same punishment was inflicted on several of the Peruvian chiefs, who, from a principle of generous magnanimity, chose rather to suffer death than disclose the treasures of the empire to its inhuman and insatiable invaders.—TYTLER'S HIST., Book 6, ch. 21.

**1177. CONVERSION, Intellectual.** *Constantine.* The sublime theory of the gospel had made a much fainter impression on the heart than on the understanding of Constantine himself. He pursued the great object of his ambition through the dark and bloody paths of war and policy; and after the victory he abandoned himself, without moderation, to the abuse of his fortune. . . . As he gradually advanced in the knowledge of truth, he proportionally declined in the practice of virtue; and the same year of his reign in which he convened the council of Nice was polluted by the execution, or

rather murder, of his eldest son.—GIBBON'S ROME, ch. 20.

**1178. CONVERSION, Peculiar.** *Martin Luther.* In the year 1510 an Augustinian monk walked, with desolate heart, the streets of Rome, and, turning away from the pomp of her churches and the corruptions of the Vatican, sought relief to his awakened soul by ascending, on his knees, with peasants and beggars, the staircase of Pilate, which was supposed to have been trodden by Christ at His trial, and is now enclosed near the Lateran Palace. While pausing on the successive steps to weep and pray, a voice from heaven seemed to cry within him, "The just shall live by faith." It was the voice of apostolical Christianity, and the announcement of the Reformation. He fled from the superstitious scene.—STEVENS' METHODISM, vol. 1, p. 19.

**1179. CONVERSION, Remarkable.** *Henry Dorsey Gough.* He was a young man of great wealth, residing at Perry Hall, about twelve miles from Baltimore, in one of the most spacious and elegant residences in America at that time. . . . His wife had been deeply impressed by the Methodist preaching, but he forbade her to hear them again. While revelling with wine and gay companions, one evening it was proposed that they should divert themselves by going together to a Methodist assembly. Asbury was the preacher, and no godless diversion could be found in his presence. "What nonsense," exclaimed one of the convivialists, as they returned—"what nonsense have we heard to-night!" "No," exclaimed Gough, startling them with sudden surprise—"no; what we have heard is the truth, the truth as it is in Jesus." "I will never hinder you again from hearing the Methodists," he said as he entered his house and met his wife. The impression of the sermon was so profound that he could no longer enjoy his accustomed pleasures. He became deeply serious, and at last melancholy, "and was near destroying himself," under the awakened sense of his misspent life. . . . [His converted slaves were happier than he, with all his luxuries.] He went to his chamber, leaving a large company of friends at his table; there he threw himself upon his knees and implored the mercy of God, until he received conscious pardon and peace. In a transport of joy he went to his company, exclaiming, "I have found the Methodist's blessing—I have found the Methodist's God!"—STEVENS' M. E. CHURCH, vol. 1, p. 237.

**1180.** ——. *John Bunyan.* Bunyan had been bred a tinker, and had served as a private soldier in the Parliamentary army. Early in his life he had been fearfully tortured by remorse for his youthful sins, the worst of which seem, however, to have been such as the world thinks venial. His keen sensibility and his powerful imagination made his internal conflicts singularly terrible. He fancied that he was under sentence of reprobation, that he had committed blasphemy against the Holy Ghost, that he had sold Christ, that he was actually possessed by a demon. Sometimes loud voices from heaven cried out to warn him. Sometimes fiends whispered impious suggestions in his ear. He saw visions of distant mountain-tops, on which the sun shone brightly, but from which he was sep-



arated by a waste of snow. He felt the devil behind him pulling his clothes. He thought that the brand of Cain had been set upon him. He feared that he was about to burst asunder like Judas. His mental agony disordered his health. One day he shook like a man in the palsy. On another day he felt a fire within his breast. It is difficult to understand how he survived sufferings so intense and so long continued. At length the clouds broke. From the depths of despair the penitent passed to a state of serene felicity. An irresistible impulse now urged him to impart to others the blessings of which he was himself possessed. He joined the Baptists.—MACAULAY'S *ENG.*, ch. 7.

**1181.** ——. *Adam Clark.* When he was a young man a preacher asked him, "Do you think that God, for Christ's sake, has forgiven your sins?" "No, sir; I have no evidence of this," the youth replied. He was directed to pray for it, and the passing word was "like a nail in a sure place." He accompanied his mother to a class meeting, and soon was fervently seeking the spiritual life of which he heard its simple members speak. He sought it through much mental anguish. . . . One morning, in deep distress, he went out to his work in the fields; he began, but could not proceed. He fell on his knees on the earth, and prayed, but seemed to be without ability to utter even a broken supplication. . . . His physical strength seems to have departed from him. He again endeavored to pray . . . but the thickest darkness settled on his soul. He fell flat on his face, and tried to pray. His agonies were indescribable. He says he seemed forever separated from God. Death . . . [would have been welcome, if it had brought an end to his painful feelings]. No fear of hell produced these terrible conflicts. . . . Where to go, what to do, and what to say he knew not; even the words of prayer at last failed. . . . He experienced a sense of the displeasure of a holy God for having sinned against Him. . . . Passing through this agony, he felt strongly in his soul, "Pray to Christ;" . . . he looked up confidently to the Saviour of sinners, his agony subsided, his soul became calm. He examined his conscience, and found it no longer a register of sins against God. He searched for his distress, but could not find it. . . . A change had taken place within him for which he had no name. He sat down upon the ridge where he had been working, filled with ineffable delight. He felt a sudden transition from darkness to light. He was like a person who had entered a new world. . . . He could draw nigh to God with more confidence than he ever could to his earthly father. [Thus did this moral young man begin that Christian life which adorned and sanctified the eminent scholarship of his riper years.]—STEVENS' *METHODISM*, vol. 2, p. 286.

**1182. CONVERSION, Results of.** *Constantine.* The public establishment of Christianity may be considered as one of those important and domestic revolutions which excite the most lively curiosity, and afford the most valuable instruction. The victories and the civil policy of Constantine no longer influence the state of Europe; but a considerable portion of the globe still retains the impression which it received from the conversion of that monarch; and the ecclesiastical institu-

tions of his reign are still connected, by an indissoluble chain, with the opinions, the passions, and the interests of the present generation.—GIBBON'S *ROME*, ch. 20.

**1183. CONVERSION, Sudden.** *Among Ulster Mountains.* "Are there any drunkards here?" cried a Methodist itinerant, as he preached amid a mongrel multitude [in the open air]. "Yes, I am one," replied a sobbing Irishman, who, returning intoxicated toward his home, had stepped aside to the assembly, supposing it was witnessing a cockfight; and from that day he was not only reclaimed from his long-confirmed vice, but became a genuine Christian.—STEVENS' *METHODISM*, vol. 1, p. 284.

**1184. CONVERSIONS, Slow.** *Mahomet.* Three years were silently employed in the conversion of fourteen proselytes, the first-fruits of his mission; but in the fourth year he assumed the prophetic office, and resolving to impart to his family the light of divine truth, he prepared a banquet—a lamb, as it is said—and a bowl of milk, for the entertainment of forty guests of the race of Hashem. "Friends and kinsmen," said Mahomet to the assembly, "I offer you, and I alone can offer, the most precious of gifts—the treasures of this world and of the world to come. God has commanded me to call you to His service. Who among you will support my burden? Who among you will be my companion and my vizier?" No answer was returned, till the silence of astonishment and doubt and contempt was at length broken by the impatient courage of Ali, a youth in the fourteenth year of his age. "O prophet, I am the man; whosoever rises against thee I will dash out his teeth, tear out his eyes, break his legs, rip up his belly. O prophet, I will be thy vizier over them." Mahomet accepted his offer with transport.—GIBBON'S *ROME*, ch. 50.

**1185. CONVERSIONS by the Sword.** *Charlemagne.* Charlemagne traversed the entire territory [of the Saxons] to its western extremity, receiving the submission of the inhabitants, and causing them to be baptized by thousands by the army of priests who accompanied his march. But these conversions, as one of the chroniclers observes, being made at the point of the sword, were of necessity insincere.—STUDENTS' *FRANCE*, ch. 5, § 5, p. 65.

**1186. CONVERT, A renegade.** *Lord Sunderland.* Sunderland [prime minister of James II.], less scrupulous and less sensible of shame, resolved to atone for his late moderation, and to recover the royal confidence by an act which, to a mind impressed with the importance of religious truth, must have appeared to be one of the most flagitious of crimes, and which even men of the world regard as the last excess of baseness. . . . The renegade protested that he had been long convinced of the impossibility of finding salvation out of the communion of Rome, and that his conscience would not let him rest till he had renounced the heresies in which he had been brought up. The news spread fast. At all the coffee-houses it was told how the prime-minister of England, his feet bare, and a taper in his hand, had repaired to the royal chapel and knocked humbly for admittance; how a priestly voice from within had demanded who was there; how Sunderland had made answer that a poor sinner who

had long wandered from the true Church implored her to receive and to absolve him; how the doors were opened; and how the neophyte partook of the holy mysteries.—MACAULAY'S ENG., ch. 8.

**1187. CONVICTION, Popular.** *Joan of Arc.* Her sanctity seized the hearts of the people. In a moment all were for her. Women, ladies, citizens' wives, all flocked to see her at the house where she was staying, with the wife of an advocate to the parliament, and all returned full of emotion. Men went there too; and counsellors, advocates, old hardened judges, who had suffered themselves to be taken thither incredulously, when they had heard her wept even as the women did, and said, "The maid is of God."—MICHAEL'S JOAN OF ARC, p. 10.

**1188. CONVICTION, Prayer for.** *George Müller.* When conversing with two university friends—formerly his companions in worldly pleasures and amusements—he told them how happy he was, and urged them also to seek the Lord. To this, however, they replied, "We do not feel that we are sinners," upon which he knelt down in their presence, asking God to convince them of their lost condition by nature, and afterward went into his bedroom, where he continued to pray for them. Upon returning to his sitting-room he found the two young men in tears; for God, by His Spirit, in answer to prayer, had convinced them both of sin. From that time a work of grace commenced in their hearts, and they became devoted servants of the Lord Jesus.—LIFE OF MÜLLER, p. 13.

**1189. CONVICTION OF SIN.** *Rev. John Nelson.* [John Nelson, who became one of Wesley's most successful preachers, was a man of good morals from his youth. His mind became deeply agitated on religious subjects. He went to the Established Church and to dissenters' meetings, visiting chapel after chapel, but found no relief.] He became morbidly despondent; he slept little, and often awoke from terrible dreams, dripping with sweat, and shivering with terror. [He went to hear Wesley preach.] "My heart," he says, "beat like the pendulum of a clock, and when he spoke I thought his whole discourse was aimed at me." "This man," he said to himself, "can tell the secrets of my breast; he has shown me the remedy for my wretchedness, even the blood of Christ." [He soon found the peace he had been seeking.]—STEVENS' METHODISM, vol. 1, p. 177.

**1190. CONVICTIONS maintained.** *Massachusetts Colony.* The colony had been much vexed by the efforts of the [London] managers to thrust on them a minister of the Established Church. Was it not to avoid this very thing that they had come to the wilds of the New World? Should the tyranny of the prelates follow them even across the sea and into the wilderness? There was dissension and strife for awhile; the English managers withheld support; oppression was resorted to; the stores intended for the colonists were sold to them at three prices; and they were obliged to borrow money at sixty per cent. But no exactions could break the spirit of the Pilgrims; and the conflict ended with the purchase of whatever rights the London proprietors had in the colony.—RIDPATH'S U. S., ch. 13.

**1191. CONVICTIONS, Realistic.** *John Bunyan.* More than ever he was convinced that he

was possessed by the devil. He "compared himself to a child carried off by a gypsy." "Kick sometimes I did," he says, "and scream and cry, but yet I was as bound in the wings of temptation, and the wind would bear me away." "I blessed the dog and toad, and counted the condition of everything that God had made far better than this dreadful state of mine. The dog or horse had no soul to perish under the everlasting weight of hell for sin, as mine was like to do."—FROUDE'S BUNYAN, ch. 3.

**1192. CONVICTIONS, Strong.** *John Bunyan.* To Bunyan the future life of Christianity was a reality as certain as the next day's sunrise; and he could have been happy on bread and water if he could have felt himself prepared to enter it. Every created being seemed better off than he was. He was sorry that God had made him a man. He "blessed the condition of the birds, beasts, and fishes, for they had not a sinful nature. They were not obnoxious to the wrath of God; they were not to go to hell-fire after death." He recalled the texts which spoke of Christ and forgiveness. He tried to persuade himself that Christ cared for him. He could have talked of Christ's love and mercy "even to the very crows which sat on the ploughed land before him." But he was too sincere to satisfy himself with formulas and phrases. He could not, he would not, profess to be convinced that things would go well with him when he was not convinced.—FROUDE'S BUNYAN, ch. 3.

**1193. — — — Conversion.** [Benjamin Abbott relates the following incident:] A Quaker woman went from [his] preaching under strong conviction and such anguish of mind that she paid no attention to her family, not even to her suckling child. Early in the morning I was sent for; when I arrived she was sitting with both hands clenched fast in the hair of her head, crying out, "Lord, have mercy on me! Save, Lord, or I perish!" I told her to pray in faith; to look to Jesus, and lay hold on the promises, and God would have mercy on her; but she said, "I cannot pray." I said, "You do pray very well; go on." I then kneeled down and prayed; three pious women who were present did likewise. . . . The distressed woman appeared to be worse, like one going distracted. I then sang. When the last words were sung . . . I kneeled down; in a few minutes she clapped her hands together and cried, "My Lord, my God, my Father!" Her soul was immediately set at liberty, and she sprang up rejoicing and giving glory to God.—STEVENS' M. E. CHURCH, vol. 1, p. 257.

**1194. CO-OPERATION, Impossible.** *James II.* [The Dutch ambassador to London,] Dykvelt, reported that James was bitterly mortified by the conduct of the prince and princess [William of Orange and Mary his wife, the daughter of James]. "My nephew's duty," said the king, "is to strengthen my hands; but he has always taken a pleasure in crossing me." Dykvelt answered that in matters of private concern his Highness had shown, and was ready to show, the greatest deference to the king's wishes; but that it was scarcely reasonable to expect the aid of a Protestant prince against the Protestant religion.—MACAULAY'S ENG., ch. 7, p. 226.

**1195. CO-OPERATION in Manufactures, Seventeenth Century.** There is the remnant of an old



system of co-operative industry in the "tributer" system of their [the Cornish tinners'] mining labor, which assigns each man a reward different from the ordinary system of wages. The Cornish fisheries were conducted on the same principle, which has probably prevailed from very remote times. The same system of co-operation prevailed in one of the industries of Somersetshire—the cheese-making of Cheddar—for which Fuller has the characteristic name of "Join-dairies." All the cowkeepers united in manuring the common upon which the cows fed. Every one brought his milk to a common room, where the quantity was measured and recorded. The making of a great cheese went duly forward; and when the milk of a poor man who kept but one cow was sufficient for one cheese, he received his cheese. The rich owner of many cows had his return earlier, but the poor man was sure of his just share.—*KNIGHT'S ENG.*, vol. 5, ch. 1, p. 14.

**1196. CORONATION ceremony.** *Franks.* The kings of the Franks had hitherto been inaugurated by a ceremony peculiar to the Gothic nation. Seated on a shield, they were carried through the ranks, and received the homage of the army. Pepin, aware of the violence he had done to human institutions, was anxious to impress the belief that his right to the crown was of heavenly origin. He adopted from Scripture the ceremony of consecration by holy oil, and was anointed by the hands of Boniface, Archbishop of Mentz; and this ceremony became ever after an established usage in the coronation of Christian princes.—*TYTLER'S HIST.*, Book 6, ch. 2.

**1197. CORONATION a personal Act.** *At Notre Dame.* [The Senate had chosen and proclaimed him emperor. The pope was brought from Italy to consecrate the ceremony of coronation.] The pope anointed the emperor, blessed the sword and sceptre, and as he approached to take up the crown, Napoleon firmly and with dignity took it in his own hand and placed it himself upon his head. This characteristic act produced an indescribable effect upon the assembly.—*ABBOTT'S NAPOLEON B.*, vol. 1, ch. 28.

**1198. CORPULENCE, Distinguished.** *Louis VI.* Louis VI., surnamed Le Gros from his corpulency, was unquestionably one of the ablest and best sovereigns who have filled the throne of France.—*STUDENTS' FRANCE*, ch. 7, § 21, p. 126.

**1199. CORPULENCE, Inactive.** *Charles the Fat.* Emperor Charles the Fat, youngest son of Louis the German . . . was utterly unworthy of the lofty position to which fortune had raised him. He was devoid both of military and political talent; his corpulence rendered him inactive; he was cruel, treacherous, cowardly.—*STUDENTS' FRANCE*, ch. 6, § 7, p. 92.

**1200. CORRESPONDENT, Burdensome.** *Cromwell.* [One of his daughters married Ireton.] She was called Bridget. Her enlightened intellect and fervent piety made her the habitual confidante of all her father's religious feelings. We may trace in some scraps of his letters to this young female the constant preoccupation of his mind. "I do not write to your husband, because he replies by a thousand letters to every one that I address to him. This makes him sit

up too late; besides, I have many other things to attend to at present."—*LAMARTINE'S CROMWELL*, p. 34.

**1201. CORRUPTION, Audacious.** *Catiline.* Catiline, being prosecuted for some great offence, corrupted the judges. When they had given their verdict, though he was acquitted only by a majority of two, he said he had put himself to a needless expense in bribing one of those judges, for it would have been sufficient to have had a majority of one.—*PLUTARCH'S CICERO*.

**1202. CORRUPTION denied.** *Pelagians.* In the fifth century arose the Pelagian heresy. The authors of it were Pelagius and Cælestius, the former a native of Britain, the latter of Ireland. These men looked upon the doctrines commonly received concerning the original corruption of human nature, and the necessity of divine grace to enlighten the understanding and purify the heart, as prejudicial to the progress both of religion and virtue, and tending to lull mankind into a presumptuous and fatal security. They maintained that these doctrines were equally false and pernicious; that the sins of our first parents were imputed to them alone, and not to their posterity; that we derive no corruption from their fall, but are born as pure and unspotted as Adam came from the hands of his Maker . . . that mankind are capable of arriving at the highest degree of piety and virtue, by the use of their own natural faculties and powers.—*TYTLER'S HIST.*, Book 6, ch. 3.

**1203. CORRUPTION, Ecclesiastical.** *Papal Throne.* Amid these contentions of parties it became a usual practice to adjust the difference by setting the popedom up to public sale, and disposing of it to the highest bidder; and bishopric and inferior benefices were filled in the same manner. Benedict VIII. and John XIX., two brothers, publicly bought the popedom one after another, and on the death of the latter it was purchased in a similar manner for a child of ten years of age, Benedict IX.—*TYTLER'S HIST.*, Book 6, ch. 4.

**1204. ———.** *Twelfth Century.* Corrupt as the Church of Rome was, there is reason to believe that if the church had been overthrown in the twelfth or even in the fourteenth century, the vacant space would have been occupied by some system more corrupt still. There was then, through the greater part of Europe, very little knowledge, and that little was confined to the clergy. Not one man in five hundred could have spelled his way through a psalm. Books were few and costly. The art of printing was unknown. Copies of the Bible, inferior in beauty and clearness to those which every cottager may now command, sold for prices which many priests could not afford to give. It was obviously impossible that the laity should search the Scriptures for themselves. It is probable, therefore, that, as soon as they had put off one spiritual yoke, they would have put on another.—*MACAULAY'S ENG.*, ch. 1, p. 42.

**1205. CORRUPTION, Governmental.** *Roman.* [In 399 the ambitious eunuch Eutropius was made consul.] Claudian . . . says this infamous broker of the empire appreciates and divides the Roman provinces from Mount Hæmus to the Tigris. One man, at the expense of his villa, is

made proconsul of Asia; a second purchases Syria with his wife's jewels; and a third laments that he has exchanged his paternal estate for the government of Bithynia. In the antechamber of Eutropius a large tablet is exposed to public view, which marks the respective prices of the provinces. The different value of Pontus, of Galatia, of Lydia, is accurately distinguished. Lycia may be obtained for so many thousand pieces of gold; but the opulence of Phrygia will require a more considerable sum. The eunuch wishes to obliterate, by the general disgrace, his personal ignominy; and as he has been sold himself, he is desirous of selling the rest of mankind. In the eager contention, the balance, which contains the fate and fortunes of the province, often trembles on the beam; and till one of the scales is inclined by a superior weight, the mind of the impartial judge remains in anxious suspense.—GIBBON'S *ROME*, ch. 32.

**1206.** ———. *English*. [In 1616] Sir Fulk Greville paid £4000 for the chancellorship of the Exchequer. Inferior places went to the highest bidder.—KNIGHT'S *ENG.*, vol. 3, ch. 23, p. 364.

**1207.** ———. *By Ministry*. The borough of Hull, in the reign of Charles II., chose as member of Parliament Andrew Marvell, a gentleman of little or no fortune, and maintained him in London for the service of the public. With a view to bribe him, his old school-fellow, the Lord Treasurer Danby, went to him in his garret. At parting, the Lord Treasurer slipped into his hands an order upon the Treasury for £1000, and then went into his chariot. Marvell looked at the paper, and called after the Treasurer, "My Lord, I request another moment." They went up again to the garret, and Jack, the servant boy, was called. "Jack, what had I for dinner yesterday?" "Don't you remember, sir, you had the little shoulder of mutton that you asked me to bring from a woman in the market?" "Very right. What have I for dinner to-day?" "Don't you know, sir, that you made me lay up the bladebone to broil?" "'Tis so; very right. Go away. My lord, do you hear that? Andrew Marvell's dinner is provided; there's your piece of paper, I want it not. I knew the sort of kindness you intended. I live here to serve my constituents. The Ministry may seek men for their purpose; I am not one."

**1208. CORRUPTION, Judicial.** *Romans*. As it was reasonably apprehended that the integrity of the judge might be biased if his interest was concerned or his affections were engaged, the strictest regulations were established to exclude any person, without the special dispensation of the emperor, from the government of the province where he was born; and to prohibit the governor or his son from contracting marriage with a native or an inhabitant; or from purchasing slaves, lands, or houses within the extent of his jurisdiction. Notwithstanding these rigorous precautions, the Emperor Constantine, after a reign of twenty-five years, still deplores the venal and oppressive administration of justice, and expresses the warmest indignation that the audience of the judge, his despatch of business, his seasonable delays, and his final sentence were publicly sold, either by himself or by the

officers of his court. The continuance, and perhaps the impunity, of these crimes is attested by the repetition of impotent laws and ineffectual menaces.—GIBBON'S *ROME*, ch. 17.

**1209. CORRUPTION, Official.** *Romans*. The [captive Goths] barbarians, who considered their arms as the ensigns of honor and the pledges of safety, were disposed to offer a price, which the lust or avarice of the Imperial officers was easily tempted to accept. To preserve their arms, the haughty warriors consented, with some reluctance, to prostitute their wives or their daughters; the charms of a beautiful maid or a comely boy secured the connivance of the inspectors, who sometimes cast an eye of covetousness on the fringed carpets and linen garments of their new allies, or who sacrificed their duty to the mean consideration of filling their farms with cattle and their houses with slaves. The Goths, with arms in their hands, were permitted to enter the boats; and when their strength was collected on the other side of the river, the immense camp which was spread over the plains and the hills of the Lower Mæsia assumed a threatening and even hostile aspect.—GIBBON'S *ROME*, ch. 26.

**1210.** ———. *Senator Verres*. Verres held his province for three years. He was supreme judge in all civil and criminal cases. He negotiated with the parties to every suit which was brought before him, and then sold his decisions. He confiscated estates on fictitious accusations. The island was rich in works of art. Verres had a taste for such things, and seized without scruple the finest productions of Praxiteles or Zeuxis. If those who were wronged dared to complain, they were sent to forced labor at the quarries, or, as dead men tell no tales, were put out of the world. He had an understanding with the pirates, which throws light upon the secret of their impunity. A shipful of them were brought into Messina as prisoners, and were sentenced to be executed. A handsome bribe was paid to Verres, and a number of Sicilians whom he wished out of the way were brought out, veiled, and gagged that they might not be recognized, and were hanged as the pirates' substitutes. By these methods Verres was accused of having gathered out of Sicily three quarters of a million of our money. Two thirds he calculated on having to spend in corrupting the consuls and the court before which he might be prosecuted.—FROUDE'S *CÆSAR*, ch. 9.

**1211. CORRUPTION, Political.** *Romans*. [Cæsar and Pompey tried to ruin each other.] And all ranks of men were so corrupted that tables were publicly set out, upon which the candidates for offices were professedly ready to pay the people the price of their votes; and the people came not only to give their voices for the man who had bought them, but with all manner of offensive weapons to fight for him. Hence it often happened that they did not part without polluting the tribunal with blood and murder, and the city was a perpetual scene of anarchy. In this dismal situation of things, in these storms of epidemic madness, wise men thought it would be happy if they ended in nothing worse than monarchy. Nay, there were many who scrupled not to declare publicly that monarchy was the only cure for the desperate disorders of the



State, and that the physician ought to be pitched upon who would apply that remedy with the gentlest hand; by which they hinted at Pompey.—PLUTARCH'S CÆSAR.

**1212.** ——. *England.* The machinery of both sides [Whig and Tory] was unlimited bribery. The degradation of the briber was as great as that of the bribed. Berkeley writes in 1721: "This corruption has become a national crime, having infected the lowest as well as the highest among us."—KNIGHT'S ENG., vol. 5, ch. 4, p. 56.

**1213. CORRUPTION, Shameful.** *Francis Bacon.* He was charged by the Commons, before the Lords, with twenty-two acts of bribery and corruption. He attempted no defence. He made a distinct confession in writing of the charges brought against him. And when a deputation of peers asked if that confession was his own voluntary act, he replied: "It is my act, my hand, my heart. O my Lords, spare a broken reed." . . . He was fined £40,000 and sentenced to imprisonment in the Tower during the king's pleasure.—KNIGHT'S ENG., vol. 3, ch. 24, p. 380.

**1214. CORRUPTION OF Statesmen.** *English.* [In 1695 the Houses of Parliament disclosed] the frightful corruption by which statesmen in power and statesmen in opposition were moved to support, or to resist, some measure in which large pecuniary interests were involved; or to screen some public delinquent. Guy, a member of Parliament and Secretary of the Treasury, was sent to the Tower for receiving a bribe in connection with some inquiries into the conduct of a colonel of a regiment, who had appropriated the money with which he ought to have paid the quarters of his troops. Trevor, the Speaker of the House of Commons, was proved to have received a bribe of 1000 guineas from the corporation of London, for assisting in passing an act for the relief of the orphans and other creditors of the city of London. He had to put the question from the chair, whether he himself was guilty of a high crime and misdemeanor; and had to say "The ayes have it." He was expelled the house. The East India Company had spent £107,000 in secret service money. . . . Sir Thomas Cook, the chairman of the company, had the management of these delicate matters. . . . In his place in Parliament he refused to answer inquiries. The Commons then passed a bill compelling him to answer, under enormous penalties. Upon the bill going to the Upper House, the Duke of Leeds spoke strongly against the bill, and, laying his hand on his breast, protested that he was entirely disinterested in the matter. The inquiries went on, implicating others; and the Commons finally impeached Thomas, Duke of Leeds, President of the Council, for that he did agree with the merchants trading to the East Indies, for 500 guineas, to procure their charter of confirmation. The king's [William III.] personal friend, Portland, was found to have been proof against these temptations, having refused a bribe of £50,000.—KNIGHT'S ENG., vol. 5, ch. 12, p. 177.

**1215. CORRUPTION, Unabashed.** *James II.* [Sunderland was his prime-minister.] What sums he made by selling places, titles, and pardons can only be conjectured, but must have been enormous. James seemed to take a pleasure in

loading with wealth one whom he regarded as his own convert [to Romanism]. All fines, all forfeitures, went to Sunderland. On every grant toll was paid to him. If any suitor ventured to ask any favor directly from the king, the answer was, "Have you spoken to my Lord President?" One bold man ventured to say that the Lord President got all the money of the court. "Well," replied his Majesty, "he deserves it all." We shall scarcely overrate the amount of the minister's gains if we put them at £30,000 a year; and it must be remembered that fortunes of £30,000 a year were in his time rarer than fortunes of £100,000 a year now are.—MACAULAY'S ENG., ch. 9, p. 409.

**1216. CORRUPTION, Universal.** *Reign of James I.* [The reign of James I. was exceedingly corrupt.] It was an age of universal abuses. Local magistrates were influenced by the pettiest gifts, and were called "basket-justices." . . . Upon the highest branch of this rotten tree sat Francis Bacon, Viscount St. Albans, the great Lord Chancellor. . . . He was charged by the Commons, before the Lords, with twenty-two acts of bribery and corruption. He attempted no defence. . . . He made a distinct confession in writing. [A. D. 1621.]—KNIGHT'S ENG., vol. 3, ch. 24, p. 380.

**1217. CORRUPTION unrestrainable.** *By Law.* [In 1275 Parliament enacted] that no king's officer should take any reward to do his office, such enactment being one of the many proofs of the inefficiency of law to restrain corruption; for within fourteen years there were only two judges out of fifteen who were not found guilty of the grossest extortions.—KNIGHT'S ENG., vol. 1, ch. 25, p. 385.

**1218. COSMOS, Philosophy of the.** *Descartes.* He sets out upon this principle, that in order to form the universe, nothing else was requisite but matter and motion; that extension is the essence of all bodies, and space being extended as well as matter, there is no difference between space and matter, consequently there is no void or vacuum in nature. He divides this homogeneous mass of space and matter into angular parts of a cubical form, leaving no interstices between them. "To these cubes," says he, "the Author of Nature gave a rotatory motion round their axes, and likewise an impulse forward, which drives them round the sun as a centre." From the attrition of the parts in this rotation he supposes the planets to be formed. This strange romance . . . seemed to explain several of the phenomena of nature.—TYTLER'S HIST., Book 6, ch. 36.

**1219. COUNSEL of the Dying.** *Louis XIV.* Louis did not long survive the pacification of his empire. He died on the 1st of September, 1715, in the seventy-eighth year of his age. . . . The last words which he uttered, as reported by Madame Maintenon, who heard them, were the dictates equally of a wise and a magnanimous spirit; he called to him his grandson the dauphin, who stood by his bedside, and holding him between his arms gave him his blessing, and said to him, "My son, you are going to be a great king; be always a good Christian. Do not follow my example with regard to war; endeavor to live in peace with your neighbors. Render to God what you owe to Him; follow always the most mod-

erate counsels; endeavor to reduce the taxes, and thus do that which I have, unhappily, not been able to do. Take notice, my son; these are my last words, and let them sink deep into your mind—remember that kings die like other men.”—*TYTLER'S HIST.*, Book 6, ch. 34.

**1220. COUNSEL, Inopportune.** *Deputies of Naples.* As soon as the place was invested by sea and land, Belisarius gave audience to the deputies of the people, who exhorted him to disregard a conquest unworthy of his arms, to seek the Gothic king in a field of battle, and, after his victory, to claim, as the sovereign of Rome, the allegiance of the dependent cities. “When I treat with my enemies,” replied the Roman chief, with a haughty smile, “I am more accustomed to give than to receive counsel; but I hold in one hand inevitable ruin, and in the other peace and freedom, such as Sicily now enjoys.”—*GIBBON'S ROME*, ch. 41.

**1221. COUNSEL, Safety in.** *Battle.* [When the forces of William III. obtained their crowning victory over those of James II. at Aghrim, the army of the latter was commanded by the Marquis St. Ruth, a French general.] St. Ruth had made able dispositions for the battle, but, jealous of the Irish generals, had kept his plans to himself, and when he was killed by a cannon shot early in the action, there was no one to succeed him. The English troops, in spite of the well-chosen position of their opponents, totally routed James' army.—*AM. CYCLOPEDIA*, “AGHRIM.”

**1222. COUNSELLOR, An evil.** *Robert Ferguson.* [An exile from England and promoter of the rebellion against James II.] Ferguson, who, ever since the death of Charles, had been Monmouth's evil angel, had a suggestion ready. The duke had put himself into a false position by declining the royal title. Had he declared himself sovereign of England, his cause would have worn a show of legality. At present it was impossible to reconcile his Declaration with the principles of the Constitution. It was clear that either Monmouth or his uncle was rightful king. Monmouth did not venture to pronounce himself the rightful king, and yet denied that his uncle was so. Those who fought for James fought for the only person who ventured to claim the throne, and were, therefore, clearly in their duty according to the laws of the realm. Those who fought for Monmouth fought for some unknown polity, which was to be set up by a convention not yet in existence. . . . On the morning of the 20th of June he was proclaimed in the market-place of Taunton. His followers repeated his new title with affectionate delight; but, as some confusion might have arisen if he had been called King James II., they commonly used the strange appellation of King Monmouth.—*MACAULAY'S ENG.*, ch. 5, p. 544.

**1223. COUNSELLORS, Dangerous.** *Of James II.* But there was at the court a small knot of Roman Catholics whose hearts had been ulcerated by old injuries, whose heads had been turned by recent elevation, who were impatient to climb to the highest honors of the State, and who, having little to lose, were not troubled by thoughts of the day of reckoning. One of these was Roger Palmer, Earl of Castlemaine in Ireland, and husband of the Duchess of Cleveland.

His title had notoriously been purchased by his wife's dishonor and his own. His fortune was small. His temper, naturally ungentle, had been exasperated by his domestic vexations, by the public reproaches, and by what he had undergone in the days of the Popish Plot. . . . These men called with one voice for war on the constitution of the Church and the State. They told their master that he owed it to his religion and to the dignity of his crown to stand firm against the outcry of heretical demagogues, and to let the Parliament see from the first that he would be master in spite of opposition, and that the only effect of opposition would be to make him a hard master.—*MACAULAY'S ENG.*, ch. 6, p. 43.

**1224. COUNSELLORS, Whimsical.** *“Wise Woman.”* The Germans advanced to within a few miles of the Roman outposts. The Romans lay intrenched near Cernay. The Germans were at Colmar. Cæsar offered battle, which Ariovistus declined. Cavalry fights happened daily which led to nothing. Cæsar then formed a second camp, smaller but strongly fortified, within sight of the enemy, and threw two legions into it. Ariovistus attacked them, but he was beaten back with loss. The “wise women” advised him to try no more till the new moon. But Cæsar would not wait for the moon, and forced an engagement. The wives and daughters of the Germans rushed about their camp, with streaming hair, adjuring their countrymen to save them from slavery. The Germans fought like heroes, but they could not stand against the short sword and hand-to-hand grapple of the legionaries. Better arms and better discipline again asserted the superiority. . . . A few swam the river; a few, Ariovistus among them, escaped in boats; all the rest, men and women alike, were cut down and killed.—*FROUDE'S CÆSAR*, ch. 14.

**1225. COUNTERFEIT, Preserved by.** *Reign of Numa.* [There was at Rome] a sacred buckler, or *ancile*, which was said to have dropped from heaven, which gave occasion to the foundation of a new college of priests, who had the charge of it, and paraded with it, on particular occasions, in a kind of dance or procession. These were called Salii (*a saliendo*); and, lest the sacred buckler should be stolen or lost, eleven others were made exactly resembling it, and deposited in the temple of Jupiter.—*TYTLER'S HIST.*, Book 3, ch. 1, p. 293.

**1226. COUNTERFEIT Relics.** *General Grant.* [When in Egypt, at the village of Luxor of the upper Nile,] they were shown a house where an American lived for fifteen years, making . . . mummy-lids, hieroglyphic inscriptions, idols and relics of all kinds to suit the purchaser, which now doubtless adorn many a private collection.—*GEN. GRANT'S TRAVELS*, p. 137.

**1227. COUNTERFEIT signature.** *Antony.* The Consul Antony, by the steps he had hitherto taken, wanted only to sound the dispositions of the people. Finding these to his wish, he very soon began to discover his own views of ambition. He was possessed of the whole of the dictator's papers. He had received likewise from Calpurnia, the widow, all the treasures of Cæsar. Not content with these, he made a traffic of fabricating acts and deeds, to which he



counterfeited the dictator's subscription, and availed himself of them as genuine. — *TYTLER'S HIST.*, Book 4, ch. 2.

**1228. COUNTRY, Contemptible.** *Samuel Johnson.* Mr. Ogilvie was unlucky enough to choose for the topic of his conversation the praises of his native country. . . . He observed that Scotland had a great many noble wild prospects. *JOHNSON*: "I believe, sir, you have a great many. Norway, too, has noble wild prospects; and Lapland is remarkable for prodigious noble wild prospects. But, sir, let me tell you, the noblest prospect which a Scotchman ever sees is the high road that leads him to England!" This unexpected and pointed sally produced a roar of applause. — *BOSWELL'S JOHNSON*, p. 117.

**1229. COUNTRY, A deserted.** *Rome in Rebellion.* When the troops of Maximin, advancing in excellent order, arrived at the foot of the Julian Alps, they were terrified by the silence and desolation that reigned on the frontiers of Italy. The villages and open towns had been abandoned on their approach by the inhabitants, the cattle was driven away, the provisions removed or destroyed, the bridges broken down, nor was anything left which could afford either shelter or subsistence to an invader. Such had been the wise orders of the generals of the Senate, whose design was to protract the war, to ruin the army of Maximin by the slow operation of famine, and to consume his strength in the sieges of the principal cities of Italy, which they had plentifully stored with men and provisions from the deserted country. — *GIBBON'S ROME*, ch. 7.

**1230. COUNTRY, Preservation of One's.** *Solon's Law.* The most peculiar and surprising of his other laws is that which declares the man infamous who stands neuter in the time of sedition. It seems he would not have us be indifferent and unaffected with the fate of the public when our own concerns are upon a safe bottom; nor when we are in health be insensible to the distempers and griefs of our country. He would have us espouse the better and juster cause, and hazard everything in defence of it, rather than wait in safety to see which side the victory will incline to. — *PLUTARCH*.

**1231. COUNTRYMEN abused.** *Reign of Charles II.* When the lord of a Lincolnshire or Shropshire manor appeared in Fleet Street, he was as easily distinguished from the resident population as a Turk or a Lascar. His dress, his gait, his accent, the manner in which he stared at the shops, stumbled into the gutters, ran against the porters, and stood under the water-spouts marked him out as an excellent subject for the operations of swindlers and banterers. Bullies jostled him into the kennel. Hackney-coachmen splashed him from head to foot. Thieves explored with perfect security the huge pockets of his horseman's coat, while he stood entranced by the splendor of the lord mayor's show. Money-droppers, sore from the cart's tail, introduced themselves to him, and appeared to him the most honest, friendly gentlemen that he had ever seen. Painted women, the refuse of Lewkner Lane and Whetstone Park, passed themselves on him for countesses and maids of honor. If he asked his way to St. James', his informants sent him to Mile End.

If he went into a shop, he was instantly discerned to be a fit purchaser of everything that nobody else would buy—of second-hand embroidery, copper rings, and watches that would not go. — *MACAULAY'S ENG.*, ch. 3.

**1232. COURAGE in Battle.** *Marcus.* [When the Romans met the Volscians,] Marcus inquired of Cominius in what manner the enemy's army was drawn up, and where their best troops were posted. Being answered that the Antiates, who were placed in the centre, were supposed to be the bravest and most warlike, "I beg it of you, then," said Marcus, "as a favor, that you will place me directly opposite to them." — *PLUTARCH*.

**1233. COURAGE, Christian.** *Martyrs.* [Dr. Rowland Taylor, the martyr, was told:] "If you will not rise with us now, and receive mercy now offered, you shall have judgment according to your demerit." . . . [He replied:] "So to rise should be the greatest fall that ever I could receive; for I should so fall from my dear Saviour Christ to Antichrist." . . . [Hooper was urged to recant. He replied in these solemn words:] "I have taught the truth with my tongue and with my pen heretofore; and hereafter shall shortly confirm the same, by God's grace, with my blood." [Latimer was urged to submit to the Church, but refused, and before the commissioners the aged man encouraged his younger friend, Ridley, saying:] "Be of good comfort, Master Ridley, and play the man! We shall this day light such a candle, by God's grace, in England as shall never be put out." [Cranmer was urged to recant. His natural courage was not strong; but he renounced his former recantation, and added:] "Forasmuch as my hand offended in writing contrary to my heart, therefore my hand shall first be punished; for if I may come to the fire, it shall first be burned." At the burning he thrust it into the flames, exclaiming, with a loud voice, "This hand hath offended!" — *KNIGHT'S ENG.*, vol. 3, ch. 6.

**1234. ———.** *John Wesley.* [At Sheffield he was contradicted by a blaspheming military officer while preaching.] Stones were thrown, hitting the desk and people. To save them and the house, he gave notice that he would preach out of doors, and look the enemy in the face. He prayed for sinners as servants of their master, the devil, upon which an officer ran at him with great fury, threatening revenge for his abuse, as he called it, of the king, his master. He forced his way through the crowd, drew his sword, and presented it to the breast of the preacher, who threw open his vest, and, fixing his eye on his assailant, calmly said: "I fear God, and honor the king." The captain's countenance fell in a moment; he put up his sword, and quickly retreated from the scene. — *STEVENS' METHODISM*, vol. 1, p. 190.

**1235. COURAGE of Despair.** *Gladiators.* The triumph due to the valor of Probus, the Roman general, was conducted with a magnificence suitable to his fortune, and the people who had so lately admired the trophies of Aurelian gazed with equal pleasure on those of his heroic successor. We cannot, on this occasion, forget the desperate courage of about fourscore gladiators, reserved, with near six hundred others, for the inhuman sports of the amphitheatre. Disdain-

ing to shed their blood for the amusement of the populace, they killed their keepers, broke from the place of their confinement, and filled the streets of Rome with blood and confusion. After an obstinate resistance they were overpowered and cut in pieces by the regular forces; but they obtained at least an honorable death, and the satisfaction of a just revenge.—GIBBON'S *ROME*, ch. 12.

**1236. COURAGE or Disgrace.** *Frederick the Great.* [His army was about to attack three times their number of Austrians. He said to his officers:] "The regiment of cavalry which shall not instantly, at the order, charge, shall be dismounted and sent into garrisons; the battalion of infantry that shall but falter shall lose its colors and its swords. Now farewell, friends; soon we shall have vanquished, or we shall see each other no more." [A great victory was won at Leuthen.]—BANCROFT'S *U. S.*, vol. 4, ch. 12.

**1237. COURAGE, Intrepid.** *Prince of Wales.* [Margaret of Anjou, wife of the captive king,] prepared to strike a decisive blow for the Crown of England. This was at Tewkesbury, where she commanded her army in person, and led her son, the Prince of Wales, through the ranks. But all was in vain; victory declared in favor of Edward, and the unhappy mother, separated from her son, was sent a prisoner to the Tower of London. The Prince of Wales, a youth of intrepid spirit, being brought into the presence of Edward, and asked, in an insulting manner, how he dared to invade the territories of his sovereign, "I have entered," said he, "the dominions of my father, to revenge his injuries and redress my own." The barbarous Edward is said to have struck him in the face with his gauntlet, while the dukes of Gloucester and Clarence, and others of the attendants, rushed upon the noble youth and stabbed him to the heart with their daggers.—TYTLER'S *HIST.*, Book 6, ch. 14.

**1238. COURAGE, Loss of.** *By one Man.* The immediate loss of Constantinople may be ascribed to the bullet, or arrow, which pierced the gauntlet of John Justiniani. The sight of his blood, and the exquisite pain, appalled the courage of the chief, whose arms and counsels were the firmest rampart of the city. As he withdrew from his station in quest of a surgeon, his flight was perceived and stopped by the indefatigable emperor. "Your wound," exclaimed Palæologus, "is slight; the danger is pressing; your presence is necessary; and whither will you retire?" "I will retire," said the trembling Genoese, "by the same road which God has opened to the Turks;" and at these words he hastily passed through one of the breaches of the inner wall. By this pusillanimous act he stained the honors of a military life; and the few days which he survived in Galata, or the Isle of Chios, were embittered by his own and the public reproach. His example was imitated by the greatest part of the Latin auxiliaries.—GIBBON'S *ROME*, ch. 68.

**1239. COURAGE of Madness.** *Charles XII.* [After receiving pacific proposals from the Turks, he rejected them and defied the whole power of the Ottoman Empire.] His own officers employed supplications, remonstrances, and at length menaces, to make him depart from his frantic design. Charles was inflexible. [He had but three hundred men, and was surrounded

by Turks.] The attack was begun, and the intrenchments, invested at once on every quarter, were broken in an instant. A small house within the camp became the citadel and last resort of Charles and his intrepid Swedes. Their number was now reduced to a very few, whom personal regard attached to their sovereign. They did not fail, however, to remonstrate with him against the madness of his resolution; and in consulting how to sustain a siege in this last retreat, there was but one man who declared a positive opinion that the place might be defended. This was his Majesty's cook. "Then, sir," says the king, "I name you my chief engineer." They now proceeded to barricade the doors and windows, and kept up an incessant fire from within upon the whole Turkish army. The besiegers, exasperated at length at the numbers killed by this handful of madmen, threw fire upon the roof of the house, which in a moment was all in flames. It was now necessary to quit their post; a desperate sally was made, and this handful of Swedes, armed with their swords and pistols, were cutting their passage through an army of several thousand men, when Charles, entangled with his spurs, and accidentally falling to the ground, was surrounded by a body of janizaries. In short, the whole troop, after making an incredible carnage, were seized and taken prisoners. An attempt of this kind is only to be paralleled in the romances of knight-errantry. This obstinacy and infatuation was the occasion of the loss of Charles' dominions in Germany, and almost of his kingdom of Sweden.—TYTLER'S *HIST.*, Book 6, ch. 35.

**1240. COURAGE, Masterly.** *Charles XII.* [The Danes and Prussians besieged Stralsund in Pomerania. The Swedes made a brave defence.] An incident is recorded of this siege which strongly marks the character of Charles. The town was bombarded, and a shell penetrated the roof of his house, and fell into the apartment where he was dictating his despatches. The secretary, terrified out of his senses, having let fall his pen—"Go on," said the king, gravely; "what has the bombshell to do with the letter which I am dictating?" The city, however, was taken, and Charles obliged to escape in a small bark to Carlescroon, where he passed the winter.—TYTLER'S *HIST.*, Book 6, ch. 35.

**1241. COURAGE, Moral.** *Martin Luther.* [He had been summoned to appear before the emperor at Worms.] As he was nearing the city of Worms, his friend Spalatin, who was in the company of the elector, sent him a message warning him not to enter the city and to incur so great danger. Luther replied to him: "To Worms was I called, and to Worms must I go. And were there as many devils there as tiles upon the roofs, yet would I enter into that city."—REIN'S *LUTHER*, ch. 9, p. 84.

**1242. — — —.** *Rev. Samuel Johnson.* [Convicted of disseminating seditious tracts.] Julian Johnson, as he was popularly called, was sentenced to stand thrice in the pillory, and to be whipped from Newgate to Tyburn. The judge, Sir Francis Withins, told the criminal to be thankful for the great lenity of the attorney-general, who might have treated the case as one of high treason. "I owe him no thanks," answered Johnson, dauntlessly. "Am I, whose



only crime is that I have defended the Church and the laws, to be grateful for being scourged like a dog, while popish scribblers are suffered daily to insult the Church and to violate the laws with impunity?" The energy with which he spoke was such that both the judges and the Crown lawyers thought it necessary to vindicate themselves, and protested that they knew of no popish publications such as those to which the prisoner alluded. He instantly drew from his pocket some Roman Catholic books and trinkets, which were then freely exposed for sale under the royal patronage, read aloud the titles of the books, and threw a rosary across the table to the king's counsel. "And now," he cried, with a loud voice, "I lay this information before God, before this court, and before the English people. We shall soon see whether Mr. Attorney will do his duty."—MACAULAY'S ENG., ch. 6.

**1243.** ——. *Gideon Ouseley.* [Gideon Ouseley met with much opposition, and sometimes peril, from the Irish Roman Catholics among whom he labored as an itinerant Methodist. He was an Irishman of great courage and frankness.] In a town filled with Romanists he hired the bellman, as was his custom, to announce through the streets preaching for the evening. The man, afraid of opposition, uttered the announcement timidly and indistinctly. Ouseley, passing in the street, heard him, and taking the bell, rang it himself, proclaiming aloud: "This is to give you notice that Gideon Ouseley, the Irish missionary, is to preach this evening in such a place, and at such an hour. *And I am the man myself.*"—STEVENS' METHODISM.

**1244.** ——. *Raleigh.* [When Sir Walter Raleigh came to the scaffold he was very faint, and commenced his speech to the crowd by saying that during the last two days he had been visited by two agreeable fits.] "If, therefore, you perceive any weakness in me, I beseech you ascribe it to my sickness rather than to myself." He took the axe and kissed the blade, and said to the sheriff, "'Tis a sharp medicine, but a sound cure for all diseases."—KNIGHT'S ENG., vol. 3, ch. 24, p. 376.

**1245.** ——. *Gurdun.* [When Richard I. (the Lion) was near his death,] he then ordered Bertram de Gurdun, who had wounded him, to come into his presence, and said to him: "What harm have I done to you, that you have killed me?" On which he made answer: "You slew my father and my two brothers with your own hand, and you intend now to kill me; therefore take any revenge on me that you may think fit, for I will readily endure the greatest torments you can devise, so long as you have met with your end, after having inflicted evils so many and so great upon the world."—KNIGHT'S ENG., vol. 1, ch. 22, p. 330.

**1246. COURAGE, Noble.** *Rumbold.* [Under the Duke of Argyle he had attempted to overthrow the rule of James II. in Scotland. The enterprise was disastrous, and Rumbold mortally wounded.] He was hastily tried, convicted, and sentenced to be hanged and quartered within a few hours, near the city cross in the High Street [Edinburgh]. Though unable to stand without the support of two men, he maintained his fortitude to the last, and under the gibbet raised his feeble voice against popery and tyranny with

such vehemence that the officers ordered the drums to strike up lest the people should hear him. He was a friend, he said, to limited monarchy; but he never would believe that Providence had sent a few men into the world ready booted and spurred to ride, and millions ready saddled and bridled to be ridden. "I desire," he cried, "to bless and magnify God's holy name for this, that I stand here, not for any wrong that I have done, but for adhering to His cause in an evil day. If every hair of my head were a man, in this quarrel I would venture them all."—MACAULAY'S ENG., ch. 5, p. 525.

**1247. COURAGE, Opportunity for.** *Frederick the Great.* [He addressed his officers before his unequal battle with the Austrians.] A part of Silesia, my capital [Berlin], my stores of war, are lost; my disasters would be extreme had I not a boundless trust in your courage, firmness, and love of country. . . . The moment for courage has come. Listen, then; I am resolved, against all rules of the art of war, to attack the nearly threefold stronger army of Charles of Lorraine, wherever I may find it. There is no question of the number of the enemy, nor of the strength of their position. We must beat them, or all of us find our graves before their batteries. Thus I think, thus I mean to act. . . . Does any one of you fear to share all dangers with me, he can this day retire; I never will reproach him. Then, as the enthusiasm enkindled around him, he added, with a serene smile, "I know that not one of you will leave me."—BANCROFT'S U. S., vol. 4, ch. 4.

**1248. COURAGE, Only physical.** *Marlborough.* [The Duchess of Marlborough held the office of lady of the wardrobe to Queen Anne. She was to be removed from her position because of the dislike of the queen. Her husband, "the greatest captain of the age,"] presented to the queen a humble letter from the duchess, expressing her apprehension that her lord could not live six months if some end was not put to his sufferings on her account. "I am really sorry that I ever did anything that was uneasy to your Majesty." The duke then implored her majesty not to renounce the duchess—not to discharge her from the great office she held. "I cannot change my resolution," said the queen. Again he entreated. "Let the key be sent me within three days." The victor of Blenheim is now on his knees, imploring for a respite of ten days. "Send me the key in two days," cried the inexorable queen. The duchess had more spirit than her lord. When the duke told her the queen expected the gold key, she took it from her side and threw it into the middle of the room, and bid him take it up and carry it to whom he pleased.—KNIGHT'S ENG., vol. 5, ch. 24, p. 265.

**1249. COURAGE recovered.** *Bishop Cranmer.* The courage which Cranmer had shown since the accession of Mary gave way the moment his final doom was announced. The moral cowardice which had displayed itself in his miserable compliance with the lust and despotism of Henry displayed itself again in six successive recantations by which he hoped to purchase pardon. But pardon was impossible; and Cranmer's strangely mingled nature found a power in its very weakness when he was brought into the church of St. Mary at Oxford on the 21st of

March, to repeat his recantation on the way to the stake. "Now," ended his address to the hushed congregation before him—"now I come to the great thing that troubleth my conscience more than any other thing that ever I said or did in my life, and that is the setting abroad of writings contrary to the truth; which here I now renounce and refuse as things written by my hand contrary to the truth which I thought in my heart, and written for fear of death to save my life, if it might be. And, forasmuch as my hand offended in writing contrary to my heart, my hand therefore shall be the first punished; for if I come to the fire, it shall be the first burned. This was the hand that wrote it," he again exclaimed at the stake, "therefore it shall suffer first punishment;" and holding it steadily in the flame, "he never stirred nor cried" till life was gone.—HIST. OF ENG. PEOPLE, § 667.

**1250. COURAGE, Religious.** *Puritan.* Abraham Holmes, a retired officer of the Parliamentary army, and one of those zealots who would own no king but King Jesus, had been taken at Sedgemoor. His arm had been frightfully mangled and shattered in the battle; and, as no surgeon was at hand, the stout old soldier amputated it himself. He was carried up to London and examined by the king in council, but would make no submission. "I am an aged man," he said, "and what remains to me of life is not worth a falsehood or a baseness. I have always been a Republican, and I am so still." He was sent back to the west and hanged. The people remarked with awe and wonder that the beasts which were to drag him to the gallows became restive and went back. Holmes himself doubted not that the Angel of the Lord, as in the old time, stood in the way, sword in hand, invisible to human eyes, but visible to the inferior animals. "Stop, gentlemen," he cried, "let me go on foot. There is more in this than you think. Remember how the ass saw Him whom the prophet could not see." He walked manfully to the gallows.—MACAULAY'S ENG., ch. 5, p. 600.

**1251. COURAGE, Safety in.** *Bajazet.* [Amurath, the famous Ottoman general, held a council of war before battle with the Christians on the plain of Cassova.] In default of artillery to break open these masses, Ainebeg and Saridje Pasha proposed to place in the first lines, before the front of the Ottoman army, the six thousand Asiatic camels that carried the tents, the provisions, and the baggage of their divisions, to the end of exhausting upon these animals the arrows of the enemy, and of striking astonishment and terror into the ranks of the Christians by the aspect and by the moanings of the camels, unknown to the soldiers of Europe. This opinion was prevailing when the impetuous Bajazet, more chivalrous still than princely, opposed it with the disdain of a hero. "Have the sons of Othman," cried Bajazet, "ever feared to meet their enemies face to face? Is it then in sheltering themselves like women behind the baggage, the elephants, or the camels, that they have conquered Asia from multitudes armed against them with all the arts and the appliances of warfare? Are such artifices worthy of the divine cause for which we fight? Is it not an avowal of fear at a moment when the only safety is in courage? Is it not to doubt of God in presence of His profaners? Is not our

confidence in Him as our first bulwark our best force? The victory is his who believes himself victor, not his who is in dread of being vanquished." [They obtained a decisive victory.] LAMARTINE'S TURKEY, p. 272.

**1252. COURAGE, Unfaltering.** *Pelopidas.* When he had arrived at Pharsalus, he assembled his forces, and then marched directly against Alexander; who, knowing that Pelopidas had but few Thebans about him, and that he himself had double the number of Thessalian infantry, went to meet him as far as the temple of Thetes. When he was informed that the tyrant was advancing toward him with a great army, "So much the better," said he, "for we shall beat so many the more."—PLUTARCH'S PELOPIDAS.

**1253. COURAGE, Unshaken.** *At Tripoli.* Decatur conceived the project of running into the harbor with a small vessel, surprising the frigate, and setting her on fire. How neatly this was done, most readers know. The surprise was so complete, that Decatur had possession of the ship in just ten minutes after he had given the order to board. Combustibles were all ready, and were placed in various parts of the vessel. At the signal they were set on fire, and the ship, dry as tinder from many months' exposure to a tropical sun, blazed up with such rapidity that the ketch in which the Americans had boarded her narrowly escaped being involved in the same conflagration. . . . In this affair Lieutenant Lawrence commanded one division of the attacking party, and behaved with admirable coolness and gallantry. Decatur pronounced a fine eulogium upon him when he said, "There is no more dodge about Lawrence than there is about the mainmast."—CYCLOPEDIA OF BIOG., p. 123.

**1254. COURT, Infamous.** *Trial of Clodius.* [He attempted to corrupt Pompeia, the wife of Cæsar, and was brought to trial.] Marcus Crassus . . . during the night sent for the judges one by one. He gave them money. What else he gave or promised them must continue veiled in Cicero's Latin. Before these influences the resolution of the judges melted away, and when the time came thirty-one out of fifty-six high-born Roman peers and gentlemen declared Clodius innocent. The original cause was nothing. That a profligate young man should escape punishment for a licentious frolic was comparatively of no consequence; but the trial acquired a notoriety of infamy which shook once more the already tottering constitution.—FROUDE'S CÆSAR, ch. 12.

**1255. COURT, A terrible.** *Star Chamber.* The king in his council had always asserted a right in the last resort to enforce justice and peace by dealing with offenders too strong to be dealt with by his ordinary courts. Henry systematized this occasional jurisdiction by appointing, in 1486, a committee of his council as a regular court, to which the place where it usually sat gave the name of the court of star chamber. The king's aim was probably little more than a purpose to enforce order on the land by bringing the great nobles before his own judgment-seat; but the establishment of the court as a regular and no longer an exceptional tribunal, whose traditional powers were confirmed



by Parliamentary statute, and where the absence of a jury cancelled the prisoner's right to be tried by his peers, furnished his son with an instrument of tyranny which laid justice at the feet of the monarchy.—*HIST. OF ENG. PEOPLE*, § 496.

**1256. COURTESAN, Influential.** *Aspasia.* The house of the courtesan Aspasia was honored with his [Socrates] frequent visits. He found in that accomplished woman a mind stored with various knowledge, an acute and vigorous understanding, and those engaging manners which gave her a powerful hold on the minds of the Athenian youth. She was the mistress and confidante of Pericles, who did not disdain to consult her on affairs of public concern. If we should hesitate to suppose that the philosopher thought it not unworthy of his character to improve her morals and reclaim her mind to virtue, he might reasonably seek his own improvement, and avail himself of her knowledge of the world to enlarge and extend his power of utility.—*TYTLER'S HIST.*, Book 2, ch. 9.

**1257. COURTESY denied.** *James K. Polk.* When Mr. Polk closed his service in the [Speaker's] chair, at the end of the Twenty-fifth Congress, no Whig member could be found to move the customary resolution of thanks—an act of courtesy which derives its chief grace by coming from a political opponent. When the resolution was presented by a Democratic Representative from the South, it was opposed in debate by prominent Whig members. . . . The Whigs as a party resisted its adoption. The Democrats could not even bring the House to a vote upon the resolution without the use of the *previous question*. [He was accused of partiality, injustice, and narrowness].—*BLAINE'S TWENTY YEARS OF CONGRESS*, p. 59.

**1258. COURTESY forfeited.** *Cromwell.* [He swept over the country like a tempest.] He threw himself before Winchester. The last-named place surrendered by capitulation. While here he very courteously sent in to the Bishop of Winchester, and offered him a guard to secure his person; but the bishop, flying into the castle, refused his courtesy. Afterward, when the castle began to be battered by two pieces of ordnance, he sent to the lieutenant-general, thanking him for the great favor offered to him, and being now more sensible what it was, he desired the enjoyment of it. To whom the wise lieutenant-general replied, that since he made not use of the courtesy, but wilfully ran away from it, he must now partake of the same conditions as the others who were with him in the castle; and if he were taken, he must expect to be used as a prisoner of war.—*HOOD'S CROMWELL*, ch. 10, p. 138.

**1259. COURTESY, Marked.** *English.* Courtesy to strangers, and to each other, which . . . was a peculiarity of the English [in 1509], has scarcely so maintained its ancient ascendancy. "They have the incredible courtesy of remaining with their heads uncovered, with an admirable grace, while they talk to each other."—*KNIGHT'S ENG.*, vol. 2, ch. 15, p. 254.

**1260. COURTESY to the Unfortunate.** *Black Prince.* [At the battle of Poitiers the Black Prince defeats and captures the French king

John II.] That night the Prince of Wales [the Black Prince] made a supper in his lodging for the French king and to the great lords that were prisoners. "And always the Prince served before the king, as humbly as he could, and would not sit at the king's board, for any desire that the king could make, and exhorted him not to be of heavy cheer, for that King Edward, his father, should bear him all honor and amity, and accord with him so reasonably that they should be friends ever after." . . . This scene, so gracefully performed by him who, a few hours before, was "courageous and cruel as a lion," was in perfect accordance with the system of chivalry.—*KNIGHT'S ENG.*, vol. 1, ch. 31, p. 476.

**1261. COURTS, Injustice of. Persecution.** To abolish the worship and to dissolve the government of the Christians, it was thought necessary to subject to the most intolerable hardships the condition of those perverse individuals who should still reject the religion of nature, of Rome, and of their ancestors. Persons of a liberal birth were declared incapable of holding any honors or employments; slaves were forever deprived of the hopes of freedom, and the whole body of the people were put out of the protection of the law. The judges were authorized to hear and to determine every action that was brought against a Christian. But the Christians were not permitted to complain of any injury which they themselves had suffered; and thus those unfortunate sectaries were exposed to the severity, while they were excluded from the benefits, of public justice.—*GIBBON'S ROME*, ch. 16.

**1262. COURTS packed.** *Reign of James II.* [Judges were appointed for the purpose of securing the desired judgment.] Judgment was given by the lord chief justice, Sir Edward Herbert. He announced that he had submitted the question to all the judges, and that, in the opinion of eleven of them, the king might lawfully dispense with penal statutes in particular cases, and for special reasons of grave importance. . . . There can be no reasonable doubt that the dissenting judge was, like the plaintiff and the plaintiff's counsel, acting collusively. It was important that there should be a great preponderance of authority in favor of the dispensing power; yet it was important that the bench, which had been carefully packed for the occasion, should appear to be independent. One judge, therefore, the least respectable of the twelve, was permitted, or more probably commanded, to give his voice against the prerogative.—*MACAULAY'S ENG.*, ch. 6, p. 78.

**1263. COURTS, Scandalous.** *Reign of Charles I.* The judges of the common law, holding their situations during the pleasure of the king, were scandalously obsequious. Yet, obsequious as they were, they were less ready and efficient instruments of arbitrary power than a class of courts, the memory of which is still, after the lapse of more than two centuries, held in deep abhorrence by the nation. Foremost among these courts in power and in infamy were the Star Chamber and the High Commission, the former a political, the latter a religious, inquisition. Neither was a part of the old Constitution of England.—*MACAULAY'S ENG.*, ch. 1, p. 83.

**1264. COVETOUSNESS, Contemptible.** *Henry III.* History presents him in scarcely any other

light than that of an extortioner and a beggar. The records of the Exchequer abundantly show, that, for forty years, there were no contrivances for obtaining money so mean or unjust that he disdained to practise them.—**KNIGHT'S ENG.**, vol. 1, ch. 24, p. 261.

**1265. COVETOUSNESS punished.** *Gold.* Mithridates . . . sent Aquilius round the cities of the province seated on an ass, with a proclamation stating that to his covetous dealings alone the war was due, and then put him to death by having molten gold poured down his throat.—**LIDDELL'S ROME**, ch. 59, § 6, p. 596.

**1266. COVETOUSNESS, Royal.** *Henry III.* In 1239 the queen bore a son, Edward; and then the streets were illuminated, while bands of dancers made the night joyful with drum and tambourine. But Henry . . . was not satisfied with barren rejoicings. He sent out messengers to ask for presents, into city and into country. They came back. If well loaded, the king smiled; if the gift were small, it was rejected with contempt. "God gave us the child," said a Norman, "but the king sells him to us." In 1251 he went about seeking hospitality of abbots, friars, clerks, and men of low degree, staying with them and asking gifts. . . . Two years before this . . . Henry shamelessly transgressed the bounds of royal dignity, by exacting New Year's gifts from the citizens of London. "Lend me £100," said the king to the abbot of Ramsay; and the abbot replied: "I have sometimes given, but never lend," and so went to the money-lenders and borrowed it, "that he might satisfy the wants of this beggar king."—**KNIGHT'S ENG.**, vol. 1, ch. 24, p. 362.

**1267. COWARD, The deserted.** *Perseus.* [After receiving an overwhelming defeat from the Romans, Perseus, the King of the Macedonians,] fled from Pydna to Pella, with his cavalry, which had suffered no loss. When the foot overtook them, they reproached them as cowards and traitors, pulled them off their horses, and wounded several of them; so that the king, dreading the consequences of the tumult, turned his horse out of the common road; and, lest he should be known, wrapped up his purple robe, and put it before him; he also took off his diadem, and carried it in his hand; and that he might converse the more conveniently with his friends, alighted from his horse and led him. But they all slunk away from him by degrees: one under pretense of tying his shoe, another of watering his horse, and a third of being thirsty himself; not that they were so much afraid of the enemy, as of the cruelty of Perseus, who, exasperated with his misfortunes, sought to lay the blame of his miscarriage on anybody but himself.—**PLUTARCH'S PAULUS ÆMILIUS**.

**1268. COWARD, Professions of the.** *Gelimer.* [The defeated king of Carthage.] In the evening Belisarius led his infantry to the attack of the camp; and the pusillanimous flight of Gelimer exposed the vanity of his recent declarations, that to the vanquished death was a relief, life a burden, and infamy the only object of terror. His departure was secret; but as soon as the Vandals discovered that their king had deserted them, they hastily dispersed, anxious only for their personal safety, and careless of every object that is dear or valuable to mankind.—**GIBBON'S ROME**, ch. 41.

**1269. COWARDICE, Appearance of.** *Abdallah.* [Gregory offered his daughter's hand and great riches to the youth who would bring him the head of Abdallah, the general of the Saracens. He withdrew from the field at the solicitation of his brethren.] A noble Arabian . . . on the news of the battle, Zobeir, with twelve companions, cut his way through the camp of the Greeks, and pressed forward, without tasting either food or repose, to partake of the dangers of his brethren. He cast his eyes round the field: "Where," said he, "is our general?" "In his tent." "Is the tent a station for the general of the Moslems?" Abdallah represented with a blush the importance of his own life, and the temptation that was held forth by the Roman prefect.—**GIBBON'S ROME**, ch. 51.

**1270. COWARDICE of the Cruel.** *Nero.* Nero, abandoned by his guards, was obliged to conceal himself in the house of one of his freedmen. The Senate proclaimed him an enemy to his country, and condemned him to die *more majorum*—that is, to be scourged, thrown from the Tarpeian rock, and then flung into the Tiber. Unable to bear the thoughts of such a death, Nero tried the points of two daggers, but wanted courage to die by his own hand. He entreated the aid of one of his slaves, who was not slow in the performance of that friendly office . . . a character happily difficult to be paralleled in the annals of human nature.—**TYTLER'S HIST.**, Book 5, ch. 1.

**1271. COWARDICE despised.** *General Whitefeather.* [General Whitlock surrendered Montevideo in a cowardly manner, and returned to England with a whole skin. He was nicknamed General Whitefeather.]—**KNIGHT'S ENG.**, vol. 7, ch. 27, p. 486.

**1272. — — —.** *"Little King."* Ferdinand attacked his former ally with the united forces of Castile and Arragon. The war was tedious, and lasted several years. Isabella accompanied her husband in several of his military expeditions, and attended him when he laid siege to the city of Granada, in 1491. After a blockade of eight months, the pusillanimous Abo-Abdeli, who has been called El Rey Chico, or the Little King, meanly capitulated, contrary to the sentiments and urgent remonstrances of above twenty thousand of the inhabitants, who offered to defend their native city to the last extremity. The treaty between Abo-Abdeli and Ferdinand secured to the Moors of Granada a small mountainous part of the kingdom, with the enjoyment of their laws and religion. The Moorish prince, execrated by his people, betook himself to this despicable retreat. He is said to have wept when he cast back his eyes to the beautiful plain and city of Granada. "You have reason," said his mother, "to weep like a woman for the loss of that kingdom, which you could not defend like a man." Thus ended the dominion of the Moors in Spain, about eight hundred years after its foundation [A.D. 1491].—**TYTLER'S HIST.**, Book 6, ch. 14.

**1273. COWARDICE, Disgrace of.** *Daniel Scott.* [Sir Walter Scott's brother.] Daniel Scott was the black sheep of the family. He got into difficulties in business, formed a bad connection with an artful woman, and was sent to try his fortunes in the West Indies. There he was employed in



some service against a body of refractory negroes, . . . and apparently showed the white feather. Mr. Lockhart says that "he returned to Scotland a dishonored man; and though he found shelter and compassion from his mother, his brother would never see him again. Nay, when, soon after, his health, shattered by dissolute indulgence, . . . gave way altogether, and he died, as yet a young man, the poet refused either to attend his funeral or to wear mourning for him, like the rest of his family." Indeed, he always spoke of him as his "relative," not as his brother. Here again Scott's severity was due to his brother's failure as a "man of honor"—*i.e.*, in courage.—HUTTON'S SCOTT, ch. 11.

**1274. COWARDICE prevented.** *Robert Guiscard.* [Normans were victorious over the Greeks.] On the report and distant prospect of these formidable numbers, Robert assembled a council of his principal officers. "You behold," said he, "your danger; it is urgent and inevitable. The hills are covered with arms and standards, and the emperor of the Greeks is accustomed to wars and triumphs. Obedience and union are our only safety, and I am ready to yield the command to a more worthy leader." The vote and acclamation, even of his secret enemies, assured him, in that perilous moment, of their esteem and confidence; and the duke thus continued: "Let us trust in the rewards of victory, and deprive cowardice of the means of escape. Let us burn our vessels and our baggage, and give battle on this spot, as if it were the place of our nativity and our burial." The resolution was unanimously approved; and, without confining himself to his lines, Guiscard awaited in battle array the nearer approach of the enemy.—GIBBON'S *ROME*, ch. 56.

**1275. COWARDICE punished.** *Romans.* The dictator, or consul, had a right to command the service of the Roman youth, and to punish an obstinate or cowardly disobedience by the most severe and ignominious penalties—by striking the offender out of the list of citizens, by confiscating his property, and by selling his person into slavery.—GIBBON'S *ROME*, ch. 3.

**1276. ———.** *Deputies.* On the 2d of June [1793] the Tuileries were completely surrounded by an armed multitude of 80,000 men, with a formidable park of artillery commanded by Henriot; and the commune required from the affrighted deputies an immediate decree for the arrest of the Girondist members. They at first refused compliance, but were at length compelled to vote at the point of the bayonet the arrest of thirty-two Girondist members, including Brissot, Vergniaud, Guadet, Gensonné, Pétion, and all the celebrated names of the party. Such was the fall of the Girondists—a memorable and righteous retribution for their cowardly abandonment of the king.—STUDENTS' *FRANCE*, ch. 27, § 2, p. 566.

**1277. COWARDICE reproved.** *Romans.* [During the war of the Allies the enemy] gave the Romans a good opportunity of attacking them, and they were afraid to embrace it; after both parties were retired Marius called his soldiers together, and made this short speech to them: "I know not which to call the greatest cowards, the enemy or you; for neither dare they face your backs nor you theirs." At last,

pretending to be incapacitated for the service by his infirmities, he laid down the command.—PLUTARCH.

**1278. COWARDICE, Shameful.** *General Hull.* [The British] advanced to the siege of Detroit. The Americans, in their trenches outside of the fort, were eager for battle, and stood with lighted matches awaiting the order to fire. When the British were within five hundred yards, to the amazement of both armies, Hull hoisted a white flag over the fort. There was a brief parley and a surrender, perhaps the most shameful in the history of the United States. Not only the army in Detroit, but all the forces under Hull's command, became prisoners of war. The whole of Michigan territory was surrendered to the British. At the capitulation, the American officers, in rage and despair, stamped the ground, broke their swords, and tore off their epaulets. The whole country was humiliated. [Hull was court-martialed, convicted of cowardice, and sentenced to be shot. President Madison pardoned him.] —RIDPATH'S *U. S.*, ch. 49, p. 395.

**1279. COWARDICE, Unpardonable.** *Germans.* In the faith of soldiers (and such were the Germans) cowardice is the most unpardonable of sins. A brave man was the worthy favorite of their martial deities; the wretch who had lost his shield was alike banished from the religious and civil assemblies of his countrymen.—GIBBON'S *ROME*, ch. 9.

**1280. COWARDS punished.** *Lacedæmonians.* Such persons are not only excluded all offices, but it is infamous to intermarry with them. Any man who meets them is at liberty to strike them. They are obliged to appear in a forlorn manner, and in a vile habit, with patches of divers colors; and to wear their beards half shaved and half unshaved.—PLUTARCH.

**1281. CREDULITY of Philosophers.** *Seven.* Seven friends and philosophers, Diogenes and Hermias, Eulalius and Priscian, Damascius, Isidore, and Simplicius, who dissented from the religion of their sovereign, embraced the resolution of seeking in a foreign land the freedom which was denied in their native country. They had heard, and they credulously believed, that the republic of Plato was realized in the despotic government of Persia, and that a patriot king reigned over the happiest and most virtuous of nations. They were soon astonished by the natural discovery, that Persia resembled the other countries of the globe; that Chosroes, who affected the name of a philosopher, was vain, cruel, and ambitious; that bigotry and a spirit of intolerance prevailed among the Magi; that the nobles were haughty, the courtiers servile, and the magistrates unjust; that the guilty sometimes escaped, and that the innocent were often oppressed. The disappointment of the philosophers provoked them to overlook the real virtues of the Persians; and they were scandalized, more deeply perhaps than became their profession, with the plurality of wives and concubines, the incestuous marriages, and the custom of exposing dead bodies to the dogs and vultures, instead of hiding them in the earth, or consuming them with fire. Their repentance was expressed by a precipitate return, and they loudly declared that they had rather die on the bo-

ders of the empire than enjoy the wealth and favor of the barbarian.—GIBBON'S *ROME*, ch. 40.

**1282. CREDULITY, Religious.** *Priestcraft.* [The blood which flowed during the agony of our Lord was pretended to be exhibited according to the price paid for the sight. Latimer declared it to be clarified honey, colored with saffron.] There was in the priory of Cardigan an image of the Virgin, with a taper in her hand, which was found standing on the river Tyne, with the taper always burning; but being carried into Christ's Church, in Cardigan, the image would not stay there, but was found three or four times in the place where now is builded the Church of our Lady, and the taper burning in her hand, which continued still burning for the space of nine years without wasting, until the time that one foresware himself thereon, and then it extincted and never burned thereafter. . . . There was an image at Bangor worth to the friars 20 marks by the year in corn, cattle and cheese, and money. . . . The famous rood of Boxley, of which the figure could move its threatening eyes, twitch his nostrils, throw back his head, or nod approbation, is elevated on a scaffold, and goes through the performance at which past generations had wondered and trembled. . . . The imposture is proclaimed from the pulpit . . . the machinery is disclosed and consigned to the flames.—KNIGHT'S *ENG.*, vol. 2, ch. 25, p. 409.

**1283. CREDULITY of the Sick.** *Lord Audley.* The belief in empirical remedies was not confined to the humble classes. Lord Audley, in 1553, sends to Cecil, who was seriously ill, recipes for two medicines which he had proved upon himself and his wife. One of these is founded on the healing virtues of a sow pig nine days old, distilled with many herbs and spices. The other is more ample: "*Item.* Take a . . . hedgehog, and quarter him in pieces, and put the said beast in a still with these ingredients: *item*, a quart of red wine, a pint of rose-water, a quart of sugar, cinnamon and great raisins, one date, twelve nepe" [turnips].—KNIGHT'S *ENG.*, vol. 2, ch. 8, p. 498.

**1284. CREDULITY, Superstitious.** *Romans.* The nations and the sects of the Roman world admitted, with equal credulity and similar abhorrence, the reality of that infernal art which was able to control the eternal order of the planets and the voluntary operations of the human mind. They dreaded the mysterious power of spells and incantations, of potent herbs, and execrable rites, which could extinguish or recall life, inflame the passions of the soul, blast the works of creation, and extort from the reluctant demons the secrets of futurity. They believed, with the wildest inconsistency, that the preternatural dominion of the air, of earth, and of hell was exercised, from the vilest motives of malice or gain, by some wrinkled hags and itinerant sorcerers, who passed their obscure lives in penury and contempt. The arts of magic were equally condemned by the public opinion and by the laws of Rome; but as they tended to gratify the most imperious passions of the heart of man, they were continually proscribed and continually practised. An imaginary cause is capable of producing the most serious and mischievous effects. The dark predictions of the death of an emperor, or the success of a conspiracy, were

calculated only to stimulate the hopes of ambition and to dissolve the ties of fidelity; and the intentional guilt of magic was aggravated by the actual crimes of treason and sacrilege. Such vain terrors disturbed the peace of society and the happiness of individuals; and the harmless flame which insensibly melted a waxen image might derive a powerful and pernicious energy from the affrighted fancy of the person whom it was maliciously designed to represent. From the infusion of those herbs which were supposed to possess a supernatural influence, it was an easy step to the use of more substantial poison; and the folly of mankind sometimes became the instrument and the mask of the most atrocious crimes.—GIBBON'S *ROME*, ch. 25, p. 536.

**1285. — — —.** *Persians.* [Artaxerxes summoned a great council of the Magi, which was reduced by selection from eighty thousand to seven.] One of these, Erdaviraph, a young but holy prelate, received from the hands of his brethren three cups of soporiferous wine. He drank them off, and instantly fell into a long and profound sleep. As soon as he waked, he related to the king and to the believing multitude his journey to heaven and his intimate conferences with the Deity. Every doubt was silenced by this supernatural evidence; and the articles of the faith of Zoroaster were fixed with equal authority and precision.—GIBBON'S *ROME*, ch. 8.

**1286. CRIME, Epidemic of.** *England.* There was a good deal of alarm in the autumn of 1692 from the daring crimes that sometimes seem epidemic in a nation. Hence a proclamation against highwaymen was issued. Gangs of banditti robbed mails and stage-coaches even in the daytime. . . . Burglars were almost as bold and numerous as footpads and highwaymen. [There had been four years of war with James II. and Louis XIV.]—KNIGHT'S *ENG.*, vol. 5, ch. 10, p. 155.

**1287. CRIME, Evidence of.** *Circumstantial.* [Burning of Rome by Nero.] Whether he was really guilty or not of having ordered that immense conflagration, it is certain that he was suspected of it by his contemporaries, and has been charged with it by many historians of his country. It is certain, also, that his head had been full for years of the image of flaming cities; that he used to say that Priam was to be congratulated on having seen the ruin of Troy; that he was never able to resist the fixed idea of a crime; that the year following he gave a public recitation of a poem called "*Troica*," from the orchestra of the theatre, and that this was only the burning of Rome under a thin disguise; and that just before his flight he meditated setting fire to Rome once more. It was rumored that when some one had told him how Gaius used to quote the phrase of Euripides—

"When I am dead, sink the whole earth in flames!"

he replied, "Nay, but while I live!" He was accused of the ambition of destroying Rome, that he might replace its tortuous and narrow lanes with broad, regular streets and uniform Hellenic edifices, and so have an excuse for changing its name from Rome to Neropolis. It was believed that in his morbid appetite for new sensations he was quite capable of devising a



truly artistic spectacle which would thrill his jaded æstheticism, and supply him with vivid imagery for the rapid antitheses of his poems. It was both believed and recorded that during the terrors of the actual spectacle he had climbed the Tower of Mæcenas, had expressed his delight at what he called "the flower and loveliness of the flames," and in his scenic dress had sung on his own private stage the "Capture of Ilium."—FARRAR'S EARLY DAYS, p. 29.

**1288. CRIME, Expiation of. *Burning of Rome.*** It is clear that a shedding of blood—in fact, some form or other of human sacrifice—was imperatively demanded by popular feeling as an expiation of the ruinous crime which had plunged so many thousands into the depths of misery. In vain had the Sibylline Books been once more consulted, and in vain had public prayer been offered, in accordance with their directions, to Vulcan and the goddesses of Earth and Hades. In vain had the Roman matrons walked in procession in dark robes, and with their long hair unbound, to propitiate the insulted majesty of Juno, and to sprinkle with seawater her ancient statue. In vain had largesses been lavished upon the people and propitiatory sacrifices offered to the gods. In vain had public banquets been celebrated in honor of various deities. A crime had been committed, and Romans had perished unavenged. Blood cried for blood before the sullen suspicion against Nero could be averted, or the indignation of heaven appeased. [Nero accused, and then persecuted, the Christians for his own crime.]—FARRAR'S EARLY DAYS, p. 35.

**1289. CRIME of Imagination. *Capital.*** [On the trial of the Duke of Buckingham, in 1521,] a monk of the Charter-house, who pretended to a knowledge of future events, "had divers times said to the duke that he should be King of England; but the duke said that in himself he never consented to it." The judicial inference was, that he had committed the crime of imagining the death of the king, and that his words were satisfactory evidence of such imagining. Buckingham was convicted [and beheaded].—KNIGHT'S ENG., vol. 2, ch. 17, p. 287.

**1290. CRIME, Memorial of. *"Labrador."*** Men were already with the Portuguese an established article of traffic; the inhabitants of the American coast seemed well fitted for labor; and Corte-Real [the Portuguese sailor] freighted his ships with more than fifty Indians, whom, on his return, he sold as slaves. . . . The name of Labrador, transferred to a more northern coast, is probably a memorial of his crime.—BANCROFT'S HISTORY OF U. S., ch. 1.

**1291. CRIME, Organization for. *England, 1752.*** Fielding said, "there are at this time a great gang of rogues, whose number falls little short of a hundred, who are incorporated into one body, have officers and a treasurer, and have reduced theft and robbery into a regular system."—KNIGHT'S ENG., vol. 6, ch. 12, p. 192.

**1292. CRIME, Reaction of. *Rosamond.*** [She was the exiled murderess of Alboin, her royal husband.] With her daughter, the heiress of the Lombard throne, her two lovers, her trusty Gepidæ, and the spoils of the palace of Verona, Rosamond descended the Adige and the Po, and

was transported by a Greek vessel to the safe harbor of Ravenna. Longinus beheld with delight the charms and the treasures of the widow of Alboin; her situation and her past conduct might justify the most licentious proposals; and she readily listened to the passion of a minister who, even in the decline of the empire, was respected as the equal of kings. The death of a jealous lover was an easy and grateful sacrifice; and as Helmichis [her former lover] issued from the bath he received the deadly potion from the hand of his mistress. The taste of the liquor, its speedy operation, and his experience of the character of Rosamond, convinced him that he was poisoned; he pointed his dagger to her breast, compelled her to drain the remainder of the cup, and expired in a few minutes, with the consolation that she could not survive to enjoy the fruits of her wickedness.—GIBBON'S *ROME*, ch. 45.

**1293. CRIME taught. *"Devil's Acre."*** In 1837 there was a district lying near Westminster Abbey, called "The Devil's Acre," where depravity was universal; where professional beggars were fitted out with all the appliances of imposture; where there was an agency office for the hire of children to be carried about by forlorn widows and deserted wives to move the compassion of street-giving benevolence; where young pickpockets were duly trained in the art and mystery which was to conduct them in due course to an expensive voyage for the good of their country [to Botany Bay].—KNIGHT'S ENG., vol. 8, ch. 22, p. 399.

**1294. CRIMES, Equality of. *Stoics.*** From the portico the Roman civilians learned to live, to reason, and to die; but they imbibed in some degree the prejudices of the sect—the love of paradox, the pertinacious habits of dispute, and a minute attachment to words and verbal distinctions. The superiority of *form to matter* was introduced to ascertain the right of property; and the equality of crimes is countenanced by an opinion of Trebatius, that he who touches the ear touches the whole body; and that he who steals from a heap of corn or a hogshead of wine is guilty of the entire theft.—GIBBON'S *ROME*, ch. 44.

**1295. CRIMINAL, A monster. *Catiline.*** In an age when licentiousness of the grossest kind was too common to attract attention, Catiline had achieved a notoriety for infamy. He had intrigued with a Vestal virgin, the sister of Cicero's wife, Terentia. If Cicero is to be believed, he had made away with his own wife, that he might marry Aurelia Orestilla, a woman as wicked as she was beautiful, and he had killed his child also because Aurelia had objected to be incumbered with a stepson. But this, too, was common in high society in those days. Adultery and incest had become familiar excitements. Boys of ten years old had learned the art of poisoning their fathers.—FROUDE'S *CÆSAR*, ch. 11.

**1296. CRIMINALS branded. *Clerical.*** The act for Bishops, to punish priests and other religious men for dishonest life, . . . provides that if a person not in orders shall have once been admitted to such benefit [of clergy], he shall not be again so admitted, but be marked with M upon the brawn of the left thumb if convicted of murder, and with T if for any other felony, and

then be delivered to the ordinary. — KNIGHT'S ENG., vol. 2, ch. 15, p. 243.

**1297. CRIMINALS, Clerical.** *Flavored.* [In 1512 a statute was passed, which] exempts from benefit of clergy all murderers, highway robbers, and burglars, such as be within holy orders only except. . . . The ecclesiastical authorities regarded it as encroachment upon the privileges of the Church, and they prevented its renewal at the expiration of the first year. . . . A certain abbot . . . denounced from the pulpit at Paul's Cross all those who had assented to the act. — KNIGHT'S ENG., vol. 2, ch. 17, p. 277.

**1298. CRIMINALS, Conniving with.** *Pirates.* [The Emperor Maximian appointed Carausius to the command of his fleet in the British Channel for the suppression of the German pirates.] The integrity of the new admiral corresponded not with his abilities. When the German pirates sailed from their own harbors he connived at their passage, but he diligently intercepted their return, and appropriated to his own use an ample share of the spoil which they had acquired. The wealth of Carausius was, on this occasion, very justly considered as an evidence of his guilt; and Maximian gave orders for his death. — GIBBON'S *ROME*, ch. 13, p. 409.

**1299. CRIMINALS, Haunts of.** *London.* The house of the Carmelite Friars . . . had, before the Reformation, been a sanctuary for criminals, and still retained the privilege of protecting debtors from arrest. Insolvents consequently were to be found in every dwelling, from cellar to garret. Of these a large proportion were knaves and libertines, and were followed to their asylum by women more abandoned than themselves. . . . Though the immunities legally belonging to the place extended only to cases of debt; cheats, false witnesses, forgers, and highwaymen found refuge there; for amid a rabble so desperate no peace officer's life was in safety. At the cry of "Rescue," bullies, with swords and cudgels, and termagant hags, with spits and broomsticks, poured forth by hundreds. . . . Even the warrant of the chief justice of England could not be executed without the help of a company of musketeers. — MACAULAY'S ENG., ch. 3, p. 338.

**1300. CRIMINALS honored.** *Highlanders.* The "Highlanders being in general poorly provided for, they are apt to covet other men's goods; nor are they taught by any laws to distinguish with great accuracy their own property from that of other people. They are not ashamed of the gallows—nay, they pay a religious respect to a fortunate plunderer." — CUNNINGHAM, IN KNIGHT'S ENG., vol. 5, ch. 6.

**1301. CRIMINALS, Protection from.** *Police.* 1780. [The London] police-officer of that day was called a "thief-taker"—he was in no sense of the word a detective or a preventive functionary. He knew the thieves, and the thieves knew him. His business was to "let the matter ripen" when he had information of a house to be broken open or a mail to be robbed. When he was sure of a capital conviction he took his man, and obtained £40 "blood money." — KNIGHT'S ENG., vol. 7, ch. 6, p. 117.

**1302. CRIMINALS, Rule of.** *Bridewell.* 1738. Mr. Booth is committed to Bridewell. . . .

When he goes to prison, a number of persons gather round him in the yard, and demand "garnish." The keeper explained that it was customary for every new prisoner to treat the others with something to drink. The young man had no money, and the keepers quietly permit the scoundrels to strip him of his clothes. All persons sent to Bridewell were treated alike, so far as the prison discipline was concerned. — FIELDING, IN KNIGHT'S ENG., vol. 7, ch. 6, p. 117.

**1303. CRISIS, Equal to the.** *Cromwell.* Pym was dead, Hampden was dead. Cromwell, as he looked along its benches, would notice many a place vacated where once sat some strong friend of order and of freedom. It had so shrunk from honor that it had come to be called "the Rump." . . . On the 20th of April, 1653, while Cromwell was quietly sitting in his own "lodgings" in Whitehall, there was brought to him a message, that at that very moment a bill was being hurried through the House, by which this most comely piece of government was resolving its own indefectible perpetuity, and thus attempting a great act of usurpation. Let the reader, therefore, distinctly understand that it was the usurpation of capability against incapability; the House must be checkmated. Cromwell, therefore, immediately gathered his officers round him and walked down to the assembly [and turned it into the street]. — HOOD'S *CROMWELL*, ch. 14, p. 176.

**1304. CRITIC at Church, The.** *Lord George Sackville Germain.* [Minister in charge of the American department under George III., A.D. 1775.] Appareled on Sunday morning in gala, as if for the drawing-room, he constantly marched out all his household to the parish church, where he would mark time for the singing gallery, chide a rustic chorister for a discord, stand up during the sermon to survey the congregation or overawe the idle, and with un-moved sincerity gesticulate approbation to the preacher, whom he sometimes cheered on by name. . . . This friendless man . . . could plan . . . how to lay America in ashes. — BANCROFT'S *U. S.*, vol. 8, ch. 51.

**1305. CRITICISM, Aroused by.** *Lord Byron.* The *Edinburgh Review* appeared which contained the celebrated article that stung the poet so cruelly. "The poesy of this young lord," began the reviewer, "belongs to the class which neither gods nor men are said to permit. . . . His effusions are spread over a dead flat, and can no more get above or below the level than if they were so much stagnant water." And so on for three bantering pages, interspersed with specimens of the noble "minor's" stanzas. This stinging satire, which would have crushed some young writers of verses, fixed Lord Byron in the career of letters. — *CYCLOPEDIA OF BIOS.*, p. 294.

**1306. CRITICISM, Directed.** *Alcibiades.* Alcibiades had a dog of uncommon size and beauty, which cost him 70 minæ, and yet his tail, which was his principal ornament, he caused to be cut off. Some of his acquaintance found great fault with his acting so strangely, and told him that all Athens rung with the story of his foolish treatment of the dog; at which he laughed and said, "This is the very thing I wanted; for I would have the Athenians talk of this, lest they



should find something worse to say of me.”—*PLUTARCH'S ALCIBIADES*.

**1307. CRITICISM feared.** *William Cowper*. There was a trembling consultation as to the expediency of bringing the volume [of satires] under the notice of Johnson. “One of his pointed sarcasms, if he should happen to be displeased, would soon find its way into all companies, and spoil the sale.” “I think it would be well to send in our joint names, accompanied with a handsome card, such a one as you will know how to fabricate, and such as may predispose him to a favorable perusal of the book, by coaxing him into a good temper; for he is a great bear, with all his learning and penetration.” Fear prevailed; but it seems that the book found its way into the dictator’s hands, that his judgment on it was kind, and that he even did something to temper the wind of adverse criticism to the shorn lamb.—*SMITH'S COWPER*, ch. 4.

**1308. CRITICISM, Good.** *Samuel Johnson*. When I pointed out to him in the newspaper one of Mr. Grattan’s animated and glowing speeches, in favor of the freedom of Ireland, in which this expression occurred (I know not if accurately taken), “We will persevere till there is not one link of the English chain left to clank upon the rags of the meanest beggar in Ireland”—“Nay, sir” (said Johnson), “don’t you perceive that one link cannot clank?”—*BOSWELL'S JOHNSON*, p. 530.

**1309. CRITICISM ignored.** *Abraham Lincoln*. [Being urged to set a false report right by a statement of facts in the papers, he said:] Oh, no, at least not now. If I were to try to read, much less to answer, all the attacks made on me, this shop might as well be closed for any other business. I do the very best I know how—the very best I can; and I intend to keep doing so unto the end. If the end brings me out all right, what is said against me won’t amount to anything. If the end brings me out wrong, ten angels swearing I was right would make no difference.—*RAYMOND'S LINCOLN*, p. 753.

**1310. CRITICISM, Mania for.** *Thackeray*. The little courtesies of the world and the little discourtesies became snobbish to him. A man could not wear his hat, or carry his umbrella, or mount his horse without falling into some error of snobbism before his hypercritical eyes. St. Michael would have carried his armor amiss, and St. Cecilia have been snobbish as she twanged her harp.—*TROLLOPE'S THACKERAY*, ch. 2.

**1311. CRITICISM, Opposition by.** *Palmerston*. One great secret of his power was, that he could always make the house laugh. He had a quiet, homely way of joking, which no British audience could resist. Many of his comic illustrations were drawn from the “ring,” all the slang and science of which he knew. I have no doubt that if he had been attacked in one of his midnight walks by three unarmed men, not prize-fighters, he would have been able to knock down the first assailant, damage the second, and put to flight the third. I remember, in one of his speeches, a passage like this: “Gentlemen on the other side remind me of another sort of encounter familiar to us all. Tom Spring, hard pressed, cries out, ‘*You strike too high!*’ Bob Clinch changes his tactics; whereupon Tom roars, ‘*You*

*strike too low!*’ I have the same ill-luck; let me strike high or low, I cannot please honorable members opposite.”—*CYCLOPEDIA OF BIOG.*, p. 502.

**1312. CRITICISM, Requests for.** *Samuel Johnson*. We talked of a lady’s verses on Ireland. REYNOLDS: “And how was it, sir?” JOHNSON: “Why, very well for a young miss’s verses—that is to say, compared with excellence, nothing; but very well for the person who wrote them. I am vexed at being shown verses in that manner.” MISS REYNOLDS: “But if they should be good, why not give them hearty praise?” JOHNSON: “Why, madam, because I have not then got the better of my bad humor from having been shown them. You must consider, madam, beforehand, they may be bad as well as good. Nobody has a right to put another under such a difficulty, that he must either hurt the person by telling the truth, or hurt himself by telling what is not true.”—*BOSWELL'S JOHNSON*, p. 389.

**1313. CRITICISM silenced.** *Dionysius*. Philoxenus, it is said, being invited to dine with Dionysius [the tyrant of Syracuse], and to hear him recite some poetical composition, was the only one of the guests who took the liberty of censuring it; he was condemned to the mines; but being soon after set at liberty, and invited to hear another recitation, he held his peace when it came to his turn to give his opinion. “What,” said Dionysius, “have you nothing to say on this occasion?” “Carry me back to the mines,” said Philoxenus. Dionysius, we are told, was not displeased with the answer.—*TYTLER'S HIST.*, Book 3, ch. 8, p. 361.

**1314. CRITICISM, Undisturbed by.** *Plato*. When one told Plato that the boys in the streets were laughing at his singing, “Ay,” said he, “then I must learn to sing better.” Being at another time reminded that he had many aspersers, “It is no matter,” said he; “I will live so that none shall believe them.” And once again, being told that a friend was speaking detractingly of him, he replied, “I am confident he would not do it if he had not some reason.”

**1315. CROAKING of Degeneracy.** *Puritans*. There never was a period in which the satirist did not affirm that the preceding generation was healthier, braver, and altogether nobler than that to which he had the misfortune to belong. And so our good Puritan writes [Stubbes, in 1593: “How strong men were in times past, how long they lived, and how healthful they were, before such niceness and vain pampering curiosity was invented, we may read, and many that live at this day can testify.”—*KNIGHT'S ENG.*, vol. 3, ch. 16, p. 248.

**1316. CROAKING, Habit of.** *Weather*. Addison’s Tory Fox-hunter is the true representative of that class of “country gentlemen who have always lived out of the way of being better informed.” The Fox-hunter was of the opinion there had been no good weather since the Revolution; and that the weather was always fine in the reign of Charles II.—*KNIGHT'S ENG.*, vol. 5, ch. 4, p. 54.

**1317. CROSS, Emblems of the.** *Christian*. An instrument of the tortures which were inflicted only on slaves and strangers became an object of horror in the eyes of a Roman citizen;

and the ideas of guilt, of pain, and of ignominy were closely united with the idea of the cross. The piety, rather than the humanity, of Constantine soon abolished in his dominions the punishment which the Saviour of mankind had condescended to suffer; but the emperor had already learned to despise the prejudices of his education and of his people before he could erect in the midst of Rome his own statue, bearing a cross in its right hand, with an inscription which referred the victory of its arms and the deliverance of Rome to the virtue of that salutary sign, the true symbol of force and courage. The same symbol sanctified the arms of the soldiers of Constantine; the cross glittered on their helmet, was engraved on their shields, was interwoven into their banners; and the consecrated emblems which adorned the person of the emperor himself were distinguished only by richer materials and more exquisite workmanship.—GIBBON'S *ROME*, ch. 20.

**1318. CROSS, Protection of the.** *Labarum*. [The Roman labarum] is described as a long pike intersected by a transversal beam. The silken veil which hung down from the beam was curiously inwrought with the images of the reigning monarch and his children. The summit of the pike supported a crown of gold, which enclosed the mysterious monogram, at once expressive of the figure of the cross and the initial letters of the name of Christ. The safety of the labarum was intrusted to fifty guards of approved valor and fidelity; their station was marked by honors and emoluments; and some fortunate accidents soon introduced an opinion, that as long as the guards of the labarum were engaged in the execution of their office they were secure and invulnerable amid the darts of the enemy. In the second civil war Licinius felt and dreaded the power of this consecrated banner, the sight of which, in the distress of battle, animated the soldiers of Constantine with an invincible enthusiasm, and scattered terror and dismay through the ranks of the adverse legions.—GIBBON'S *ROME*, ch. 18.

**1319. CROSS recovered, The.** *Relic*. In the recovery of the standards and prisoners which had fallen into the hands of the Persians . . . the subjects and brethren of Heraclius were redeemed from persecution, slavery, and exile; but, instead of the Roman eagles, the true wood of the holy cross was restored to the importunate demands of the successor of Constantine. . . . Heraclius performed in person the pilgrimage of Jerusalem, the identity of the relic was verified by the discreet patriarch, and this august ceremony has been commemorated by the annual festival of the exaltation of the cross. Before the emperor presumed to tread the consecrated ground he was instructed to strip himself of the diadem and purple, the pomp and vanity of the world.—GIBBON'S *ROME*, ch. 47.

**1320. CROSS, Victory by the.** *Constantine*. [Emperor of Rome.] In one of the marches of Constantine he is reported to have seen with his own eyes the luminous trophy of the cross, placed above the meridian sun, and inscribed with the following words: BY THIS CONQUER. This amazing object in the sky astonished the whole army, as well as the emperor himself, who was yet undetermined in the choice of a religion;

but his astonishment was converted into faith by the vision of the ensuing night. Christ appeared before his eyes, and, displaying the same celestial sign of the cross, He directed Constantine to frame a similar standard, and to march, with an assurance of victory, against Maxentius and all his enemies.—GIBBON'S *ROME*, ch. 20.

**1321. CROWN, Composite.** *Napoleon I.* On the 26th of May [1805] the [second] coronation of Napoleon took place in the Cathedral of Milan. The iron crown of Charlemagne, which is a circlet of gold and gems covering an iron ring, formed of one of the spikes said to have pierced our Saviour's hand at the crucifixion . . . was brought forth. . . . He placed the crown upon his own head, repeating aloud the historical words, "God has given it to me—woe to him who touches it."—ABBOTT'S *NAPOLEON B.*, vol. 1, ch. 29.

**1322. CROWN declined.** *Cromwell*. They both refused the crown: Cromwell in the council chamber, Washington in the camp. . . . Washington rose amid the acclamations and love of the United States; Cromwell knew that he only leashed and held in check the gorgons, hydras, and chimeras of persecution, despotism, and tyranny. Washington beheld all conflicting interests combining into one happy, prosperous nationality; Cromwell stood strong, holding the balances and scales of toleration and justice between a hundred sects, all prepared to fly at each other's throats, and every one of which hated him because he was strong. . . . Cromwell was, as has been most truly said, the greatest human force ever directed to a moral purpose, and he seems to look across the ocean and even anticipate Washington.—HOOD'S *CROMWELL*, ch. 14, p. 184.

**1323. ———.** *Cæsar*. The Senate, meditating on the insult which they had received, concluded that Cæsar might be tempted, and that if they could bring him to consent he would lose the people's hearts. They had already made him Dictator for life; they voted next that he really should be king, and, not formally perhaps, but tentatively, they offered him the crown. He was sounded as to whether he would accept it. He understood the snare, and refused. What was to be done next? He would soon be gone to the East. Rome and its hollow adulations would lie behind him, and their one opportunity would be gone also. They employed some one to place a diadem on the head of his statue which stood upon the Rostra. It was done publicly, in the midst of a vast crowd, in Cæsar's presence. Two eager tribunes tore the diadem down, and ordered the offender into custody.—FROUDE'S *CÆSAR*, ch. 26.

**1324. CROWN of Honor.** *Roman*. The civic crown was the foundation of many privileges. He who had once obtained it had a right to wear it always. When he appeared at the public spectacles, the senators rose up to do him honor. He was placed near their bench; and his father and grandfather, by the father's side, were entitled to the same privileges. Here was an encouragement to merit, which cost the public nothing, and yet was productive of many great effects.—PLUTARCH'S *CAIUS MARCIUS CORIOLANUS*, LANGHORNE'S NOTE.



**1325. CROWN of Merit.** *Poet.* The ceremony of his coronation was performed in the Capitol by his friend and patron, the supreme magistrate of the republic. Twelve patrician youths were arrayed in scarlet; six representatives of the most illustrious families, in green robes, with garlands of flowers, accompanied the procession; in the midst of the princes and nobles, the senator, Count of Anguillara, a kinsman of the Colonna, assumed his throne; and at the voice of a herald Petrarch arose. After discoursing on a text of Virgil, and thrice repeating his vows for the prosperity of Rome, he knelt before the throne, and received from the senator a laurel crown, with a more precious declaration, "This is the reward of merit." The people shouted, "Long life to the Capitol and the poet!"—GIBBON'S *ROME*, ch. 70, p. 469.

**1326. CROWN, Self-imposed.** *Napoleon I.* The crown, the sceptre, the mantle, and the sword were on the altar. The pope lifted the crown; but Napoleon, snatching the diadem, modelled after the crown of Charlemagne, out of the hands of the Holy Father, placed it upon his own head; and then he crowned the empress.—KNIGHT'S *ENG.*, vol. 7, ch. 25, p. 437.

**1327. CROWN, Theft of a.** *England.* [In 1671 a Colonel Blood, disguised as a clergyman, gagged the keeper of the royal jewels, and after beating him senseless, with the aid of two others, he made off with the crown. He was soon arrested, and the crown was restored.]—KNIGHT'S *ENG.*, vol. 4, ch. 19, p. 314.

**1328. CROWN, Transferred.** *Cæsar.* Antony, his colleague in the consulship, approached with a tiara, and placed it on Cæsar's head, saying, "The people give you this by my hand." That Antony had no sinister purpose is obvious. He perhaps spoke for the army; or it may be that Cæsar himself suggested Antony's action, that he might end the agitation of so dangerous a subject. He answered in a loud voice that the Romans had no king but God, and ordered that the tiara should be taken to the Capitol and placed on the statue of Jupiter Olympius. The crowd burst into an enthusiastic cheer.—FROUDE'S *CÆSAR*, ch. 26.

**1329. CROWN, A troublesome.** *Envy.* Demosthenes rebuilt the walls of Athens at his own expense, for which the people, at the motion of Ctesiphon, decreed him a crown of gold. This excited the envy and jealousy of Æschines, who thereupon brought that famous impeachment against Demosthenes, which occasioned his inimitable oration "De Corona."—PLUTARCH'S *DEMOSTHENES*, LANGHORNE'S *NOTE*.

**1330. CROWNS of Iron and Gold.** *Charles IV.* In the cathedral of St. Ambrose, Charles [IV.] was crowned with the *iron* crown, which tradition ascribed to the Lombard monarchy; but he was admitted only with a peaceful train; the gates of the city were shut upon him; and the King of Italy was held a captive by the arms of the Visconti, whom he confirmed in the sovereignty of Milan. In the Vatican he was again crowned with the *golden* crown of the empire; but, in obedience to a secret treaty, the Roman emperor immediately withdrew without reposing a single night within the walls of Rome.—GIBBON'S *ROME*, vol. 5.

**1331. CRUCIFIXION, Modern.** *India.* [In February, 1825, a part of the army in India made an unsuccessful attack upon the formidable works at Donoowp; the retreat was so precipitate that the wounded men were not carried off.] These unfortunate men were all crucified, and their bodies sent floating down the river upon rafts.—KNIGHT'S *ENG.*, vol. 8, ch. 12, p. 220.

**1332. CRUELTY, Aristocratic.** "*Norman Gentlemen.*" [In 1070 one of the Norman chivalry, named Ivo Taillebois, at his good pleasure] would follow the various animals of the people of Croyland in the marshes with his dogs; drive them to a great distance, drown them in the lakes, mutilate some in the tail, others in the ear; while often, by breaking the feet and the legs of the beasts of burden, he would render them utterly useless.—KNIGHT'S *ENG.*, vol. 1, ch. 14, p. 197.

**1333. CRUELTY, Atrocious.** *Roman Emperor Caracalla.* The tyranny of Tiberius, Nero, and Domitian, who resided almost constantly at Rome, or in the adjacent villas, was confined to the senatorial and equestrian orders. But Caracalla was the common enemy of mankind. Every province was by turns the scene of his rapine and cruelty. The senators, compelled by fear to attend his capricious motions, were obliged to provide daily entertainments at an immense expense, which he abandoned with contempt to his guards; and to erect, in every city, magnificent palaces and theatres, which he either disdained to visit or ordered to be immediately thrown down. The most wealthy families were ruined by partial fines and confiscations, and the great body of his subjects oppressed by ingenious and aggravated taxes. In the midst of peace, and upon the slightest provocation, he issued his commands, at Alexandria, in Egypt, for a general massacre. From a secure post in the temple of Serapis he viewed and directed the slaughter of many thousand citizens, as well as strangers, without distinguishing either the number or the crime of the sufferers; since, as he coolly informed the Senate, *all* the Alexandrians, those who had perished and those who had escaped, were alike guilty.—GIBBON'S *ROME*, ch. 6.

**1334. CRUELTY, Barbarian.** *War.* The Thuringians served in the army of Attila; they traversed, both in their march and in their return, the territories of the Franks; and it was perhaps in this war that they exercised the cruelties which, about fourscore years afterward, were revenged by the son of Clovis. They massacred their hostages as well as their captives; two hundred young maidens were tortured with exquisite and unrelenting rage; their bodies were torn asunder by wild horses, or their bones were crushed under the weight of rolling wagons; and their unburied limbs were abandoned on the public roads as a prey to dogs and vultures. Such were those savage ancestors whose imaginary virtues have sometimes excited the praise and envy of civilized ages.—GIBBON'S *ROME*, ch. 35.

**1335. CRUELTY, Bloodless.** *Michael Palæologus.* [He was the usurper of Constantinople.] By fear or conscience Palæologus was restrained from dipping his hands in innocent and royal blood; but the anxiety of a usurper and a parent urged him to secure his throne by one of those imperfect crimes so familiar to the modern Greeks. The loss of sight incapacitated the young prince

for the active business of the world ; instead of the brutal violence of tearing out his eyes, the visual nerve was destroyed by the intense glare of a red-hot basin, and John Lascaris was removed to a distant castle, where he spent many years in privacy and oblivion.—GIBBON'S *ROME*, ch. 62.

**1336. CRUELTY, Catholic. Ireland.** "In fact," writes Merle d'Aubigné, "the Catholics burned the houses of the Protestants, turned them out naked in the midst of winter, and drove them, like herds of swine, before them. If, ashamed of their nudity, and desirous of seeking shelter from the rigor of a remarkably severe season, these unhappy wretches took refuge in a barn, and concealed themselves under the straw, the rebels instantly set fire to it and burned them alive. At other times they were led without clothing to be drowned in rivers ; and if, on the road, they did not move quick enough, they were urged forward at the point of the pike. When they reached the river or the sea they were precipitated into it, in bands of several hundreds, which is doubtless an exaggeration. If these poor wretches arose to the surface of the water, men were stationed along the brink to plunge them in again with the butts of their muskets, or to fire at and kill them. Husbands were cut to pieces in the presence of their wives ; wives and virgins were abused in the sight of their nearest relations ; and infants of seven or eight years were hung before the eyes of their parents. Nay, the Irish even went so far as to teach their own children to strip and kill the children of the English, and dash out their brains against the stones. Numbers of Protestants were buried alive, as many as seventy in one trench. An Irish priest, named MacOdeghan, captured forty or fifty Protestants, and persuaded them to abjure their religion on a promise of quarter. After their abjuration he asked them if they believed that Christ was bodily present in the Host, and that the pope was head of the Church ? and on their replying in the affirmative, he said : ' Now, then, you are in a very good faith ! ' and, for fear they should relapse into heresy, he cut all their throats."—HOOD'S *CROMWELL*, ch. 11, p. 141.

**1337. CRUELTY to Children. Timour.** [Timour the Tartar was a terrible destroyer of human life.] A Greek city on the coast of Ephesus having sent to meet him and implore his pity a multitude of children of both sexes, who sung his praises and recited verses of the Koran to flatter his religion : " What is that bleating of sheep that annoys my ears ? " said he to his emirs. " It is the children of the city sent by their parents to meet your horse to implore you to spare their fathers and mothers." " Let the horses of the Tartars crush them all beneath their feet ! " cried Timour. The cavalry of the vanguard rushed at the word upon those innocents, and thousands of the bodies of mutilated children traced the route of Timour. The habit of spilling blood had ended with giving Timour that last degree of military brutality—an indifference to blood.—LAMARTINE'S *TURKEY*, p. 358.

**1338. CRUELTY of Civilization. American Indians.** We call them cruel ; yet they never invented the thumb-screw, or the boot, or the rack, or broke on the wheel, or exiled bands of their nations for opinion's sake ; and never pro-

tected the monopoly of a medicine man by the gallows, or the block, or by fire.—BANCROFT'S *HIST.*, U. S., vol. 3, ch. 22.

**1339. CRUELTY to Criminals. England.** [In 1531] it was enacted that poisoning should be deemed high treason, without having any advantage of clergy, and that . . . all future prisoners should be boiled to death. . . . We have the following undoubted record under the thirteenth year of Henry [VIII.] : " This year was a man sodden in a cauldron in Smithfield ; and let up and down divers times till he was dead, for because he would have poisoned divers persons." " This year [1532] was a cook boiled in a cauldron in Smithfield, for he would have poisoned the Bishop of Rochester, Fisher, with divers of his servants ; and he was locked in a chain and pulled up and down with a gibbet at divers times till he was dead."—KNIGHT'S *ENG.*, vol. 2, ch. 21, p. 340.

**1340. CRUELTY for Cruelty. Sicilian Vespers.** The pope armed in support of his vassal Charles of Anjou. An engagement ensued, in which Conradin and the Duke of Austria were totally defeated—they were taken prisoners and condemned as rebels against the supreme authority of the holy church ; Charles ordered them to suffer death upon a scaffold. Thus this prince secured his claim to the kingdom of Naples and Sicily by a deed which filled his new subjects with horror. They submitted, for a while, with silent indignation to his tyrannical government. The Sicilians at length, to whom the authority of this usurper became every day more intolerable, formed a conspiracy to vindicate their liberty which terminated in one of the most dreadful massacres ever known in history. In the year 1282, upon Easter Sunday, at the ringing of the bell for *vespers*, it was resolved to put to death every Frenchman through the whole island of Sicily, and the resolution was punctually executed. Even women and infants underwent the general fate ; and such was the savage fury of the Sicilians, that the priests assisted in the murder of their brethren, and cut the throats even of their female penitents.—TYTLER'S *HIST.*, Book 6, ch. 11.

**1341. CRUELTY, Enjoyment of. By Romans.** The Bructeri (it is Tacitus who now speaks) were totally exterminated by the neighboring tribes, provoked by their insolence, allured by the hopes of spoil, and perhaps inspired by the tutelar deities of the empire. Above 60,000 barbarians were destroyed ; not by the Roman arms, but in our sight, and for our entertainment. May the nations, enemies of Rome, ever preserve this enmity to each other. We have now attained the utmost verge of prosperity, and have nothing left to demand of fortune, except the discord of the barbarians.—GIBBON'S *ROME*, ch. 9, p. 275.

**1342. CRUELTY, Exquisite. Basil.** [In the beginning of the eleventh century the second Basil came to the throne.] His cruelty inflicted a cool and exquisite vengeance on 15,000 [Bulgarian] captives who had been guilty of the defence of their country. They were deprived of sight ; but to one of each hundred a single eye was left, that he might conduct his blind century to the presence of their king. Their king is said to have expired of grief and horror ; the



nation was awed by this terrible example.—GIBBON'S *ROME*, ch. 55.

**1343. CRUELTY, Female.** *Constantina*. Constantina, the wife of Gallus, a Roman ruler, is described, not as a woman, but as one of the infernal furies tormented with an insatiate thirst of human blood. Instead of employing her influence to insinuate the mild counsels of prudence and humanity, she exasperated the fierce passions of her husband; and as she retained the vanity, though she had renounced the gentleness, of her sex, a pearl necklace was esteemed an equivalent price for the murder of an innocent and virtuous nobleman.—GIBBON'S *ROME*, ch. 19.

**1344.** ——. *Theodora*. [The wife of the Roman Emperor Julian.] The reproach of cruelty, so repugnant even to her softer vices, has left an indelible stain on the memory of Theodora. Her numerous spies observed, and zealously reported, every action or word or look injurious to their royal mistress. Whomsoever they accused were cast into her peculiar prisons, inaccessible to the inquiries of justice; and it was rumored that the torture of the rack, or scourge, had been inflicted in the presence of the female tyrant, insensible to the voice of prayer or of pity. Some of these unhappy victims perished in deep, unwholesome dungeons, while others were permitted, after the loss of their limbs, their reason, or their fortunes, to appear in the world, the living monuments of her vengeance, which was commonly extended to the children of those whom she had suspected or injured. The senator or bishop, whose death or exile Theodora had pronounced, was delivered to a trusty messenger, and his diligence was quickened by a menace from her own mouth. "If you fail in the execution of my commands, I swear by Him who liveth forever, that your skin shall be flayed from your body."—GIBBON'S *ROME*, ch. 41.

**1345. CRUELTY of Government.** *Henry VIII*. [At the time of the second rebellion, in 1537, Henry wrote to his minister:] Our pleasure is, that before you shall close up our said banner again, you shall, in any wise, cause such dreadful execution to be done upon a good number of the inhabitants of every town, village and hamlet, that have offended in this rebellion, as well by the hanging them up in trees, as by the quartering of them, and the setting of their heads and quarters in every town, great and small, and in all such other places, as they may be a fearful spectacle to all others hereafter that would practise any like matter; which we require you to do without pity or respect.—KNIGHT'S *ENG.*, vol. 2, ch. 25, p. 403.

**1346.** ——. *John Howard*. He was led to visit the hulks anchored in the Thames, wherein were confined large numbers of convicts awaiting transportation. He told members of the government what he saw there. . . . He went below, where he found large numbers of sick men lying on the floor, with not so much as straw under them, to whom were given only the loathsome and poisonous provisions which had caused their sickness. He was not surprised to learn that one third of the convicts die before leaving the country to begin the fulfilment of their sentence; and he told the government that, unless the system were changed, there

would be no need of transporting prisoners to Botany Bay, for they would all die in the Thames. It was a horrid aggravation of this infernal cruelty that the long detention on board those hulks—from four to eight months—did not expunge a day from the term of their sentence; it was so much added to their legal punishment.

—CYCLOPEDIA OF BIOG., p. 53.

**1347. CRUELTY, An inherited.** *Nero*. He appeared in public a wise and amiable prince; yet at this very time it was his favorite amusement to range through the streets of Rome with a band of young debauchees, who indulged themselves in every species of outrage and disorder. His natural disposition first publicly showed itself in an indolent neglect of all the cares of government; and his mother, Agrippina, took advantage of this disposition by ruling everything as she chose. Seneca warned his pupil of the danger of allowing free course to the views of this ambitious and unprincipled woman, and his first step was to dismiss from the court her chief favorites and confidants. The violence of Agrippina prompted her to seek an outrageous revenge. She proposed to bring Britannicus to the pretorian hands, and to acknowledge before them the crimes she had committed to place Nero on the throne. The emperor prevented the execution of this purpose by poisoning Britannicus, while he sat at supper with himself; but he sought against his mother a more refined vengeance. She was invited to Baia, to celebrate the feast of Bacchus. The ship in which she sailed was constructed in such a manner as to burst and fall to pieces at sea; but the machinery failed, and Agrippina came safe ashore. Nero, enraged at the disappointment of his stratagem, ordered one of his freedmen to assassinate her.—TYTLER'S *HIST.*, Book 5, ch. 1.

**1348. CRUELTY, Inhuman.** *Phocas the Tyrant*. After the [forced] abdication of [the Greek Emperor] Maurice, the two factions disputed the choice of an emperor; but the favorite of the blues was rejected by the jealousy of their antagonists. . . . On the third day, amid the acclamations of a thoughtless people, Phocas made his public entry in a chariot drawn by four white horses; the revolt of the troops was rewarded by a lavish donative. . . . The ministers of death were despatched to Chalcedon; they dragged the emperor from his sanctuary; and the five sons of Maurice were successively murdered before the eyes of their agonizing parent. At each stroke, which he felt in his heart, he found strength to rehearse a pious ejaculation: "Thou art just, O Lord! and thy judgments are righteous." And such, in the last moments, was his rigid attachment to truth and justice, that he revealed to the soldiers the pious falsehood of a nurse who presented her own child in the place of a royal infant.—GIBBON'S *ROME*, ch. 46.

**1349. CRUELTY, Love of.** *Scythians*. In all their invasions of the civilized empires of the South, the Scythian shepherds have been uniformly actuated by a savage and destructive spirit. The laws of war, that restrain the exercise of national rapine and murder, are founded on two principles of substantial interest: the knowledge of the permanent benefits which may be obtained by a moderate use of conquest, and

a just apprehension lest the desolation which we inflict on the enemy's country may be retaliated on our own. But these considerations of hope and fear are almost unknown in the pastoral state of nations. . . . After the Moguls had subdued the northern provinces of China, it was seriously proposed, not in the hour of victory and passion, but in calm, deliberate council, to exterminate all the inhabitants of that populous country, that the vacant land might be converted to the pasture of cattle. The firmness of a Chinese mandarin, who insinuated some principles of rational policy into the mind of Zingis, diverted him from the execution of this horrid design.—GIBBON'S *ROME*, ch. 34.

**1350. CRUELTY, Maternal.** *Spartan.* Cruelty, too, a quality extremely opposite to heroic virtue, was a strong ingredient in the Spartan system of manners. Paternal or maternal tenderness seemed perfectly unknown among this ferocious people. New-born children were publicly inspected by the elders of each tribe; and such as promised to be of a weak and delicate constitution were immediately put to death by drowning. At the festival of Diana children were scourged, sometimes even to death, in the presence of their mothers, who exhorted them, meantime, to suffer every extremity of pain without complaint or murmur. It is no wonder that such mothers should receive, without emotion, the intelligence of the death of a son in the field of battle; but is it possible to believe that on such occasions they should so far conquer nature as to express a transport of joy? What judgment must we form of the Spartan notions of patriotic virtue, when, to love their country, it was thought necessary to subdue and extinguish the strongest feelings of humanity, the first instinct of nature?—TYTLER'S *HIST.*, Book 1, ch. 9.

**1351. CRUELTY, Merciless.** *Bonaparte.* [At the battle of Austerlitz] the flying Russians crowded on the frozen lakes. Napoleon, from the table-land of Pratzen, on the side of these lakes, saw the disaster which he had so well prepared. He ordered the battery of his guard to fire round shot on the ice that was unbroken, to complete the destruction of those who had taken refuge upon the frozen waters. The batteries fired on them till 6000 were either killed or drowned.—KNIGHT'S *ENG.*, vol. 7, ch. 25, p. 450.

**1352. CRUELTY, Monster of.** *Roman Emperor Caligula.* Upon the death of his sister, Drusilla, he punished some for mourning for her, because they ought to have known she was a goddess; and put to death others for not mourning, because she was the sister of the emperor. In addition to all this, Caligula loaded the provinces with the most excessive taxes; and such was his avarice, that every day some of the citizens fell a sacrifice in the confiscations of their property. It would only create disgust were we to enter into any detail of the complicated and ingenious cruelties and the absurd extravagances of a madman—of the multiplied instances of his folly as well as of his depravity—his ridiculous mock campaigns—the temples he erected in honor of himself, where, in the character of his own priest, he offered sacrifices to himself, sometimes as Jupiter and sometimes as Juno. One day he

chose to be Mercury, the next he was Bacchus or Hercules. At last, in the fourth year of his reign, this monster met with the fate which he deserved, and was assassinated by Chareas, a tribune of the praetorian guards, in the twenty-ninth year of his age.—TYTLER'S *HIST.*, Book 5, ch. 1.

**1353. CRUELTY, Natural.** *Samuel Johnson.* JOHNSON: "Pity is not natural to man. Children are always cruel. Savages are always cruel. Pity is acquired and improved by the cultivation of reason. We may have uneasy sensations from seeing a creature in distress, without pity; for we have not pity unless we wish to relieve them. When I am on my way to dine with a friend, and, finding it late, have bid the coachman make haste, if I happen to attend when he whips his horses, I may feel unpleasantly that the animals are put to pain, but I do not wish him to desist. No, sir, I wish him to drive on."—BOSWELL'S *JOHNSON*, p. 121.

**1354. CRUELTY a Passion.** *Commodus.* The Emperor Commodus was not, as he has been represented, a tiger born with an insatiate thirst of human blood, and capable, from his infancy, of the most inhuman actions. Nature had formed him of a weak rather than a wicked disposition. His simplicity and timidity rendered him the slave of his attendants, who gradually corrupted his mind. His cruelty, which at first obeyed the dictates of others, degenerated into habit, and at length became the ruling passion of his soul. [He was made ruler of Rome A.D. 180.]—GIBBON'S *ROME*, ch. 4.

**1355. CRUELTY, Pleasure in.** [*Lucius Quintus Flamininus*] had a favorite boy whom he carried with him, even when he commanded armies and governed provinces. One day as they were drinking, the boy, making his court to Lucius, said: "I love you so tenderly, that, preferring your satisfaction to my own, I left a show of gladiators to come to you, though I have never seen a man killed." Lucius, delighted with the flattery, made answer: "If that be all you need not be in the least uneasy, for I shall soon satisfy your longing." He immediately ordered a convict to be brought from the prison, and having sent for one of his lictors, commanded him to strike off the man's head in the room where they were carousing.—PLUTARCH'S *FLAMININUS*.

**1356. CRUELTY to Prisoners.** *Black Hole.* [In 1756 Surajah Dowlah, the nabob of Bengal, attacked the British factory at Calcutta. After two days' bombardment the fort surrendered, having the promise that their lives would be spared.] There were one hundred and forty-five men and one woman of this devoted company. They were to be secured for the night in the dungeon of the fort. Into that den eighteen feet by fourteen, with two small windows, were these one hundred and forty-six adults forced by the ferocious guard that the tyrant had set over them; and the door was closed. Of that night of horror, the relation given by Mr. Holwell [one of the prisoners] is one of the most powerful narratives of the extremity of suffering which was ever penned. The expedient of the prisoners to obtain more room and air, some sitting down, never to rise again, through their companions falling upon them; the calling out to the guard to fire and relieve them from their misery; the



raging thirst ; the delirium ; the stupefaction ; the many dead trampled upon by the few living—these are horrors without a parallel in history or fiction.—KNIGHT'S ENG., vol. 6, ch. 14, p. 223.

**1357. CRUELTY in Punishment.** *Andronicus.* [After an unsuccessful attempt to escape from the fury of his subjects, Andronicus, the Roman emperor and tyrant,] was dragged to the presence of Isaac Angelus, one of his victims, loaded with fetters, and a long chain round his neck. His eloquence, and the tears of his female companions, pleaded in vain for his life ; but, instead of the decencies of a legal execution, the new monarch abandoned the criminal to the numerous sufferers whom he had deprived of a father, a husband, or a friend. His teeth and hair, an eye and a hand, were torn from him, as a poor compensation for their loss ; and a short respite was allowed, that he might feel the bitterness of death. Astride on a camel, without any danger of a rescue, he was carried through the city, and the basest of the populace rejoiced to trample on the fallen majesty of their prince. After a thousand blows and outrages Andronicus was hung by the feet, between two pillars that supported the statues of a wolf and a sow ; and every hand that could reach the public enemy inflicted on his body some mark of ingenious or brutal cruelty, till two friendly or furious Italians, plunging their swords into his body, released him from all human punishment. In this long and painful agony, "Lord, have mercy upon me !" and "Why will you bruise a broken reed ?" were the only words that escaped from his mouth. Our hatred for the tyrant is lost in pity for the man.—GIBBON'S ROME, ch. 48.

**1358. CRUELTY, Reaction of.** *Nero's.* [Tacitus says] various forms of mockery were added to enhance their dying agonies. Covered with the skins of wild beasts [the Christians] . . . were doomed to die by the mangling of dogs, or by being nailed to crosses, or to be set on fire and burnt after twilight by way of nightly illumination. Nero offered his own gardens for this show. . . . Hence, guilty as the victims were [they were charged with hatred toward mankind], and deserving the worst of punishments, a feeling of compassion toward them began to rise, as men felt they were immolated, not for any advantage to the commonwealth, but to glut the savagery of a single man.—FARRAR'S EARLY DAYS, p. 39.

**1359. CRUELTY, Refined.** *Greek Emperor's Persecution.* [Constantine Sylvanus, the leader of a Gnostic sect, fell a victim to Roman persecution at the hands of a minister named Simeon.] By a refinement of cruelty Simeon placed the unfortunate Sylvanus before a line of his disciples, who were commanded, as the price of their pardon and the proof of their repentance, to massacre their spiritual father. They turned aside from the impious office ; the stones dropped from their filial hands, and of the whole number only one executioner could be found, a new David, as he is styled by the Catholics, who boldly overthrew the giant of heresy. This apostate (Justus was his name) again deceived and betrayed his unsuspecting brethren.—GIBBON'S ROME, ch. 54.

**1360. CRUELTY, Religious.** *Crusades.* [In 1191, after the surrender of Acre to the Crus-

aders,] King Richard, aspiring to destroy the Turks, root and branch, . . . and to vindicate the Christian religion, on the Friday after the Assumption of the Blessed Virgin Mary ordered twenty-seven hundred of the Turkish hostages to be led forth from the city and hanged. The soldiers marched forth with delight to fulfil his commands.—KNIGHT'S ENG., vol. 1, ch. 21, p. 312.

**1361. CRUELTY, Remorse from.** *Clotaire.* [One of the early kings of France was] embittered by a rebellion stirred up by one of his own sons, whom he at length took prisoner, and condemned, together with his wife and daughters, to be burned alive. This horrible tragedy took place in 560, and the wretched Clotaire expired precisely a year afterward, a prey to the deepest remorse.—STUDENTS' FRANCE, ch. 4, § 2.

**1362. CRUELTY, Royal.** *Constantine V.* His reign was a long butchery of whatever was most noble or holy or innocent in his empire. In person the emperor assisted at the execution of his victims, surveyed their agonies, listened to their groans, and indulged, without satiating, his appetite for blood ; a plate of noses was accepted as a grateful offering, and his domestics were often scourged or mutilated by the royal hand.—GIBBON'S ROME, ch. 48.

**1363. CRUELTY, Sectarian.** *Greek Church.* During the reign [of Manuel] and that of his successor, Alexius, they [the Romans] were exposed at Constantinople to the reproach of foreigners, heretics, and favorites ; and this triple guilt was severely expiated in the tumult which announced the return and elevation of Andronicus. The people rose in arms ; from the Asiatic shore the tyrant despatched his troops and galleys to assist the national revenge ; and the hopeless resistance of the strangers served only to justify the rage and sharpen the daggers of the assassins. Neither age nor sex nor the ties of friendship or kindred could save the victims of national hatred and avarice and religious zeal ; the Latins were slaughtered in their houses and in the streets ; their quarter was reduced to ashes ; the clergy were burnt in their churches, and the sick in their hospitals ; and some estimate may be formed of the slain from the clemency which sold above four thousand Christians in perpetual slavery to the Turks. The priests and monks were the loudest and most active in the destruction of the schismatics ; and they chanted a thanksgiving to the Lord when the head of a Roman cardinal, the pope's legate, was severed from his body, fastened to the tail of a dog, and dragged, with savage mockery, through the city.—GIBBON'S ROME, ch. 60.

**1364. CRUELTY, Shameful.** *James II.* [The Duke of Monmouth's rebellion had been crushed, and his adherents were condemned to death.] So many dead bodies were quartered that the executioner stood ankle deep in blood. He was assisted by a poor man whose loyalty was suspected, and who was compelled to ransom his own life by seething the remains of his friends in pitch. The peasant who had consented to perform this hideous office afterward returned to his plough. But a mark like that of Cain was upon him. He was known through his village by

the horrible name of Tom Boilman.—MACAULAY'S ENG., ch. 5.

**1365. CRUELTY of Slavery.** *Lacedæmonians.* The Helots were a neighboring people of Peloponnesus, whom they had subdued in war and reduced to servitude. They were numerous, and had at times attempted to shake off their yoke; whence it was judged a necessary policy to curb, to intimidate, and to weaken them by the most shocking inhumanity. It was not allowable to sell or to export them; but the youth were encouraged to put them to death for pastime. They went forth to the field to hunt them like wild beasts; and when at any time it was apprehended that those unhappy wretches had become so numerous as to endanger the State, the *cryptia*, or secret act—viz., a general massacre in the night—was ordained by law.—TYTLER'S HIST., Book 1, ch. 9.

**1366. CRUELTY taught.** *Spartans.* The governors of the youth ordered the shrewdest of them from time to time to disperse themselves in the country provided only with daggers and some necessary provisions. In the day-time they hid themselves, and rested in the most private places they could find; but at night they sallied out into the roads, and killed all the *Helots* they could meet with. Nay, sometimes by day they fell upon them in the fields, and murdered the ablest and strongest of them. [LANGHORNE'S NOTE.] These poor wretches were marked out for slaves in their dress, their gesture, and, in short, in everything. They wore dogskin bonnets and sheepskin vests; they were forbidden to learn any liberal art, or to perform any act worthy of their masters. Once a day they received a certain number of stripes, for fear they should forget they were slaves; and, to crown all, they were liable to this *cryptia*, which was sure to be executed on all such as spoke, looked, or walked like freemen; a cruel and unnecessary expedient, and unworthy of a virtuous people.—PLUTARCH'S LYCURGUS.

**1367. CRUELTY, Terrible.** *Timour.* [Leaving his main army at Damascus, Timour] crossed the desert of forty days' journey, with a select detachment, and ran to besiege Bagdad, a third time revolted. His vengeance was this time unpyting. The 100,000 Tartars whom he led to the siege of Bagdad received orders to bring him, each of them, the head of an insurgent. All perished, from the age of eight to that of eighty years, in Bagdad. But he once more saved the men of letters, the artists, the skilled mechanics, the priests, the poets, the historians—all those who give intelligence and immortality to the human species.—LAMARTINE'S TURKEY, p. 325.

**1368.** ——. *Timour the Tartar.* [Timour besieged Siwas, the most opulent city of Asiatic Greece, which capitulated after receiving the promise that life should be spared.] But scarcely entered into Siwas, he inundated it with the blood of its defenders. Whether anger or policy, his ferocity made the East shudder. Four thousand Ottomans were buried alive to the neck, and thus awaited the end of their life and of their torture—a spectacle worthy of the brutality of Tartars, and which the ferocious animals do not exhibit in their mutual carnage.

The Christians, cast by couples into trenches covered with boards, and surcharged afterward with earth, prolonged for unknown days their subterranean agony under the tents of the Tartars, who heard their moanings. The brave were massacred, that the contagion of their courage might not gain upon the cowardly; the cowards died through their cowardice, which rendered them unworthy to live. Every pretext was good to consign to death. Timour caused to be immolated even the unfortunate lepers of the hospital of Siwas, lest their infirmity might be communicated to his Tartars, among whom it was unknown. With the exception of the male children fit for slavery, and the young girls fit for the harems, the entire population was destroyed.—LAMARTINE'S TURKEY, p. 319.

**1369. CRUELTY, Undetested.** *Roman Senators.* In the hearing of that same Senate in A.D. 59, not long before St. Paul wrote his letter to Philémon, C. Cassius Longinus had gravely argued that the only security for the life of masters was to put into execution the sanguinary Silanian law, which enacted that, if a master was murdered, every one of his slaves, however numerous, however notoriously innocent, should be indiscriminately massacred. It was the senators of Rome who thronged forth to meet with adoring congratulations the miserable youth who came to them with his hands reeking with the blood of matricide. They offered thanksgivings to the gods for his worst cruelties, and obediently voted Divine honors to the dead infant, four months old, of the wife whom he afterward killed with a brutal kick.—FARRAR'S EARLY DAYS, p. 17.

**1370. CRUELTY, A Victor's.** *Roman Emperor Gallienus.* There is still extant a most savage mandate from [the Emperor] Gallienus to one of his ministers, after the suppression of Ingenuus, who had assumed the purple in Illyricum. "It is not enough," says that soft but inhuman prince, "that you exterminate such as have appeared in arms; the chance of battle might have served me as effectually. The male sex of every age must be extirpated, provided that, in the execution of the children and old men, you can contrive means to save our reputation. Let every one die who has dropped an expression, who has entertained a thought against me—against me, the son of Valerian, the father and brother of so many princes. Remember that Ingenuus was made emperor; tear, kill, hew in pieces. I write to you with my own hand, and would inspire you with my own feelings."—GIBBON'S ROME, ch. 10.

**1371. CRUELTY of War.** *Timour.* Timour [the Tartar] was satisfied with the siege and destruction of Siwas or Sebaste, a strong city on the borders of Anatolia; and he revenged the indiscretion of the Ottoman on a garrison of 4000 Armenians, who were buried alive for the brave and faithful discharge of their duty.—GIBBON'S ROME, ch. 43.

**1372.** ——. *Cæsar.* Anxious debates were held among the beleaguered chiefs [Gauls in Alesia]. The faint-hearted wished to surrender before they were starved. Others were in favor of a desperate effort to cut their way through or die. One speech Cæsar preserves for its remarkable and frightful ferocity. A



prince of Auvergne said that the Romans conquered to enslave and beat down the laws and liberties of free nations under the lictors' axes, and he proposed that, sooner than yield, they should kill and eat those who were useless for fighting. Vercingetorix was of noble nature. To prevent the adoption of so horrible an expedient, he ordered the peaceful inhabitants, with their wives and children, to leave the town. Cæsar forbade them to pass his lines. Cruel—but war is cruel; and where a garrison is to be reduced by famine the laws of it are inexorable.—FROUDE'S CÆSAR, ch. 19.

**1373. CRUELTY to Woman.** *Clotaire.* [Brunehaut, Queen of Austrasia, fell into the hands of the King of Neustria, whose name was] Clotaire. He overwhelmed her with a torrent of reproaches, abandoned her for three days to every kind of torture and indignity, and then caused her to be fastened to the tail of a wild horse, so that the wretched queen's body was dragged, torn, and trampled into fragments. The remains were collected, and the ashes scattered to the winds.—STUDENTS' FRANCE, ch. 4, § 5.

**1374. CRUELTY in Worship.** *Ancient Druids.* In these graves [of England], and upon these altars, the Druids offered sacrifices of various kinds, the most acceptable of which were human victims. This was not to be wondered at, considering that it was their opinion that the Supreme Deity placed his chief delight in blood and slaughter. . . . Every ninth month there was a sacrifice offered up to the gods of nine human victims; and in the first month of every ninth year was held an extraordinary solemnity, which was marked with dreadful slaughter.—TYTLER'S HIST., Book 5, ch. 6.

**1375. CRUSADERS, Numerous.** *Six Millions.* We depend not on the eyes or knowledge, but on the belief and fancy, of a chaplain of Count Baldwin, in the estimate of six hundred thousand pilgrims able to bear arms, besides the priests and monks, the women and children of the Latin camp. The reader starts; and before he is recovered from his surprise, I shall add, on the same testimony, that if all who took the cross had accomplished their vow, above six millions would have migrated from Europe to Asia. Under this oppression of faith, I derive some relief from a more sagacious and thinking writer, who, after the same review of the cavalry, accuses the credulity of the priest of Chartres, and even doubts whether the *Cisalpine* regions (in the geography of a Frenchman) were sufficient to produce and pour forth such incredible multitudes. The coolest scepticism will remember, that of these religious volunteers great numbers never beheld Constantinople and Nice. Of enthusiasm the influence is irregular and transient; many were detained at home by reason or cowardice, by poverty or weakness; and many were repulsed by the obstacles of the way, the more insuperable as they were unforeseen, to these ignorant fanatics.—GIBBON'S *ROME*, ch. 58.

**1376. CRUSADES, Origin of.** *Peter the Hermit.* About twenty years after the conquest of Jerusalem by the Turks, the holy sepulchre was visited by a hermit by the name of Peter, a native of Amiens, in the province of Picardy in France. His repentment and sympathy were excited by

his own injuries and the oppression of the Christian name; he mingled his tears with those of the patriarch, and earnestly inquired if no hopes of relief could be entertained from the Greek emperors of the East. The patriarch exposed the vices and weakness of the successors of Constantine. "I will rouse," exclaimed the hermit, "the martial nations of Europe in your cause;" and Europe was obedient to the call of the hermit.—GIBBON'S *ROME*, ch. 58.

**1377. CULTURE, Improvement by.** *Germany.* The climate of ancient Germany has been mollified, and the soil fertilized, by the labor of ten centuries from the time of Charlemagne. The same extent of ground which at present maintains, in ease and plenty, a million of husbandmen and artificers, was unable to supply a hundred thousand lazy warriors with the simple necessities of life.—GIBBON'S *ROME*, ch. 9.

**1378. CURE, Imaginary.** *Mohammedans.* On his back he had a round, fleshy tumor of the size of a pigeon's egg; its furrowed surface was covered with hair, and its base was surrounded by black moles. This was considered as the seal of his prophetic mission, at least during the latter part of his career, by his followers, who were so devout that they found a cure for their ailments in drinking the water in which he had bathed; and it must have been very refreshing, for he perspired profusely, and his skin exhaled a strong smell.—SPRENGER'S *LIFE OF MOHAMMED*, p. 84.

**1379. CURE, Superstitious.** *King's Evil.* [Dr. Samuel Johnson was afflicted with scrofula in his childhood, which disfigured his countenance, injured his visual nerves, and destroyed the sight of one eye.] It has been said that he contracted this grievous malady from his nurse. His mother, yielding to the superstitious notion, which, it is wonderful to think, prevailed so long in this country, as to the virtue of the regal touch—a notion which our kings encouraged, and to which a man of such inquiry and such judgment as Carte could give credit—carried him to London, where he was actually touched by Queer Anne.—BOSWELL'S *JOHNSON*, p. 6.

**1380. CURES fanciful.** *Weakness.* Queen Anne revived the ceremony of touching for the king's evil, by which all English monarchs, from the time of Edward the Confessor, whether saints or sinners, had asserted the miraculous power of the wearer of the "golden rigol." William III. was profane enough not to believe in this power. William was once prevailed upon to touch for the malady which kings could cure, and he said to the patient that he prayed God to heal him and grant him more wisdom at the same time.—KNIGHT'S *ENG.*, vol. 5, ch. 17, p. 272.

**1381. CURES, Fraudulent.** *King's Evil.* An old man who was a witness in a case described how the good Queen [Anne] had touched him when a child [for the cure of the king's evil]. He was asked whether he was really cured, upon which he answered, with a significant smile, that he believed himself never to have had a complaint that deserved to be considered as the Evil, but that his parents were poor, and had no objection to the bit of gold—the angel of gold—with the impress of St. Michael, which was hung

about the patient's neck.—**KNIGHT'S ENG.**, vol. 5, ch. 17, p. 272.

**1382. CURIOSITIES, Indifference to.** *General Grant.* [At Naples] he climbed to the castle of San Martin, now a museum. . . . They spent nearly an hour in examining the curiosities, in which Mrs. Grant seemed to take more interest than the General. . . . When the guide showed him the portrait of the man who gave the collection to Naples, he dryly remarked, in English: "Well, if I had a museum like this, I would give it to Naples, or anybody who would take it."—**TRAVELS OF GENERAL GRANT**, p. 95.

**1383. CURIOSITY, Destructive.** *Empedocles.* [A Pythagorean] . . . who attained considerable eminence in physical science, and who is said to have thrown himself into the crater of Mount Etna, either from the desire of exploring the cause of its eruptions, or of propagating the belief that the gods had caught him up in heaven; it is a wiser and more charitable supposition, that he owed his death to a laudable but rash curiosity.—**TYTLER'S HIST.**, Book 2, ch. 9.

**1384. CURRENCY in Salt.** *In Abyssinia.* In Adal, a country in Africa bordering the Red Sea, there is a large plain, called Harko; it is covered with salt three feet thick, which is not only used for culinary purposes, but in Abyssinia as currency.—**AMERICAN CYCLOPEDIA**, "ADAL."

**1385. CUSTOM, Reign of.** "*Ducking.*" At the bridewell, in Liverpool, Howard found a singular custom prevailing. Every woman, on her admission to the jail, was brought into the bath-room clad only in a flannel chemise, and placed in a chair with her back to the bath-tub. This chair turned on a hinge, and when the signal was given it was turned over, and the woman with it, who went backward into the water over head and ears. This operation was repeated three times, when the woman was considered initiated. [John] Howard inquired why the men were not subjected to this ducking; but he could only learn that such was not the custom at Liverpool.—**CYCLOPEDIA OF BIOG.**, p. 64.

**1386. DANCING, Ceremonious.** *Indian.* Though generally sedate in manners and serious in behavior, the Red men at times gave themselves up to merry-making and hilarity. The dance was universal—not the social dance of civilized nations, but the dance of ceremony, of religion, and of war. Sometimes the warriors danced alone, but frequently the women joined in the wild exercise, circling around and around, chanting the weird, monotonous songs of the tribes.—**RIDPATH'S U. S.**, ch. 1, p. 49.

**1387. DANCING, Delight in.** *Sixteenth Century.* [With the people, high and low, it was a favorite amusement.] Upon the rushes of the torch-lighted hall the courtiers danced their grave measures and corantos to the airs of Queen Elizabeth's "Virginal Book;" and the peasant youths and maidens, on the village green, saw the sun go down, as they tripped "the comely country-round."—**KNIGHT'S ENG.**, vol. 3, ch. 16, p. 250.

**1388. DANCING, Mystic.** *West Indians.* The dances to which the natives seemed so immoderately addicted, and which had been at first considered by the Spaniards mere idle pastimes,

were found to be often ceremonials of a serious and mystic character. They form, indeed, a singular and important feature throughout the customs of the aboriginals of the New World. In these are typified, by signs well understood by the initiated, and, as it were, by hieroglyphic action, their historical events, their projected enterprises, their hunting, their ambuscades, and their battles, resembling in some respects the Pyrrhic dances of the ancients.—**IRVING'S COLUMBUS**, Book 6, ch. 10.

**1389. DANCING, Opposed to.** *Puritans.* [In 1593] the Puritans denounced all dancing in mixed companies of the sexes. The dancing schools, which then abounded, were, they said, for teaching "the noble science of heathen deviltry." They held that "men by themselves, and women by themselves" might dance without sin, "to recreate the mind oppressed with some great toil and labor."—**KNIGHT'S ENG.**, vol. 3, ch. 16, p. 250.

**1390. DANGER, Contempt for.** *William the Red.* [The son of William I., the Conqueror.] Normandy had been pledged to him by his brother Robert in exchange for a sum which enabled the duke to march in the first Crusade for the delivery of the Holy Land, and a rebellion at Le Mans was subdued by the fierce energy with which William flung himself at the news of it into the first boat he found, and crossed the Channel in face of a storm. "Kings never drown," he replied, contemptuously, to the remonstrances of his followers.—**HIST. OF ENG. PEOPLE**, § 116.

**1391. DANGER, Needless.** *Admiral Nelson.* [Lord Nelson, the greatest of British admirals, wore a bright uniform, and on the left breast of his coat were four embroidered stars, the emblems of the orders with which he was invested. When he was about to attack the French and Spanish fleets off Cape Trafalgar,] he was implored to put on a plainer dress, for there were rifle-men among the 4000 troops on board the French and Spanish ships. No; what he had won he would wear. On the deck he stood, a mark for the enemy—one whose life was worth a legion. There was a carelessness about his own safety that day which was chivalrous, however unwise. . . . He was shot from the mizzen-top of the Redoubtable, which he supposed had struck. "They have done for me at last," he said, "my backbone is shot through."—**KNIGHT'S ENG.**, vol. 7, ch. 25, p. 448.

**1392. DANGER, Unconsciousness of.** *Explosion.* Once upon a time a London exquisite descended into a coal mine on a voyage of exploration and discovery; he saw everything—Davy lamps, blind horses, trucks of coal rolling along subterranean tramways. Seated on a cask to rest himself, he proceeded to question the swarthy miner, who was his conductor, concerning many things, and especially about the operation of blasting. "And whereabouts, my man," condescendingly said he—"whereabouts do you keep your powder?" "Please, sir," replied the swart one, "you're a-sittin' on it!" Charles was in a world to him all dark and subterranean, and sitting on a powder-mine, of the existence of which he had no knowledge, although it was beneath his throne.—**HOOD'S CROMWELL**, ch. 4, p. 89.



**1393. DARKNESS a Convenience.** *Columbus.* [On his third voyage in the West Indies,] notwithstanding their superstitious fancies, the seamen were glad to use a part of these sharks for food, being very short of provisions. The length of the voyage had consumed the greater part of their sea-stores; the heat and humidity of the climate and the leakage of the ships had damaged the remainder; and their biscuit was so filled with worms that, notwithstanding their hunger, they were obliged to eat in the dark, lest their stomachs should revolt at its appearance. —IRVING'S COLUMBUS, Book 14, ch. 6.

**1394. DARKNESS feared.** *In Day-time.* In 1679 the Londoners were frightened, as if it were a terrible omen, by a great darkness in London on a Sunday morning, "so that the people in church could not see to read in their Bibles." —KNIGHT'S ENG., vol. 4, ch. 21, p. 341.

**1395. DAYS, Inauspicious.** *Black Day.* As Lucullus was going to pass the river to fight Tigranes the tyrant, some of his officers admonished him to beware of that day, which had been an inauspicious, or (as they called it) a black one to the Romans. For on that day Cæpio's army was defeated by the Cimbri. Lucullus returned that memorable answer, "I will make this day an auspicious one for Rome." It was the sixth of October. [He won a glorious and complete victory.] —PLUTARCH'S LUCULLUS.

**1396. DAYS observed.** *Samuel Johnson.* It was his custom to observe certain days with a pious abstraction—viz., New-Year's day, the day of his wife's death, Good Friday, Easter-day, and his own birthday. He this year says: "I have now spent fifty-five years in resolving, having, from the earliest time almost that I can remember, been forming schemes of a better life. I have done nothing. The need of doing, therefore, is pressing, since the time of doing is short. O God, grant me to resolve aright, and to keep my resolutions, for Jesus Christ's sake! Amen." —BOSWELL'S JOHNSON, p. 134.

**1397. DEAD, Charity for the.** *Agésilas.* After the death of Lysander, Agésilas found out a conspiracy which that general had formed against him immediately after his return from Asia. And he was inclined to show the public what kind of man Lysander really was, by exposing an oration found among his papers, which had been composed for him by Cleon of Halicarnassus, and was to have been delivered by him to the people, in order to facilitate the innovations he was meditating in the constitution. But one of the senators having the perusal of it, and finding it a very plausible composition, advised him "not to dig Lysander out of his grave, but rather to bury the oration with him." The advice appeared reasonable, and he suppressed the paper. —PLUTARCH'S AGESILAUS.

**1398. DEAD, Consciousness of the.** *American Indians.* On burying her daughter the Chipewewa mother adds not only snow-shoes and beads and moccasins, but (sad emblem of woman's lot in the wilderness!) the carrying belt and the paddle. "I know my daughter will be restored to me," she once said, as she clipped a lock of hair for a memorial; "by this lock of hair I shall discover her, for I shall take it with me"—alluding to the day [of her own burial]. —BANCROFT'S U. S., vol. 3, ch. 22.

**1399. DEAD respected, The.** *Solon's Law.* That law of Solon's is also justly commended which forbids men to speak ill of the dead. For piety requires us to consider the deceased as sacred; justice calls upon us to spare those that are not in being; and good policy to prevent the perpetuating of hatred. —PLUTARCH'S SOLON.

**1400. DEAD, Unburied.** *Parsees in India.* They cannot burn them, as do the Hindoos, lest the touch of death should pollute the flames; nor can they bury them in the earth, nor in the sea, for earth and water and air are alike sacred. They therefore expose the bodies of their dead to be devoured by birds of the air. —GENERAL GRANT'S TRAVELS, p. 287.

**1401. DEATH, Admirable.** *Mahomet's.* The conclusion of his life was admirable. "Let him," said he, "to whom I have done violence or injustice now appear, and I am ready to make him reparation." For several days preceding his death he ordered himself to be carried to the mosque, and there harangued the people with wonderful eloquence, which, from a dying man, had a powerful effect. It is by no means improbable that he believed himself inspired—as the singular success of all his enterprises might have persuaded a mind of that enthusiastic turn of a divine interposition in his favor. It is certain that with his latest breath he continued to inculcate the doctrines of his new religion. He recommended to his followers to keep the sword unsheathed till they had driven all infidels out of Arabia; and in the agonies of death he declared to Ayesha, the best beloved of his wives, that God, by the mouth of the angel Gabriel, had given him the choice of life or death, and that he had preferred the latter. —TYTLER'S HIST., Book 6, ch. 1.

**1402. DEATH, Apprehension of.** *Cæsar.* Cæsar was more and more weary. He knew that the Senate hated him; he knew they would kill him if they could. All these men whose lips were running over with adulation were longing to drive their daggers into him. He was willing to live if they would let him live; but, for himself, he had ceased to care about it. He disdained to take precautions against assassination. On his first return from Spain he had been attended by a guard; but he dismissed it in spite of the remonstrances of his friends, and went daily into the Senate house alone and unarmed. He spoke often of his danger with entire openness. . . . "Better," he said, "to die at once than live in perpetual dread of treason." —FROUDE'S CÆSAR, ch. 26.

**1403. DEATH by Attrition.** *Samuel Johnson.* Johnson mentioned Dr. Barry's System of Physics. "He was a man," said he, "who had acquired a high reputation in Dublin, came over to England, and brought his reputation with him, but had not great success. His notion was, that pulsation occasions death by attrition; and that, therefore, the way to preserve life is to retard pulsation. But we know that pulsation is strongest in infants, and that we increase in growth while it operates in its regular course; so it cannot be the cause of destruction." Soon after this he said something very flattering to Mrs. Thrale, which I do not recollect; but it concluded with wishing her long life. "Sir," said I, "if Dr. Barry's system be true, you have now

shortened Mrs. Thrale's life, perhaps, some minutes by accelerating her pulsation."—BOSWELL'S JOHNSON.

**1404. DEATH, Banquet of.** *Cæsar in Africa.* The end of Juba and Petreius had a wild splendor about it. They had fled together from Thapsus to Zama, Juba's own principal city, and they were refused admission. Disdaining to be taken prisoners, as they knew they inevitably would be, they went to a country-house in the neighborhood belonging to the king. There, after a last sumptuous banquet, they agreed to die like warriors by each other's hands. Juba killed Petreius, and then ran upon his own sword.—FROUDE'S CÆSAR, ch. 24.

**1405.** ——. *Antony.* Antony, concluding that he could not die more honorably than in battle, determined to attack Cæsar at the same time both by sea and land. The night preceding the execution of this design he ordered his servants at supper to render him their best services that evening, and fill the wine round plentifully, for the day following they might belong to another master, while he lay extended on the ground, no longer of consequence either to them or to himself. [He lost the battle, and died by suicide.]—PLUTARCH'S ANTONY.

**1406. DEATH, Bravado toward.** *Duke of Guise.* The Duke of Guise received repeated secret intimations of the assassination in preparation for him, but treated them with lofty disdain. "They dare not," he exclaimed; and added that circumstances had brought him to such a pitch of desperation that, even if he saw death coming in at one of the windows, he would not take the trouble to leave the room to escape him. [He was shortly after destroyed by his enemies.]—STUDENTS' FRANCE, ch. 17, § 11.

**1407. DEATH, Bravery in.** *William Howard Strafford.* It was pressed upon [Lord] Strafford to ask for a carriage to convey him to the place of execution, fearing that the fury of the people would anticipate the executioner and tear from his hands the victim, denounced by Pym and the orators of the House of Commons as the public enemy. "No," replied Strafford; "I know how to look death and the people in the face; whether I die by the hand of the executioner or by the fury of the populace, if it should so please them, matters little to me." . . . Strafford's brother accompanied him, weeping. "Brother," said he, "why do you grieve thus; do you see anything in my life or death which can cause you to feel any shame? Do I tremble like a criminal, or boast like an atheist? Come, be firm, and think only that this is my third marriage, and that you are my bridesman. This block," pointing to that upon which he was about to lay his head, "will be my pillow, and I shall repose there well, without pain, grief, or fear."—LAMARTINE'S CROMWELL, p. 15.

**1408. DEATH, Bribery of.** *Riches.* [In 1447 Cardinal Henry Beaufort died, aged eighty years. On his death-bed he is reported by his chaplain to have said,] Why should I die, having so much riches? If the whole realm would save my life, I am able by policy to get it, or by riches to buy it. Fie, will not death be hired, nor will money do anything?—KNIGHT'S ENG., vol. 2, ch. 6, p. 96.

**1409. DEATH, Choice in.** *Sudden.* The same evening, the 14th of March, Cæsar was at a "Last Supper" at the house of Lepidus. The conversation turned on death, and on the kind of death which was most to be desired. Cæsar, who was signing papers while the rest were talking, looked up and said, "A sudden one."—FROUDE'S CÆSAR, ch. 26.

**1410. DEATH, Companions in.** *Despair.* Some violence committed against the Mantchou Tartars had given high provocation to this warlike people, and they determined to invade the empire. Their attempt was favored by an insurrection in some of the provinces; the Tartars met with very little resistance. The rebel Chinese, headed by a mandarin of the name of List-ching, joined themselves to the Tartarian army, and both together took possession of the imperial city of Peking. The conduct of the Chinese emperor is unparalleled in history; without making the smallest attempt to defend his capital or maintain possession of his throne, he shut himself up in his palace, and commanded forty of his wives to hang themselves in his presence; he then cut off his daughter's head, and ended the catastrophe by hanging himself.—TYTLER'S HIST., Book 6, ch. 24.

**1411.** ——. *American Indians.* The chief within whose territory De Soto died selected two young, well-proportioned Indians to be put to death, saying the usage of the country was, when any lord died, to kill Indians to wait on him and serve him by the way.—BANCROFT'S HIST. U. S., vol. 3, ch. 22.

**1412. DEATH, Composure in.** *Duke of Monmouth.* He then accosted John Ketch, the executioner, a wretch who had butchered many brave and noble victims, and whose name has, during a century and a half, been vulgarly given to all who have succeeded him in his odious office. "Here," said the duke, "are six guineas for you. Do not hack me as you did my Lord Russell. I have heard that you struck him three or four times. My servant will give you some more gold if you do the work well." He then undressed, felt the edge of the axe, expressed some fear that it was not sharp enough, and laid his head on the block. The divines in the mean time continued to ejaculate with great energy, "God accept your repentance; God accept your imperfect repentance." [See No. 1979.]—MACAULAY'S ENG., ch. 5.

**1413. DEATH conquered.** *Immortality.* The first exploits of Trajan were against the Dacians, the most warlike of men, who dwelt beyond the Danube, and who, during the reign of Domitian, had insulted, with impunity, the majesty of Rome. To the strength and fierceness of barbarians they added a contempt for life, which was derived from a warm persuasion of the immortality and transmigration of the soul.—GIBBON'S ROME, ch. 1.

**1414.** ——. *Sir Henry Vane.* [Condemned by Charles II., and awaiting execution.] A friend spoke of prayer, that for the present the cup of death might be averted. "Why should we fear death?" answered Vane; "I find it rather shrinks from me than I from it."—BANCROFT'S U. S., vol. 1, ch. 11.

**1415. DEATH conquers.** *William the Conqueror.* The death-bed of William, according



to the chroniclers, was a death-bed of repentance. He had always made a profession of religion, and he was now surrounded by bishops and confessors. He spoke, it is related, of the rivers of blood he had shed. He lamented his barbarities in England. [See No. 436.]—KNIGHT'S *ENG.*, vol. 1, ch. 16, p. 218.

**1416. DEATH, Contempt of. Scandinavians.** This characteristic of an absolute contempt of death . . . was common to all the great parent stock. The poet Lucan . . . assigns its true cause—the belief of a future state, where rewards were to be bestowed solely on the brave. To enjoy the disgrace of dying a natural death, and thus forfeiting the joys of Paradise, the ferocious Scandinavians had often recourse to self-destruction. An Icelandic author mentions a rock in Sweden from which the old men frequently precipitated themselves into the sea, in order that they might go directly to the hall of Odin.—*TYTLER'S HIST.*, Book 5, ch. 6.

**1417. ———. Scandinavians.** Death-song of King Regner Lodbrog . . . King of Denmark . . . about the end of the eighth century, or beginning of the ninth. . . . Lodbrog seems to derive the highest pleasure from recounting all the acts of slaughter and carnage that he had committed in his lifetime. These were his only consolations; they were, in his idea, a certain passport to the joys of Paradise, and insured for him a distinguished place at the banquet of Odin. After enumerating a series of heroic deeds, but all of a most atrocious and sanguinary nature, he thus concludes: "What is more beautiful than to see the heroes pushing on through the battle, though fainting with their wounds? What boots it that the timid youth flies from the combat? he shall not escape from misery; who can avoid the fate which is ordained for him? I did not dream that I should have fallen a sacrifice to Ælla, whose shores I have covered with heaps of the slain. But there is a never-failing consolation for my spirit—the table of Odin is prepared for the brave. There the hero shall know no grief. There we shall quaff the amber liquor from the capacious skulls. I will not tremble when I approach the hall of the god of death. Now the serpents gnaw my vitals; but it is a cordial to my soul that my enemy shall quickly follow me, for my sons will revenge my death. War was my delight from my youth, and from my childhood I was pleased with the bloody spear. No sigh shall disgrace my last moments. The immortals will not disdain to admit me into their presence. Here let me end my song—the heavenly virgins summon me away—the hours of my life are at an end—I exult and smile at death!"—*TYTLER'S HIST.*, Book 5, ch. 6.

**1418. DEATH, Cowardly. Nero.** The poor wretch who, without a pang, had caused so many brave Romans and so many innocent Christians to be murdered, could not summon up resolution to die. He devised every operative incident of which he could think. When even his most degraded slaves urged him to have sufficient manliness to save himself from the fearful infamies which otherwise awaited him, he ordered his grave to be dug, and fragments of marble to be collected for its adornment, and water and wood for his funeral pyre, perpetually whining, "What an artist to perish!" Meanwhile a

courier arrived for Phaon. Nero snatched his despatches out of his hand, and read that the Senate had decided that he should be punished in the ancestral fashion as a public enemy. Asking what the ancestral fashion was, he was informed that he would be stripped naked and scourged to death with rods, with his head thrust into a fork. Horrified at this, he seized two daggers, and after theatrically trying their edges, sheathed them again, with the excuse that the fatal moment had not yet arrived! Then he bade Sporus begin to sing his funeral song, and begged some one to show him how to die. Even his own intense shame at his cowardice was an insufficient stimulus, and he whiled away the time in rapid epigrams and pompous quotations. The sound of horses' hoofs then broke on his ears, and, venting one more Greek quotation, he held the dagger to his throat. It was driven home by Epaphroditus, one of his literary slaves. At this moment the centurion who came to arrest him rushed in. . . . So died the last of the Cæsars!—*FARRAR'S EARLY DAYS*, ch. 4, p. 44.

**1419. DEATH, Deceived in. By Friends.** [Henry V. was on his death-bed, and] having delivered his last wishes, he asked the physicians how long he might expect to live. They said the Almighty had power to restore him to health. He repeated the question, requiring a direct answer. The answer was, Not more than two hours. *KNIGHT'S ENG.*, vol. 2, ch. 5, p. 74.

**1420. DEATH, Deception in. Priest.** [The Duchess of Portsmouth, one of the king's mistresses, proposed a priest for the dying king, Charles II.] The duke's orders were obeyed; and even the physicians withdrew. The back door was then opened, and Father Huddleston entered. A cloak had been thrown over his sacred vestments, and his shaven crown was concealed by a flowing wig. "Sir," said the duke, "this good man once saved your life. He now comes to save your soul." Charles faintly answered, "He is welcome." Huddleston went through his part better than had been expected. He knelt by the bed, listened to the confession, pronounced the absolution, and administered extreme unction.—*MACAULAY'S ENG.*, ch. 4, p. 407.

**1421. DEATH, Defiant in. Charles XII.** [King of Sweden at Frederickshall.] At the siege of this town, on November 30, 1718 (old style), this inveterate warrior received the fatal blow which ended his troublous and eventful career. He was struck in the head with a cannon ball, and though death must have been instantaneous, he was found with his right hand firmly grasping the handle of his sword, so prompt was he to put himself in an attitude of defence.—*WHITE'S SWEDENBORG*, ch. 2, p. 33.

**1422. DEATH, Encouragement in. God liveth.** [At the death of Mahomet] fanaticism alone could suggest a ray of hope and consolation. "How can he be dead, our witness, our intercessor, our mediator, with God? By God he is not dead; like Moses and Jesus, he is wrapped in a holy trance, and speedily will he return to his faithful people." The evidence of sense was disregarded; and Omar, unsheathing his cimeter, threatened to strike off the heads of the infidels who should dare to affirm that the prophet was no more. The tumult was appeased by the

weight and moderation of Abubeker. "Is it Mahomet," said he to Omar and the multitude, "or the God of Mahomet, whom you worship? The God of Mahomet liveth forever; but the apostle was a mortal like ourselves, and, according to his own prediction, he has experienced the common fate of mortality." He was piously interred by the hands of his nearest kinsman, on the same spot on which he expired.—GIBBON'S *ROME*, ch. 50.

**1423. DEATH, Fear of.** *Samuel Johnson.* Mr. Henderson, with whom I had sauntered in the venerable walks of Merton College, and found him a very learned and pious man, supped with us. Dr. Johnson surprised him not a little by acknowledging, with a look of horror, that he was much oppressed by the fear of death. The amiable Dr. Adams suggested that God was infinitely good. JOHNSON: "That He is infinitely good, as far as the perfection of His nature will allow, I certainly believe; but it is necessary for good upon the whole, that individuals should be punished. As to an *individual*, therefore, He is not infinitely good; and as I cannot be sure that I have fulfilled the conditions on which salvation is granted, I am afraid I may be one of those who shall be damned." (Looking dismally.) DR. ADAMS: "What do you mean by damned?" JOHNSON (passionately and loudly): "Sent to hell, sir, and punished everlastingly." DR. ADAMS: "I don't believe that doctrine." JOHNSON: "Hold, sir; do you believe that some will be punished at all?" DR. ADAMS: "Being excluded from heaven will be a punishment; yet there may be no great positive suffering." JOHNSON: "Well, sir; but if you admit any degree of punishment, there is an end of your argument for infinite goodness, simply considered; for infinite goodness would inflict no punishment whatever. There is not infinite goodness, physically considered; morally, there is."—BOSWELL'S JOHNSON, p. 524.

**1424. — —.** *The Druids.* They appear to have taught the immortality of the soul, or rather the transmigration of souls, and a future state of rewards and punishments. "They lay special stress," says Cæsar, "upon the doctrine that souls do not perish, but pass after death into other bodies; considering this as a most powerful stimulus to bravery and courage, since it tends to remove altogether the fear of death."—STUDENTS' FRANCE, ch. 1, § 10-12.

**1425. DEATH, Feast of.** *American Aborigines.* Of the strength and ardor of their affections there can be no evidence so strong as that which arises from their treatment of the dead. Believing in the immortality of the soul, they bury along with the deceased his bow and arrows, together with the most splendid ornaments which belonged to him. They attend him to the grave with the deepest manifestations of sorrow, and those who are his nearest relations retire for a great length of time to their huts, and refuse to take any concern in the active occupations of the tribe. But this is not all; their concern for the dead is manifested in a manner yet more striking, by a ceremony the most solemn and the most awfully affecting that imagination can devise. At stated periods is held what is termed the feast of the dead, or the feast of souls, when all the bodies of those who have died since the

last ceremony of that kind are taken out of their graves, and brought together from the greatest distances to one place. A great pit is dug in the ground; and thither, at a certain time, each person, attended by his family and friends, marches in solemn silence, bearing the dead body of a son, father, or a brother. These are deposited in the pit, from which each person takes a handful of earth, which he preserves afterward with the most religious care.—TYTLER'S HIST., Book 6, ch. 21.

**1426. DEATH, Fortitude in.** *American Indians.* [Brébeuf, the Jesuit missionary, describes the tortures of an Iroquois prisoner, preceded by a feast.] To the crowd of his guests he declared: "My brothers, I am going to die; make merry around me with good heart; I am a man; I fear neither death nor your torments," and he sang aloud. . . . Torments lasted till after sunrise, when the wretched victim, bruised, gashed, mutilated, half roasted and scalped, was carried out of the village and hacked in pieces.—BANCROFT'S U. S., vol. 3, ch. 22.

**1427. DEATH, An honorable.** *Bunyan.* His end was characteristic. It was brought on by exposure when he was engaged in an act of charity. A quarrel had broken out in a family at Reading with which Bunyan had some acquaintance. A father had taken offence at his son, and threatened to disinherit him. Bunyan undertook a journey on horseback from Bedford to Reading in the hope of reconciling them. He succeeded, but at the cost of his life. Returning by London, he was overtaken on the road by a storm of rain, and was wetted through before he could find shelter. The chill, falling on a constitution already weakened by illness, brought on fever. He was able to reach the house of Mr. Strudwick, one of his London friends; but he never left his bed afterward. In ten days he was dead.—FROUDE'S BUNYAN, ch. 9.

**1428. DEATH, Impassioned.** *Alexander.* Whole days and nights were consumed in riot and debauchery . . . at Ecbatana. . . . Amid these tumultuous pleasures the death of Hephestion, whom Alexander loved with sincere affection, threw him into a paroxysm of despair. He commanded the physicians who attended him to be put to death; he accused the gods as conspiring with them to deprive him of a life more dear to him than his own; he ordered a public mourning, and that the sacred fires should be extinguished through all Asia, an omen which both his friends and enemies regarded as of the blackest import.—TYTLER'S HIST., Book 2, ch. 4.

**1429. DEATH, Information of.** *Samuel Johnson.* Johnson, with that native fortitude which, amid all his bodily distress and mental sufferings, never forsook him, asked Dr. Brocklesby, as a man in whom he had confidence, to tell him plainly whether he could recover. "Give me," said he, "a direct answer." The doctor, having first asked him if he could bear the whole truth, which way soever it might lead, and being answered that he could, declared that, in his opinion, he could not recover without a miracle. "Then," said Johnson, "I will take no more physic, not even my opiates; for I have prayed that I may render up my soul to God unclouded." In this resolution he persevered, and, at the same time, used only the weakest kinds of sustenance



Being pressed by Mr. Windham to take somewhat more generous nourishment, lest too low a diet should have the very effect which he dreaded, by debilitating his mind, he said: "I will take anything but inebriating sustenance."—BOSWELL'S JOHNSON, p. 562.

**1430. DEATH, Patriotic.** *Captain Nathan Hale.* September, 1776. [The British entered New York.] He volunteered to venture under disguise within the British lines. . . . He was seized, . . . frankly avowed his name and rank in the American army. . . . Howe ordered him to be executed the next morning. . . . As he ascended the gallows, he said: "I only regret that I have but one life to lose for my country."—BANCROFT'S U. S., vol. 9, ch. 7.

**1431. DEATH permitted.** *Mahomet.* In a familiar discourse he mentioned his special prerogative; that the angel of death was not allowed to take his soul till he had respectfully asked the permission of the prophet. The request was granted; and Mahomet immediately fell into the agony of his dissolution.—GIBBON'S ROME, ch. 50.

**1432. DEATH, Prayer in.** *Mahomet.* His head was reclined on the lap of Ayesha, the best beloved of all his wives; he fainted with the violence of pain; recovering his spirits, he raised his eyes toward the roof of the house, and, with a steady look, though a faltering voice, uttered the last broken though articulate words: "O God! . . . pardon my sins. . . . Yes . . . I come . . . among my fellow-citizens on high;" and thus peaceably expired on a carpet spread upon the floor.—GIBBON'S ROME, ch. 50.

**1433. — — —.** *Luther.* His friends comforted him, and administered medicines. But again he spoke: "I am passing away; I shall give up my spirit." Then he repeated in Latin, quickly and three times in succession, the words, "Father, into thy hands I commend my spirit; Thou hast redeemed me, Thou faithful God."—REIN'S LUTHER, ch. 25, p. 195.

**1434. — — —.** *Cromwell.* "Lord, although I am a wretched and miserable creature, I am in covenant with Thee through grace, and I may, I will, come unto Thee for my people. Thou hast made me a mean instrument to do them some good, and Thee service; and many of them have set too high a value upon me, though others wish and would be glad of my death. But, Lord, however Thou dost dispose of me, continue to go on, and do good for them. Give them consistency of judgment, one heart, and mutual love; and go on to deliver them, and with the work of reformation, and make the name of Christ glorious in the world. Teach those who look too much upon thy instruments to depend more upon thyself. Pardon such as desire to trample upon the dust of a poor worm, for they are thy people too; and pardon the folly of this short prayer, for Jesus Christ His sake, and give us a good night if it be thy pleasure."—HOOD'S CROMWELL, ch. 17, p. 223.

**1435. DEATH, Preparation for.** *German Barbarians.* All agreed that a life spent in arms, and a glorious death in battle, were the best preparations for a happy futurity, either in this or in another world.—GIBBON'S ROME, ch. 9.

**1436. — — —.** *Mahomet.* His mortal disease was a fever of fourteen days, which deprived him by intervals of the use of reason. As soon as he was conscious of his danger he edified his brethren by the humility of his virtue or penitence. "If there be any man," said the apostle from the pulpit, "whom I have unjustly scourged, I submit my own back to the lash of retaliation. Have I aspersed the reputation of a Mussulman? let him proclaim *my* thoughts in the face of the congregation. Has any one been despoiled of his goods? the little that I possess shall compensate the principal and the interest of the debt." "Yes," replied a voice from the crowd, "I am entitled to three drams of silver." Mahomet heard the complaint, satisfied the demand, and thanked his creditor for accusing him in this world rather than at the day of judgment.—GIBBON'S ROME, ch. 50.

**1437. — — —.** *Samuel Johnson.* About eight or ten days before his death, when Dr. Brocklesby paid him his morning visit, he seemed very low and desponding, and said: "I have been as a dying man all night." He then emphatically broke out in the words of Shakespeare:

"Canst thou not minister to a mind diseased;  
Pluck from the memory a rooted sorrow;  
Raze out the written troubles of the brain;  
And, with some sweet oblivious antidote,  
Cleanse the stuff'd bosom of that perilous stuff

Which weighs upon the heart?"  
To which Dr. Brocklesby readily answered, from the same great poet:

"— therein the patient  
Must minister to himself."

—BOSWELL'S JOHNSON, p. 658.

**1438. — — —.** *Capture of Cordova.* When the result of the battle was known the leading citizen, who had headed the revolt against Cæsar, gathered all that belonged to him into a heap, poured turpentine over it, and, after a last feast with his family, burnt himself, his house, his children, and servants.—FROUDE'S CÆSAR, ch. 25.

**1439. DEATH, Reflections in.** *Cardinal Wolsey.* On his death-bed his thoughts still clung to the prince whom he had served. "Had I but served God as diligently as I have served the king," murmured the dying man, "He would not have given me over in my gray hairs. But this is my due reward for my pains and study, not regarding my service to God, but only my duty to my prince."—ENGLISH PEOPLE, § 562.

**1440. DEATH, Results of.** *Christian's.* They testified their attachment for the cause of the pope by the murder of the Calvinist Anne du Bourg, a heroic confessor of the Protestant faith. "Six feet of earth for my body, and the infinite heavens for my soul, is what I shall soon have," cried Anne du Bourg at sight of the scaffold, and in presence of her executioners.—LAMARTINE'S MARY STUART, p. 7.

**1441. DEATH, Sayings in.** *Sir Henry Vane.* When he attempted to speak the trumpets sounded to drown his voice. Enthusiasm wept for him while it admired him! At last he turned aside, exclaiming, "It is a bad cause which cannot hear the words of a dying man." He seems to have been permitted to pray a little

in peace; such sentences as the following fell from him, recorded by Sykes: "Bring us, O Lord, into the true mystical Sabbath, that we may cease from our works, rest from our labors, and become a meet habitation for thy Spirit," etc., etc. His last words were: "Father, glorify thy servant in the sight of men, that he may glorify Thee in the discharge of his duties to Thee and to his country." Thereupon he stretched out his arms; in an instant swift fell the stroke, and the head of one of the greatest and purest beings that ever adorned our world rolled on the scaffold!—HOOD'S CROMWELL, ch. 18, p. 254.

**1442. DEATH, A seeming.** *Swedenborg.* While Swedenborg was living in Sweden, in 1751, his old friend and coadjutor, Polheim, died; and Swedenborg was favored with a view of both sides of his grave. Writing in his "Spiritual Diary," he says: "Polheim died on Monday, and spoke with me on Thursday. I was invited to the funeral. He saw the hearse, the attendants, and the whole procession. He also saw them let down the coffin into the grave, and conversed with me while it was going on, asking me why they buried him, when he was alive. And when the priest pronounced that he would rise again at the day of judgment, he asked why this was, when he had already risen. He wondered that such a belief should prevail, considering that he was even now alive; he also wondered at the belief in the resurrection of the body, for he said he felt that he was in the body."—SWEDENBORG, ch. 10, p. 77.

**1443. DEATH, Self-evoked.** *Marius.* Marius [one of the thirty Roman tyrants] was killed by a soldier who had formerly served as a workman in his shop, and who exclaimed, as he struck, "Behold the sword which thyself hast forged!"—NOTE IN GIBBON'S *ROME*, ch. 10, p. 323.

**1444. DEATH, Strength for.** *Cromwell.* He called for his Bible, and desired an honorable and godly person there, with others present, to read unto him that passage in Phil. 4: 11-13: "Not that I speak in respect of want: for I have learned, in whatsoever state I am, therewith to be content. I know both how to be abased, and I know how to abound: everywhere and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need. I can do all things through Christ which strengtheneth me." Which read, said he, to use his own words as near as we can remember them, "This Scripture did once save my life, when my eldest son, poor Oliver, died, which went as a dagger to my heart—indeed it did." And then, repeating the words of the text himself, and reading the tenth and eleventh verses of St. Paul's contentment and submission to the will of God in all conditions, said he: "It's true, Paul, you have learned this, and attained to this measure of grace; but what shall I do? Ah, poor creature, it is a hard lesson for me to take out! I find it so." But reading on to the thirteenth verse, where Paul saith, "I can do all things through Christ which strengthen me," then faith began work, and his heart to find support and comfort, and he said thus to himself, "He that was Paul's Christ is my Christ too;" and so "he drew water out of the wells of salvation."—HOOD'S CROMWELL, ch. 17, p. 221.

**1445. DEATH, Study in.** *Dutch Explorer.* A.D. 1596. Barentzen sought to go round Nova Zembla [seeking a north-east passage for Dutch commerce], and when his ship was hopelessly enveloped by ice had the courage to encamp his crew on the desolate northern shore of the island, and cheer them during a winter rendered horrible by famine, cold, and the fierce attacks of huge white bears, whom hunger had maddened. When spring came the gallant company, traversing more than sixteen hundred miles in two open boats, were tossed for three months by storms among icebergs, before they could reach the shelter of the White Sea. Barentzen sunk under his trials, but was engaged in poring over a sea-chart as he died. The expeditions of the Dutch were without a parallel for daring.—BANCROFT'S U. S., vol. 2, ch. 15.

**1446. DEATH, Substitutional.** *Military.* [The soldiers of Marcus Crassus were defeated in an engagement.] The first 500, who had shown the greatest marks of cowardice, he divided into fifty parts, and put one in each decade to death, to whose lot it might happen to fall; thus reviving an ancient custom of military punishment which had been long disused. Indeed, this kind of punishment is the greatest mark of infamy, and being put in execution in sight of the whole army is attended with many awful and affecting circumstances.—PLUTARCH'S CRASSUS.

**1447. DEATH, Sudden.** *Washington.* On the morning of the 13th [of December, 1799] the general was engaged in making some improvements in the front of Mount Vernon. . . . The day became rainy with sleet . . . [he became wet] before his return to the house. About one o'clock he was seized with chilliness and nausea, but, having changed his clothes, sat down to his indoor work. . . . At night . . . remained writing until between eleven and twelve o'clock. [He died about ten o'clock on the following night.]—CUSTIS'S WASHINGTON, vol. 1, ch. 24.

**1448. DEATH, Testimony in.** *Lord Montrose.* [A splendid Scotch nobleman, who vainly attempted a revolution in Scotland favorable to exiled Charles II.] They announced that the sentence condemned him "to be hung on a gibbet thirty feet high, where he was to be exposed during three hours; that his head would then be cut off and nailed to the gates of his prison, and that his arms and legs, severed from his body, would be distributed to the four principal cities of the kingdom." "I only wish," replied Montrose, "that I had limbs enough to be dispersed through every city in Europe, to bear testimony in the cause for which I have fought and am content to die."—LAMARTINE'S CROMWELL, p. 52.

**1449. DEATH, Thoughts in.** *Bonaparte.* "France, the army, Josephine," were the last images which lingered in the heart and the last words which trembled on the lips of the dying emperor.—ABBOTT'S NAPOLEON B., vol. 2, ch. 34.

**1450. DEATH, Thoughts of.** *Samuel Johnson.* BOSWELL: "But is not the fear of death natural to man?" JOHNSON: "So much so, sir, that the whole of life is but keeping away the thoughts of it." He then, in a low and earnest tone



talked of his meditating upon the awful hour of his own dissolution, and in what manner he should conduct himself upon that occasion: "I know not," said he, "whether I should wish to have a friend by me, or have it all between God and myself."—BOSWELL'S JOHNSON, p. 165.

**1451. DEATH, Tranquillity in.** *Socrates.* On the day of his death he discoursed, with uncommon force of eloquence, on the immortality of the soul, on the influence that persuasion ought to have on the conduct of life, and on the comfort it diffused on the last moments of existence. He drank the poisoned cup without the smallest emotion; and in the agony of death showed to his attending friends an example of tranquillity which their deep-felt grief denied them all power of imitating. The narrative of this concluding scene, as it is given by Plato in his dialogue entitled "Phædon," is one of the noblest specimens of simple, eloquent, and pathetic description which is anywhere to be met with—a narrative, to the force of which Cicero bears this strong testimony, that he never could read it without tears. Such was the end of this true philosopher, of whom his ungrateful countrymen knew not the value till they had destroyed him.—TYTLER'S HIST., Book 2, ch. 2.

**1452. DEATH, Triumph in.** *Battle of Quebec.* [General] Wolfe, leading the charge, was wounded in the wrist. Again he was struck, but pressed on at the head of his grenadiers. Just at the moment of victory a third ball pierced his breast, and he sank quivering to the earth. "They run, they run!" said the attendant who bent over him. "Who run?" was the feeble response. "The French are flying everywhere," replied the officer. "Do they run already? Then I die happy," said the expiring hero; and his spirit passed away amid the smoke of battle.—RIDPATH'S U. S., ch. 35, p. 276.

**1453. DEATH, Triumphant in.** *"Stonewall" Jackson.* [Having received several severe wounds at Chancellorsville, his arm was amputated. Pneumonia set in, and death followed.] Advising his wife, in the event of his death, to return to her father's house, he remarked: "You have a kind and good father; but there is no one so kind and good as your Heavenly Father." When she told him the doctors did not think he could live two hours, although he did not himself expect to die, he replied: "It will be infinite gain to be translated to heaven and be with Jesus."—POL-LARD'S SECOND YEAR OF THE WAR, ch. 10, p. 265.

**1454. DEATH by Violence.** *Roman Emperors.* Such was the unhappy condition of the Roman emperors, that, whatever might be their conduct, their fate was commonly the same. A life of pleasure or virtue, of severity or mildness, of indolence or glory, alike led to an untimely grave; and almost every reign is closed by the same disgusting repetition of treason and murder.—GIBBON'S ROME, ch. 12.

**1455. DEATH welcomed.** *Defeat.* [At the battle of Quebec the victorious General Wolfe defeated the French, but died of his wounds. When the French ran, General] Montcalm, still attempting to rally his broken regiments, was struck with a ball, and fell. "Shall I survive?" said he to his surgeon. "But a few hours at

most," replied the attendant. "So much the better," replied the heroic Frenchman; "I shall not live to witness the surrender of Quebec." [See more at No. 1452.]—RIDPATH'S U. S., ch. 35, p. 276.

**1456. DEATH of the Wicked.** *Alexander.* The first person that brought the news of Alexander's death was Asclepiades, the son of Hipparchus. Demades desired the people to give no credit to it. "For," said he, "if Alexander were dead, the whole world would smell the carcass."—PLUTARCH'S PHOCION.

**1457. DEBATE, Personality in.** *Samuel Johnson.* His Majesty then talked of the controversy between Warburton and Lowth, which he seemed to have read, and asked Johnson what he thought of it. Johnson answered: "Warburton has most general, most scholastic, learning; Lowth is the more correct scholar. I do not know which of them calls names best." The king was pleased to say he was of the same opinion; adding, "You do not think then, Dr. Johnson, that there was much argument in the case." Johnson said he did not think there was. "Why, truly," said the king, "when once it comes to calling names, argument is pretty well at an end."—BOSWELL'S JOHNSON, p. 151.

**1458. DEBAUCHERY, Royal.** *Catherine II.* [Of Russia.] The common belief is, that she had a new lover about every three months, who was then dismissed with gifts and pensions. One author informs us that she expended in this way, during her reign, a sum of money equal, in our present currency, to \$200,000,000. Lovers she may have had; but when I read her pleasant, innocent, and high-bred letters to the great men of her time, and when I run over the catalogue of the immense and solid benefits which she bestowed upon her country, I find it impossible to believe that she ever abandoned herself to systematic debauchery.—CYCLOPE-DIA OF BIOG., p. 404.

**1459. DEBT, Imprisonment for.** *England.* In the debtors' prison at Sheffield [John] Howard found a cutler plying his trade, who was in jail for thirty cents. The fees of the court which had consigned him to prison amounted to nearly \$5, and this sum he had been for several years trying to earn in prison. In another jail there was a man, with a wife and five children, confined for court fees of about \$1 and jailer's fees of eighty cents. This man was confined in the same apartment with robbers and murderers, and had little hope of being able to raise the money for his discharge. All such debtors—and they were numerous then in England—Howard released by paying their debts.—CYCLOPEDIA OF BIOG., p. 56.

**1460. DEBT, Security for.** *Sir Walter Scott.* In May, 1812, Scott having now at last obtained the salary of the Clerkship of Session, the work of which he had for more than five years discharged without pay, indulged himself in realizing his favorite dream of buying a "mountain farm" at Abbotsford—five miles lower down the Tweed than his cottage at Ashiestel. . . . The place thus bought for £4000—half of which, according to Scott's bad and sanguine habit, was borrowed from his brother, and half raised on the security of a poem at the moment of sale

wholly unwritten, and not completed even when he removed to Abbotsford—"Rokeby"—became only too much of an idol for the rest of Scott's life.—HUTTON'S SCOTT, ch. 8.

**1461. DEBT by War.** *United States.* The National debt, however, was the greatest and most threatening question; but the genius of Hamilton triumphed over every difficulty. The indebtedness of the United States, including the revolutionary expenses of the several States, amounted to nearly \$80,000,000. Hamilton adopted a broad and honest policy. His plan, which was laid before Congress at the beginning of the second session, proposed that the debt of the United States due to American citizens, as well as the war debt of the individual States, should be assumed by the general government, and that all should be fully paid. By this measure the credit of the country was vastly improved, even before actual payment was begun. As a means of augmenting the revenues of the government, a duty was laid on the tonnage of merchant ships, with a discrimination in favor of American vessels; and customs were levied on all imported articles. Hamilton's schemes were violently opposed [but very successful].—RIPPATH'S U. S., ch. 46.

**1462. DEBTS discouraged.** *Laws of Amasis.* The unnecessary contracting of debts was likewise restrained in Egypt by a . . . very laudable regulation. The debtor was obliged to give in pledge the embalmed body of his father, to remain with the creditor till the debt was discharged. He who died without redeeming this sacred pledge was deprived himself of funeral obsequies.—TYTLER'S HIST., Book 1, ch. 4.

**1463. DEBTS, Dishonest.** *Precedence.* The royal custom [of Henry VIII.] has survived among us in many a notorious example. The loans advanced by honest creditors are repudiated; the gambling debts to "crafty persons" are scrupulously discharged. [Henry was a notorious gambler].—KNIGHT'S ENG., vol. 2, ch. 20, p. 329.

**1464. DEBTS prevented.** *Athenians.* Solon restrained the severity of creditors to their debtors by prohibiting all imprisonment for debt; but he restrained, at the same time, the frequency of contracting debts by the severe penalty of the forfeiture of the rights of citizenship—a punishment which, though it did not reduce a man to servitude, deprived him of all voice in the public assembly, or share in the government of the commonwealth. In like manner, if a debtor died insolvent, his heir was disfranchised till the debt was paid. This was a wise regulation; for no indigent man ought to be a legislator.—TYTLER'S HIST., Book 1, ch. 10.

**1465. DEBTS, Punishment for.** *Insolvent Debtors.* After judicial proof or confession of the debt, thirty days of grace were allowed before a Roman was delivered into the power of his fellow-citizen. In this private prison twelve ounces of rice were his daily food; he might be bound with a chain of fifteen pounds weight; and his misery was thrice exposed in the marketplace, to solicit the compassion of his friends and countrymen. At the expiration of sixty days the debt was discharged by the loss of liberty or life; the insolvent debtor was either

put to death or sold in foreign slavery beyond the Tiber; but if several creditors were alike obstinate and unrelenting, they might legally dismember his body, and satiate their revenge by this horrid partition. The advocates for this savage law have insisted that it must strongly operate in deterring idleness and fraud from contracting debts which they were unable to discharge; but experience would dissipate this salutary terror, by proving that no creditor could be found to exact this unprofitable penalty of life or limb.—GIBBON'S ROME, ch. 44.

**1466. DEBTS scaled.** *Virginian Colony.* In Virginia debts had been contracted to be paid in tobacco; and when the article rose in value, in consequence of [English] laws restricting its culture, the legislature of Virginia did not scruple to provide a remedy, by enacting that "no man need pay more than two thirds of his debt during the stint;" and that all creditors should take "forty pounds for a hundred."—BANCROFT'S HIST. OF U. S., vol. 1, ch. 6.

**1467. DEBTS, Small.** *Samuel Johnson.* [Letter to Joseph Simpson, son of an old friend.] Your debts in the whole are not large, and of the whole but a small part is troublesome. Small debts are like small shot; they are rattling on every side, and can scarcely be escaped without a wound; great debts are like cannon; of loud noise, but little danger. You must, therefore, be enabled to discharge petty debts, that you may have leisure, with security, to struggle with the rest.—BOSWELL'S JOHNSON, p. 94.

**1468. DECEIT, Temptation to.** *Mahomet.* From enthusiasm to imposture the step is perilous and slippery; the dæmon of Socrates affords a memorable instance how a wise man may deceive himself, how a good man may deceive others, how the conscience may slumber in a mixed and middle state between self-illusion and voluntary fraud. Charity may believe that the original motives of Mahomet were those of pure and genuine benevolence; but a human missionary is incapable of cherishing the obstinate unbelievers who reject his claims, despise his arguments, and persecute his life; he might forgive his personal adversaries, he may lawfully hate the enemies of God; the stern passions of pride and revenge were kindled in the bosom of Mahomet, and he sighed, like the prophet of Nineveh, for the destruction of the rebels whom he had condemned.—GIBBON'S ROME, ch. 50.

**1469. DECEIT, A timely.** *Persian Prince.* [Harmozan was captured in the surrender of his country to Omar the Mohammedan.] The Persian complained of intolerable thirst, but discovered some apprehension lest he should be killed while he was drinking a cup of water. "Be of good courage," said the caliph; "your life is safe till you have drunk this water;" the crafty satrap accepted the assurance, and instantly dashed the vase against the ground. Omar would have avenged the deceit, but his companions represented the sanctity of an oath; and the speedy conversion of Harmozan entitled him not only to a free pardon, but even to a stipend of two thousand pieces of gold.—GIBBON'S ROME, ch. 51.

**1470. DECEITFULNESS described.** *Lord Breadalbane.* [Lord Breadalbane, a Highland earl



who professed submission to William III., is] described by his contemporary, John Macky, "cunning as a fox; wise as a serpent; but as slippery as an eel."—KNIGHT'S ENG., vol. 5, ch. 9, p. 132.

**1471. DECEIVER** deceived, *The. Rochester.* [James II.] did not like to propose directly to his brother-in-law [Lord Rochester, the treasurer] the simple choice, apostasy or dismissal; but three days after the conference Barillon waited on the treasurer, and, with much circumlocution and many expressions of friendly concern, broke the unpleasant truth. "Do you mean," said Rochester, bewildered by the involved and ceremonious phrases in which the intimation was made, "that if I do not turn Catholic the consequence will be that I shall lose my place?" "I say nothing about consequences," answered the wary diplomatist. "I only come as a friend to express a hope that you will take care to keep your place." "But surely," said Rochester, "the plain meaning of all this is, that I must turn Catholic or go out." He put many questions for the purpose of ascertaining whether the communication was made by authority, but could extort only vague and mysterious replies. At last, affecting a confidence which he was far from feeling, he declared that Barillon must have been imposed upon by idle or malicious reports. "I tell you," he said, "that the king will not dismiss me, and I will not resign. I know him; he knows me; and I fear nobody." The Frenchman answered that he was charmed, that he was ravished to hear it, and that his only motive for interfering was a sincere anxiety for the prosperity and dignity of his excellent friend the treasurer. And thus the two statesmen departed, each flattering himself that he had duped the other.—MACAULAY'S ENG., ch. 6, p. 140.

**1472. DEGENCY**, *Regard for. Isaac Newton.* His most intimate friend at the university was a foreign chemist of much note and skill. Newton enjoyed his conversation exceedingly, until, one day, the Italian told him "a loose story of a nun," which so much offended his sense of decency that he would never associate with him again.—CYCLOPEDIA OF BIOG., p. 256.

**1473. DECEPTION betrays Itself. Richard I.** [When Richard I. returned from the crusade, with but a few attendants, they landed at Ragusa] in the guise of pilgrims; but the lavishness of the king was so little in keeping with his assumed character, that his real rank was soon suspected. [He was soon after incarcerated in prison.]—KNIGHT'S ENG., vol. 1, ch. 22, p. 319.

**1474. DECEPTION**, *Day of. Dupes Day.* An outrageous scene took place in the king's presence between the queen-mother and Richelieu, at the close of which Louis [XIII.] quitted the palace without saying a word, and took his departure for Versailles. Every one thought the fall of the minister irrevocably certain. . . . The good news was transmitted with precipitate joy to Madrid, Vienna, Brussels, and Turin. But the sound judgment of Louis . . . had conducted him meanwhile to a very different conclusion. A message from the king was despatched to Richelieu. . . . He hurried to Versailles, was welcomed with every mark of confidence and favor, and received an assurance from Louis that he

would steadily uphold him against all his adversaries, would listen to no insinuation to his prejudice, and would remove from court all who had it in their power to thwart or injure him. These curious occurrences took place on the 11th of November, 1630, which has remained famous in French history as the "Day of Dupes."—STUDENTS' FRANCE, ch. 19, § 10, p. 398.

**1475. DECEPTION** justified. *Reign of James II.* As, however, five years had elapsed since her last pregnancy [Queen Mary's], the people, under the influence of that delusion which leads men to believe what they wish, had ceased to entertain any apprehension that she would give an heir to the throne. On the other hand, nothing seemed more natural and probable than that the Jesuits should have contrived a pious fraud. It was certain that they must consider the accession of the [Protestant] Princess of Orange as one of the greatest calamities which could befall their church. It was equally certain that they would not be very scrupulous about doing whatever might be necessary to save their church from a great calamity. In books written by eminent members of the society, and licensed by its rulers, it was distinctly laid down that means even more shocking to all notions of justice and humanity than the introduction of a spurious heir into a family might lawfully be employed for ends less important than the conversion of a heretical kingdom. It had got abroad that some of the king's advisers, and even the [Roman Catholic] king himself, had meditated schemes for defrauding the Lady Mary [Princess of Orange; her husband was afterward William III.] either wholly or in part of her rightful inheritance.—MACAULAY'S ENG., ch. 8, p. 287.

**1476. DECEPTION**, *Pleasing. Abraham Lincoln.* [Speaking of secession, in one of his messages] occurs the following remark: "With rebellion thus *sugar-coated* they have dragged the public mind." . . . Mr. Defrees, the government printer, . . . was a good deal disturbed by the use of the term "sugar-coated," and finally went to the President about it [as lacking dignity]. . . . "Defrees," replied Mr. Lincoln, "that word expresses precisely my idea, and I am not going to change it. The time will never come in this country when the people won't know exactly what *sugar-coated* means!"—RAYMOND'S LINCOLN, p. 758.

**1477. DECEPTION** punished. *Demosthenes.* [He had been bribed by Harpalus, and a great clamor was raised by the people.] Demosthenes, seemingly with a design to prove his innocence, moved for an order that the affair should be brought before the court of Areopagus, and all persons punished who should be found guilty of taking bribes. In consequence of which he appeared before that court, and was one of the first that were convicted.—PLUTARCH.

**1478. DECEPTION** of Self. *Conspirators.* Their oaths [as senators] and their professions were nothing to them. If they were entitled to kill Cæsar, they were entitled equally to deceive him. No stronger evidence is needed of the demoralization of the Roman Senate than the completeness with which they were able to disguise from themselves the baseness of their treachery. One man only they were able to attract into co-

operation who had a reputation for honesty, and could be conceived, without absurdity, to be animated by a disinterested purpose. [It was] Marcus Brutus.—FROUDE'S CÆSAR, ch. 26.

**1479. DECEPTION, Superstitious.** *Sacred Fawn.* Spanus, a countryman, . . . happening to fall in with a hind which had newly yeaned, and which was flying from the hunters, failed in his attempt to take her; but charmed with the uncommon color of the fawn, which was a perfect white, he pursued and took it. By good fortune Sertorius had his camp in that neighborhood; and whatever was brought to him taken in hunting, or of the production of the field, he received with pleasure, and returned the civility with interest. The countryman went and offered him the fawn. He received this present like the rest, and at first took no extraordinary notice of it. But in time it became so tractable and fond of him, that it would come when he called, follow him wherever he went, and learned to bear the hurry and tumult of the camp. By little and little he brought the people to believe there was something sacred and mysterious in the affair, giving it out that the fawn was a gift from Diana, and that it discovered to him many important secrets. For he knew the natural power of superstition over the minds of the barbarians. In pursuance of his scheme, when the enemy was making a private irruption into the country under his command, or persuading some city to revolt, he pretended the fawn had appeared to him in a dream, and warned him to have his forces ready. And if he had intelligence of some victory gained by his officers, he used to conceal the messenger, and produced the fawn crowned with flowers for its good tidings, bidding the people rejoice and sacrifice to the gods, on account of some news they would soon hear.—PLUTARCH'S SERTORIUS.

**1480. DECISION, Final.** *Rubicon.* When Julius Cæsar arrived at the banks of the Rubicon, which divides Cisalpine Gaul from the rest of Italy, his reflections became more interesting in proportion as the danger grew near. Staggered by the greatness of his attempt, he stopped to weigh within himself its inconveniences; and as he stood revolving in silence the arguments on both sides, he many times changed his opinion. After which he deliberated upon it with such of his friends as were by, among whom was Asinius Pollio; enumerating the calamities which the passage of that river would bring upon the world, and the reflections that might be made upon it by posterity. At last, upon some sudden impulse, bidding adieu to his reasonings, and plunging into the abyss of futurity, in the words of those who embark in doubtful and arduous enterprises, he cried out, "The die is cast!" and immediately passed the river.—PLUTARCH'S CÆSAR.

**1481. — —.** *Rubicon.* The boundary which separates Italy from Cisalpine Gaul is a small river named the Rubicon. The Roman Senate, aware of the designs of Cæsar, had pronounced a decree devoting to the infernal gods whatever general should presume to pass this boundary with an army, a legion, or even a single cohort. Cæsar, who, with all his ambition, inherited a large share of the benevolent affections, did not resolve on the decisive step which he had now taken without some compunction of mind.

Arrived with his army at the border of his province, he hesitated for some time, while he pictured to himself the inevitable miseries of that civil war in which he was now preparing to unsheath the sword. "If I pass this small stream," said he, "in what calamities must I involve my country! Yet if I do not I myself am ruined." The latter consideration was too powerful. Ambition, too, presented allurements which, to a mind like Cæsar's, were irresistible.—TYTLER'S HIST., Book 4, ch. 2.

**1482. DECISION, Lacking.** *Charles I.* [At the battle of Naseby the king was totally defeated by Fairfax and Cromwell.] On this field the passionate Rupert, as at Marston, supposed that he had won the day, and, thinking the victory all his own, he clove his way back to the spot where the poor helpless king was cheering his dismayed troopers. Indeed, we can almost weep as we hear that cry from the king: "One charge more, gentlemen! One charge more, in the name of God! and the day is ours." He placed himself at the head of the troopers, and a thousand of them prepared to follow him. One of his courtiers snatched his bridle, and turned him from the path of honor to that of despair. "Why," says one writer, "was there no hand to strike that traitor to the ground?" Alas! if the king's own hand could not strike that traitor to the ground, was it possible that another's could? Who would have dared to have taken Cromwell's bridle at such a moment? And so, at the battle of Naseby, the crown fell from the king's head and the sceptre from his hand, and he was henceforth never more in any sense a king. Poor king! "Who will bring me," cried he in despair, "this Cromwell, dead or alive?" Alas! your majesty, *who?*—HOOD'S CROMWELL, ch. 10, p. 135.

**1483. DECORUM in Debate.** *American Indians.* If his eloquence pleased, they esteemed him a god. Decorum was never broken [in Indian assemblies]. There were never two speakers struggling to anticipate each other; they did not express their spleen by blows; they restrained passionate invective; the debate was never disturbed by an uproar; questions of order were unknown.—BANCROFT'S U. S., vol. 3, ch. 22.

**1484. DECORUM, Ministerial.** *Samuel Johnson.* Johnson's profound reverence for the hierarchy made him expect from bishops the highest degree of decorum; he was offended even at their going to taverns. "A bishop," said he, "has nothing to do at a tippling-house. It is not indeed immoral in him to go to a tavern; neither would it be immoral in him to whip a top in Grosvenor Square; but if he did, I hope the boys would fall upon him, and apply the whip to him. There are gradations in conduct; there is morality, decency, and propriety. None of these should be violated by a bishop."—BOSWELL'S JOHNSON, p. 453.

**1485. DEDICATION changed.** *Biblia Polyglotta.* It is to his immortal honor that the "Biblia Polyglotta Waltonia," perhaps the most important and valuable biblical book ever issued by the British press, owed the existence of its gigantic volumes to Cromwell. . . . Cromwell assisted in defraying the expenses in publishing it, and admitted five thousand reams of paper free of duty, and so saved the author from loss by its



publication. It was published during the Protectorate and dedicated to Cromwell. But its mean and dastardly compiler, upon the return of Charles Stuart, erased the dedication to the man who had so substantially aided him, and inserted that of the king, who cared neither for the project, its scholarship, nor the Bible.—HOOD'S CROMWELL, ch. 15, p. 200.

**1486. DEDICATION, The true.** *Church.* [Celebrating the anniversary of the consecration of the Castle Church of Wittenberg.] Not long thereafter the same Augustinian monk that had nailed the Latin theses to the church door stood in the pulpit and preached upon the festival text, Luke 19: 1, etc., which records the history of Zaccheus. Reverently did the congregation listen to the simple, calm, and heartfelt sermon of the Augustinian monk. "Christ must become everything to us," he said; "and unto those to whom Christ is something, all else will be nothing. He must be sought with a heart which, with a feeling of its unworthiness, does not dare to invite Him, but which, for that very reason, most urgently implores His presence. Such a request, coming from the heart, God will grant. Thus He would have our hearts. And thus every feast of dedication should not be merely an outward consecration of a church, but rather a consecration of the heart unto God."—REIN'S LUTHER, ch. 1, p. 8.

**1487. DEFAMATION punished.** *James II.* James, a short time before his accession, had instituted a civil suit against Oates [the infamous impostor and traducer] for defamatory words, and a jury had given damages to the enormous amount of £100,000. The defendant had been taken in execution, and was lying in prison as a debtor, without hope of release.—MACAULAY'S ENG., ch. 4, p. 448.

**1488. DEFEAT, Beginning with.** *Abraham Lincoln.* He espoused the cause of Henry Clay . . . and ran as a candidate for the State legislature. . . . Mr. Lincoln was defeated, as he undoubtedly expected to be, although his failure must have been amply compensated by the highly complimentary vote that he received in his own precinct, which gave him two hundred and seventy-seven votes out of two hundred and eighty-four cast; and this, be it remembered, was the first and last time that he was ever beaten by the people.—RAYMOND'S LINCOLN, ch. 1.

**1489. DEFEAT, Brilliant.** *Napoleon I.* [He fled to Paris after the defeat at Waterloo.] Throwing himself upon a sofa, he exclaimed, . . . "My most brilliant victories do not shed more glory on the French army than the defeat at Waterloo. Our troops have not been beaten; they have been sacrificed, massacred, by overwhelming numbers. . . . I desire to be alone."—ABBOTT'S NAPOLEON B., vol. 2, ch. 27.

**1490. DEFEAT concealed.** *Samuel Johnson.* Johnson could not brook appearing to be worsted in argument, even when he had taken the wrong side, to show the force and dexterity of his talents. When, therefore, he perceived that his opponent gained ground, he had recourse to some sudden mode of robust sophistry. Once, when I was pressing upon him with visible advantage, he stopped me thus: "My dear Boswell, let's have no more of this; you'll make

nothing of it. I'd rather have you whistle a Scotch tune."—BOSWELL'S JOHNSON, p. 464.

**1491. DEFEAT, Difficult.** *Cæsar.* Cæsar was never defeated when personally present, save once at Gergovia, and once at Durazzo; and the failure at Gergovia was caused by the revolt of the Ædui; and the manner in which the failure at Durazzo was retrieved showed Cæsar's greatness more than the most brilliant of his victories. He was rash, but with a calculated rashness, which the event never failed to justify. His greatest successes were due to the rapidity of his movements, which brought him on the enemy before they heard of his approach. He travelled sometimes a hundred miles a day, reading or writing in his carriage, through countries without roads, and crossing rivers without bridges. No obstacles stopped him when he had a definite aim in view.—FROUDE'S CÆSAR, ch. 28, p. 71.

**1492. DEFEAT inspiring.** *Bunker Hill.* The battle of Bunker Hill rather inspired than discouraged the colonists. It was seen that the British soldiers were not invincible. To capture a few more hills would cost General Gage his whole army. The enthusiasm of war spread throughout the country. The news was borne rapidly to the South, and a spirit of determined opposition was everywhere aroused. The people began to speak of the United Colonies of America. At Charlotte, North Carolina, the citizens ran together in a hasty convention, and startled the country by making a declaration of Independence! The British ministers had little dreamed of raising such a storm.—RIDPATH'S U. S., ch. 38, p. 301.

**1493. DEFEAT, Instruction by.** *Peter the Great.* Charles [XII. of Sweden] left the defence of Riga to a valiant old Swedish general, who succeeded in holding it, and marched himself to meet the czar with 20,000 troops. Never was victory more sudden, more easy, or more complete than that which these 20,000 Swedes won over the great mob of Russians led by Peter. The czar escaped with but 40,000 men. ["Charles was then only in the seventeenth year of his age."—TYTLER.] From that defeat the military greatness of Russia was born. "I know well," said the czar, as he was in retreat, "that these Swedes will beat us for a long time; but, at last, they will teach us how to conquer." And so it proved; for from that day Peter began the mighty work of drilling his half-savage hordes into soldiers—a work which is still going on, though great progress has been made in it. The Russian people attributed their defeat to sorcery and witchcraft, and we have still the prayer which was addressed to St. Nicholas on this occasion in all their churches.—CYCLOPEDIA OF BIOG., p. 436.

**1494. DEFEAT, Mortification of.** *General Montcalm.* [He was defeated at Quebec, and mortally wounded.] On hearing from the surgeon that death was certain—"I am glad of it," he cried; "how long shall I survive?" "Ten or twelve hours, perhaps less." "So much the better; I shall not live to see the surrender of Quebec."—BANCROFT'S U. S., vol. 4, ch. 14.

**1495. DEFEAT, Overwhelming.** *Bonaparte.* [Bonaparte invaded Russia with an army of more than 600,000 men; he was driven back by

the destruction of all supplies and the approach of an early winter. The retreat became a rout.] The artillery and cavalry ceased to exist. The different regiments were all mixed together, the soldiers marching pell-mell, and only seeking to prolong existence. Thousands of wandering men fell into the hands of the Cossacks. The number of the prisoners was very great, but that of the dead exceeded it. During a month there were no rations, and dead horses were the only resource. Of 400,000 Frenchmen who had crossed the Niemen in May, with the persuasion of their invincibility, not 20,000 had returned to the Vistula.—KNIGHT'S ENG., vol. 7, ch. 30, p. 559.

**1496. DEFEAT, Service of.** *Bull Run.* The rout [of the Union army] at Bull Run had the effect to quicken the energies of the North, and troops were rapidly hurried to Washington. The aged General Scott . . . retired from active duty, and [young] General McClellan was called from West Virginia to take command of the Army of the Potomac. By the middle of October his forces had increased to 150,000 men.—RIDPATH'S U. S., ch. 65, p. 494.

**1497. DEFECTS covered.** *Pericles.* [Pericles, the Athenian statesman, obtained great renown.] His person in other respects was well turned, but his head was disproportionately long. For this reason almost all his statues have the head covered with a helmet, the statuary choosing, I suppose, to hide that defect.—PLUTARCH'S PERICLES.

**1498. DEFENCE a Bondage.** *Fall of Verona.* [Constantine defeated many thousand Italians under Pompeianus.] They wanted chains for so great a multitude of captives; and the whole council was at a loss; but the sagacious conqueror imagined the happy expedient of converting into fetters the swords of the vanquished.—NOTE IN GIBBON'S *ROME*, ch. 54.

**1499. DEFENCE, Brave.** *Count Gerontius.* Gerontius, abandoned by his own troops, escaped to the confines of Spain, and rescued his name from oblivion by the Roman courage which appeared to animate the last moments of his life. In the middle of the night a great body of his perfidious soldiers surrounded and attacked his house, which he had strongly barricaded. His wife, a valiant friend of the nation of the Alani, and some faithful slaves, were still attached to his person; and he used, with so much skill and resolution, a large magazine of darts and arrows, that above 300 of the assailants lost their lives in the attempt.—GIBBON'S *ROME*, ch. 31.

**1500. DEFENCE declined.** *Charles I.* The act of accusation was read to him, drawn up after the customary formula, in which the words traitor, murderer, and public enemy were, as usual, freely applied by the conquering to the vanquished party. He listened to them unmoved, with the calm superiority of innocence. Determined not to degrade the inviolable majesty of kings, of which he conceived himself the depository and responsible representative, he replied that he would never stoop to justify himself before a self-elected tribunal of his own subjects—a tribunal which the religion as well as the laws of England equally forbade him to acknowledge. "I shall leave to God," said he, in conclusion,

"the care of my defence, lest by answering I should acknowledge in you an authority which has no better foundation than that of robbers and pirates, and thus draw on my memory the reproach of posterity, that I had myself betrayed the constitution of the country, instead of selecting the most estimable and enviable fate of a martyr."—LAMARTINE'S *CROMWELL*, p. 42.

**1501. DEFENCE, A frail.** *Waterloo.* [At the battle of Waterloo some of the English were protected by a garden-wall enclosing about two acres of ground and including a small house.] It is scarcely an exaggeration to say "this Belgian yeoman's garden-wall was the safeguard of Europe, and the destiny of mankind perhaps turned upon the possession of his house."—LORD DUDLEY, IN KNIGHT'S ENG., vol. 8, ch. 2, p. 33.

**1502. DEFENCE, Heroic.** *La Rochelle.* The defence of La Rochelle was protracted for fifteen months, and it was not till half the population had perished from hunger, and scarcely a hundred and fifty soldiers of the garrison remained alive, that the survivors consented to capitulate on the 28th of October, 1628.—STUDENTS' FRANCE, ch. 19, § 8, p. 396.

**1503. DEFENCE, Patriotic.** *Holland.* The national spirit swelled and rose high. The terms offered by the allies were firmly rejected. The dikes were opened. The whole country was one great lake, from which the cities, with their ramparts and steeples, rose like islands. The invaders were forced to save themselves from destruction by a precipitate retreat.—MACAULAY'S ENG., ch. 2, p. 205.

**1504. DEFENCE, A savage.** *Babylonians.* The Babylonians were the first of the provinces which endeavored to shake off the yoke of servitude; but their attempt cost them extremely dear. Darius encircled Babylon with his army so as to cut off all supplies from the adjacent country. The inhabitants exerted a savage resolution. All who were useless for the defence of the city, and served only to consume its provisions—the women, the old men, and the children—were strangled by a public decree, each head of a family being allowed to preserve one of his wives and a maid-servant.—TYTLER'S HIST., Book 1, ch. 11.

**1505. DEFIANCE, Challenge of.** *William, Prince of Orange.* [About to invade England and mount the throne.] In the evening he arrived at Helvoetsluys, and went on board of a frigate called the Brill. His flag was immediately hoisted. It displayed the arms of Nassau quartered with those of England. The motto, embroidered in letters three feet long, was happily chosen. The house of Orange had long used the elliptical device, "I will maintain." The ellipsis was now filled up with words of high import, "The liberties of England and the Protestant religion."—MACAULAY'S ENG., ch. 4, p. 438.

**1506. DEFORMITY forgotten.** *Thackeray.* When he was in America he met at dinner a literary gentleman of high character, middle-aged, and most dignified deportment. The gentleman was one whose character and acquirements stood very high—deservedly so—but who in society had that air of wrapping his toga around him, which adds, or is supposed to add, many cubits to a man's height. But he had a broken nose



At dinner he talked much of the tender passion, and did so in a manner which stirred up Thackeray's feeling of the ridiculous. "What has the world come to," said Thackeray, out loud to the table, "when two broken-nosed old fogies like you and me sit talking about love to each other!" The gentleman was astounded, and could only sit wrapping his toga in silent dismay for the rest of the evening.—TROLLOPE'S THACKERAY, ch. 2.

**1507. DEGENERACY, Athenian.** *Despised.* The Athenians are . . . distinguished by the subtlety and acuteness of their understandings; but these qualities, unless ennobled by freedom and enlightened by study, will degenerate into a low and selfish cunning; and it is a proverbial saying of the country, "From the Jews of Thessalonica, the Turks of Negropont, and the Greeks of Athens, good Lord, deliver us!" By some, who delight in the contrast, the modern language of Athens is represented as the most corrupt and barbarous of the seventy dialects of the vulgar Greek; this picture is too darkly colored; but it would not be easy, in the country of Plato and Demosthenes, to find a reader or a copy of their works. The Athenians walk with supine indifference among the glorious ruins of antiquity; and such is the debasement of their character, that they are incapable of admiring the genius of their predecessors.—GIBBON'S *ROME*, ch. 63.

**1508. DEGENERACY, National.** *England.* 1775. [Benjamin Franklin left England for his native country in 1775, deprecating any further attempt to restore united interests between the mother country and her colonies. He writes:] When I consider the extreme corruption prevailing among all orders of men in the old rotten state, and the glorious public virtue so predominant in our rising country, I cannot but apprehend more mischief than benefit from a closer union. Here numberless and needless places, enormous salaries, pensions, perquisites, bribes, groundless quarrels, foolish expeditions, false accounts or no accounts, contracts and jobs, devour all revenue, and produce continual necessity in the midst of natural plenty.—KNIGHT'S *ENG.*, vol. 6, ch. 23, p. 353.

**1509. DEGRADATION, National.** *Hungarians.* Except the merit and fame of military prowess, all that is valued by mankind appeared vile and contemptible to these barbarians, whose native fierceness was stimulated by the consciousness of numbers and freedom. The tents of the Hungarians were of leather, their garments of fur; they shaved their hair and scarified their faces; in speech they were slow, in action prompt, in treaty perfidious; and they shared the common reproach of barbarians, too ignorant to conceive the importance of truth, too proud to deny or palliate the breach of their most solemn engagements. Their simplicity has been praised, yet they abstained only from the luxury they had never known; whatever they saw they coveted; their desires were insatiate, and their sole industry was the hand of violence and rapine.—GIBBON'S *ROME*, ch. 55.

**1510. DEGRADATION and Poverty.** *Ireland.* [Young, in his "Tour in Ireland," says:] Mark the Irishman's potato-bowl placed on the floor, the whole family on their hams around it, devouring a quantity almost incredible; the beg-

gar seating himself to it with a hearty welcome; the pig taking his share as readily as the wife; the cocks, hens, turkeys, geese, the cur, the cat—and all partaking of the same dish. [The mud hovel of one room blinds the family with its smoke, and their clothing is so ragged that a stranger is impressed with the idea of universal poverty. Date 1776.]—KNIGHT'S *ENG.*, vol. 7, ch. 2, p. 33.

**1511. DEGRADATION, Social.** *Irish.* [In 1593 Spencer described the degradation of the Irish cabin as it continued for two hundred and fifty years after. "Rather swine-sties than houses"—these dwellings of abject poverty being the chiefest cause of the poor cultivator's] beastly manner of life and savage condition, lying and living with his beast, in one house, in one room, in one bed—that is, clean straw or a foul dung-hill.—KNIGHT'S *ENG.*, vol. 3, ch. 18, p. 280.

**1512. DEITY, Belief in the.** *Grecians.* From the foregoing brief account of the different sects or schools of philosophy in Greece, I shall draw only two reflections: the one is, that with a very few exceptions, and more particularly that of the sect last mentioned, amid all the errors incident to the mind unenlightened by revealed religion, the reason of mankind has, in all ages, looked up to a supreme, intelligent, and omnipotent Being—the Author of our existence—the Creator and the Governor of the universe—a belief which forces itself upon the most uncultivated understanding, and which the advancement of the intellectual powers tends always to strengthen and confirm. The other reflection is, that from the great variety and opposition of those systems which we have enumerated of the Greek philosophers, we may perceive among that people a liberal spirit of toleration in matters of opinion, which stopped short at absolute irreligion and impiety; and a freedom of judgment in all matters of philosophical speculation, which did honor to their national character and the genius of their legislative systems.—TYTLER'S *HIST.*, Book 2, ch. 9.

**1513. DEITY concealed.** *Ancient Italians.* These gods were termed *Patrii* and *Indigetes*, but their particular names were concealed with the most anxious caution from the knowledge of the people. It was a very prevalent superstitious belief that no city could be taken or destroyed till its tutelary gods abandoned it. Hence it was the first care of a besieging enemy to evoke the gods of the city or entice them out by ceremonies, by promising them superior temples and festivals, and a more respectful worship than they had hitherto enjoyed; but in order to accomplish this evocation, it was necessary to learn the particular names of the deities, which every people therefore was interested to keep secret.—TYTLER'S *HIST.*, Book 3, ch. 1.

**1514. DEITY subjugated.** *Tyrians.* [When Alexander the Great besieged the Tyrians] he had a dream, in which he saw Hercules offering him his hand from the wall, and inviting him to enter. And many of the Tyrians dreamed that Apollo declared he would go over to Alexander, because he was displeased with their behavior in the town. Hereupon the Tyrians, as if the god had been a deserter taken in the fact, loaded his statue with chains, and nailed the feet to the pedestal, not scrupling to call

him an *Alexandrist*.—PLUTARCH'S ALEXANDER.

**1515. DEJECTION, Mental.** *William Pitt.* [William Pitt possessed very feeble health in his old age; his mental prostration was very great. His condition is thus described:] Lord Chatham's state of health is certainly the lowest dejection and debility that mind or body can be in. He sits all the day leaning on his hands, which he supports on the table; does not permit any person to remain in the room; knocks when he wants anything; and having made his wants known, gives a signal, without speaking, to the person who answers his call, to retire. [Pitt had greatly damaged his popularity as the "idol of the people" by receiving his title and pension from the king, they being interpreted as the price of his freedom. The "Great Commoner" was also a great sufferer from the gout. Wounded pride and a diseased body threw him into a state of melancholy.]—KNIGHT'S ENG., vol. 6, ch. 18, p. 288.

**1516. DELAY, Dangerous.** *Archias.* [On the same night in which he was assassinated by conspirators there arrived an express] from Athens with a letter from Archias, high-priest there, to Archias his namesake and particular friend, not filled with vain and groundless surmises, but containing a clear narrative of the whole affair, as was found afterward. The messenger, being admitted to Archias, and now almost intoxicated, as he delivered the letter said: "The person who sent this desired that it might be read immediately, for it contains business of great importance." But Archias receiving it, said, smiling, "*Business to-morrow.*" Then he put it under the bolster of his couch, and resumed the conversation with Philidas. This saying, *Business to-morrow*, passed into a proverb, and continues so among the Greeks to this day.—PLUTARCH'S PELOPIDAS.

**1517. DELAY, Providential.** *Texas.* A great agitation had arisen in the country in regard to the republic of Texas. From 1821 to 1836 this vast territory, lying between Louisiana and Mexico, had been a province of the latter country. For a long time it had been the policy of Spain and Mexico to keep Texas uninhabited, in order that the vigorous race of Americans might not encroach on the Mexican borders. At last, however, a large land-grant was made to Moses Austin, of Connecticut, on condition that he would settle three hundred American families within the limits of his domain. . . . Thus the foundation of Texas was laid by people of the English race.—RIDPATH'S U. S., ch. 56, p. 445.

**1518. DELIVERANCE from God.** *Orleans.* [When Attila besieged Orleans] the assaults of the Huns were vigorously repelled by the faithful valor of the soldiers, or citizens, who defended the place. The pastoral diligence of Anianus, a bishop of primitive sanctity and consummate prudence, exhausted every art of religious policy to support their courage till the arrival of the expected succors. After an obstinate siege the walls were shaken by the battering-rams; the Huns had already occupied the suburbs; and the people who were incapable of bearing arms lay prostrate in prayer. Anianus, who anxiously counted the days and hours, de-

spatched a trusty messenger to observe, from the rampart, the face of the distant country. He returned twice, without any intelligence that could inspire hope or comfort; but in his third report he mentioned a small cloud, which he had faintly descried at the extremity of the horizon. "It is the aid of God!" exclaimed the bishop, in a tone of pious confidence; and the whole multitude repeated after him, "It is the aid of God." The remote object, on which every eye was fixed, became each moment larger and more distinct; the Roman and Gothic banners were gradually perceived; and a favorable wind blowing aside the dust, discovered, in deep array, the impatient squadrons of Ætius and Theodoric, who pressed forward to the relief of Orleans.—GIBBON'S *ROME*, ch. 35.

**1519. DELIVERANCE, Strange.** *Capt. Cook.* It was while sailing about Australia that the Endeavor had a most strange and narrow escape from destruction. She struck a rock one day with great force, but immediately floated off; and although she leaked badly, the crew managed to keep her afloat until they reached a harbor. What was their astonishment, on docking the ship, to find a large rock stuck in the cavity, which alone had kept her from going down.—CYCLOPEDIA OF BIOG., p. 382.

**1520. DELUSION, Disastrous.** *Crusaders.* [St. Lewis IX. of France fitted out the last crusade.] Unfortunately, in the delirium of a fever, he fancied that he had received a summons from heaven to take up the cross against the infidels; and neither the return of his reason, the entreaties of his queen, nor the remonstrances of his counsellors could divert him from that fatal project. He employed four years in preparing for the expedition, and set out with his queen, his three brothers and their wives, and all the knights of France, with a prodigious number of their vassals and attendants. . . . Half of their immense army perished by sickness, and the other half was defeated by Almoadin, the son of Melecsala. Lewis himself, with two of his brothers, was taken prisoners, and the third was killed in the engagement. Lewis offered 1,000,000 of besants in gold for the ransom of himself and his fellow-prisoners; and such was the uncommon generosity of this infidel prince, that he remitted to him a fifth part of the sum.—TYTLER'S *HIST.*, Book 6, ch. 19.

**1521. DELUSION, Optical.** *Island.* The people of the Canaries were long under a singular optical delusion. They imagined that, from time to time, they beheld a vast island to the westward, with lofty mountains and deep valleys. Nor was it seen in cloudy and dubious weather, but in those clear days common to tropical climates, and with all the distinctness with which distant objects may be discerned in their pure, transparent atmosphere. The island, it is true, was only seen at intervals, while at other times, and in the clearest weather, not a vestige of it was to be descried. When it did appear, however, it was always in the same place, and under the same form. So persuaded were the inhabitants of the Canaries of its reality, that application was made to the King of Portugal for permission to discover and take possession of it; and it actually became the object of several expeditions.—IRVING'S *COLUMBUS*, ch. 4



**1522. DELUSION, Political.** *Stamp Tax.* A.D. 1765. Every agent in England believed the stamp tax would be peaceably levied. Not one "imagined the colonies would think of disputing the matter with Parliament at the point of the sword." "It is our duty to submit" had been the words of Otis. . . . Franklin . . . never doubting that it would go into effect. . . . Still less did the statesmen of England doubt the result.—BANCROFT'S U. S., vol. 5, ch. 11.

**1523. DELUSIONS, Popular.** *Fernando de Soto.* It had ever been believed that the depths of the continent at the north concealed cities as magnificent and temples as richly endowed as any which had yet been plundered within the limits of the tropics. Soto desired to rival Cortez in glory, and surpass Pizarro in wealth. . . . He demanded permission to conquer Florida at his own cost; and Charles V. readily conceded.—BANCROFT'S HIST. OF U. S., vol. 1, ch. 2.

**1524. DEMAGOGUE, Changeful.** *Reign of Charles II.* [He was a Cabinet minister.] Buckingham was a sated man of pleasure, who had turned to ambition as to a pastime. As he had tried to amuse himself with architecture and music, with writing farces and with seeking for the philosopher's stone, so he now tried to amuse himself with a secret negotiation and a Dutch war. He had already, rather from fickleness and love of novelty than from any deep design, been faithless to every party. At one time he had ranked among the Cavaliers. At another time warrants had been out against him for maintaining a treasonable correspondence with the remains of the Republican party in the city. He was now again a courtier, and was eager to win the favor of the king.—MACAULAY'S ENG., ch. 2, p. 199.

**1525. DEMAGOGUE Class.** *Rome.* Etruria was full of Sylla's disbanded soldiers, who had squandered their allotments, and were hanging about, unoccupied and starving. Catiline sent down Manlius, their old officer, to collect as many as he could of them without attracting notice. He himself, as the election day approached, and Cicero's year of office was drawing to an end, took up the character of an aristocratic demagogue, and asked for the suffrages of the people as the champion of the poor against the rich, as the friend of the wretched and oppressed; and those who thought themselves wretched and oppressed in Rome were so large a body, and so bitterly hostile were they all to the prosperous classes, that his election was anticipated as a certainty. In the Senate the consulship of Catiline was regarded as no less than an impending national calamity.—FROUDE'S CÆSAR, ch. 11, p. 21.

**1526. DEMAGOGUE, The First.** *Menestheus.* Menestheus, the son of Peteus, grandson of Orneus, and great-grandson of Erechtheus, is said to be the first of mankind that undertook to be a demagogue, and by his eloquence to ingratiate himself with the people. He endeavored also to exasperate and inspire the nobility with sedition, who had but ill borne with Theseus for some time, reflecting that he had deprived every person of family, of his government and command, and shut them up together in one city, where he used them as his subjects and slaves. Among the common people he sowed disturbance by telling them, that though they pleased themselves

with the dream of liberty, in fact they were robbed of their country and religion; and instead of many good and native kings, were lorded over by one man, who was a new-comer and a stranger.—PLUTARCH'S THESEUS.

**1527. DEMAGOGUE, Marks of the.** *Hearers.* The love of liberty, or the passion for national freedom, is a noble, a disinterested, and a virtuous feeling. Where this feeling is found to prevail in any great degree, it is a proof that the manners of that community are yet pure and unadulterated; for corruption of manners infallibly extinguishes the patriotic spirit. In a nation confessedly corrupted, there is often found a prevailing cry for liberty, which is heard the loudest among the most profligate of the community; but let us carefully distinguish that spirit from *virtuous patriotism*. Let us examine the morals, the private manners of the demagogue who preaches forth the love of liberty; remark the character and examine the lives of those who listen with the greatest avidity to his harangues, and re-echo his vociferations; and let this be our criterion to judge of the principle which actuates them.—TYTLER'S HIST., Book 4, ch. 6.

**1528. DEMONS, Origin of.** *Semi-Huns.* A fabulous origin was assigned, worthy of their form and manners, that the witches of Scythia, who, for their foul and deadly practices, had been driven from society, had copulated in the desert with infernal spirits; and that the Huns were the offspring of this execrable conjunction. The tale, so full of horror and absurdity, was greedily embraced by the credulous hatred of the Goths.—GIBBON'S ROME, ch. 26.

**1529. DENUNCIATION, Terrible.** *Napoleon I.* [Having escaped from exile at St. Elba, and been welcomed by the army and people of France, the allied sovereigns declared,] "He has deprived himself of the protection of the laws. . . . Napoleon Bonaparte has thrown himself out of all relations with civilized society; and that as an enemy and disturber of the world, he has rendered himself an object of public vengeance."—ABBOTT'S NAPOLEON B., vol. 2, ch. 26.

**1530. DEPARTURE, Mysterious.** *Cleomedes.* [According to the Grecian fable, Cleomedes] was a man of gigantic size and strength; but behaving in a foolish and frantic manner, he was guilty of many acts of violence. At last he went into a school, where he struck the pillar that supported the roof with his fists, and broke it asunder, so that the roof fell in and destroyed the children. Pursued for this, he took refuge in a great chest, and having shut the lid upon him, he held it down so fast, that many men together could not force it open. When they had cut the chest in pieces, they could not find him either dead or alive. Struck with this strange affair, they sent to consult the oracle at Delphi, and had from the priestess this answer: "The race of heroes ends in Cleomedes."—PLUTARCH'S CLEOMEDES.

**1531. DEPENDENCE, Needless.** *Virginian Colonists.* They pretended to fear starvation, and in the latter part of August almost compelled Governor White to return to England for an additional cargo of supplies. It was a great mistake. If White had remained, and the settlers had given

themselves to tilling the soil and building houses, no further help would be needed. White set sail. . . . What their fate was has never been ascertained.—RIDPATH'S U. S., ch. 6, p. 83.

**1532. DEPRAVITY by Descent.** *Nero.* Though the traditions of cruelty and treachery had been carried on from generation to generation, they seem to have culminated in the father of Nero, who added a tinge of meanness and vulgarity to the brutal manners of his race. His loose morals had been shocking even to a loose age, and men told each other in disgust how he had cheated in his prætorship; how he had killed one of his freedmen only because he had refused to drink as much as he was bidden; how he had purposefully driven over a poor boy on the Appian Road; how in a squabble in the Forum he had struck out the eye of a Roman knight; how he had been finally banished for crimes still more shameful. It was a current anecdote of this man, who was "detestable through every period of his life," that when, nine years after his marriage, the birth of his son Nero was announced to him, he answered the congratulations of his friends with the remark, that from himself and Agrippina nothing could have been born but what was hateful, and for the public ruin.—FARRAR'S *EARLY DAYS*, p. 15.

**1533. DEPRAVITY, Evidence of.** *Samuel Johnson.* [In conversation with Boswell, he said:] With respect to original sin, the inquiry is not necessary; for whatever is the cause of human corruption, men are evidently and confessedly so corrupt, that all the laws of heaven and earth are insufficient to restrain them from crimes.—BOSWELL'S *JOHNSON*, p. 466.

**1534. DEPRECIATION, Financial.** *Plymouth Colony.* At the end of the fourth year there were only one hundred and eighty persons in New England. The managers had expected profitable returns, and were disappointed. They had expended \$34,000; there was neither profit nor the hope of any. . . . In November, 1627, eight of the leading men of Plymouth purchased from the Londoners their entire interest, for the sum of \$9000.—RIDPATH'S U. S., ch. 13, p. 125.

**1535. DEPRECIATION, Foolish.** *Of Luther.* How did the pope act in this violent conflict? [Which began the great Reformation.] Two of his utterances are recorded: "Brother Martin is a very ingenious fellow; but the conflict itself is merely a quarrel between jealous monks." And again: "A drunken German must have written these theses; as soon as he becomes sober he will change his mind." The highest circles of Rome and the immediate attendants upon the pope were guilty of the same depreciative and contemptuous treatment of the Germans and of Luther's theses. In their replies the "obscure German" and his "dog-biting" theses were treated in the most derogatory manner.—REIN'S *LUTHER*, ch. 4, p. 49.

**1536. DERISION, Public.** *Reign of James II.* [Obadiah Walker had converted Oxford University into a Roman Catholic seminary.] Actors came down to Oxford. . . . Howard's Committee was performed. This play, written soon after the Restoration, exhibited the Puritans in

an odious and contemptible light, and had therefore been, during a quarter of a century, a favorite with Oxonian audiences. It was now a greater favorite than ever; for, by a lucky coincidence, one of the most conspicuous characters was an old hypocrite named Obadiah. The audience shouted with delight when, in the last scene, Obadiah was dragged in with a halter round his neck; and the acclamations redoubled when one of the players, departing from the written text of the comedy, proclaimed that Obadiah should be hanged because he had changed his religion. The king was much provoked by this insult.—MACAULAY'S *ENG.*, ch. 8, p. 262.

**1537. DESERTION, Imitated.** *To William of Orange.* [Colonel] Cornbury was soon kept in countenance by a crowd of deserters superior to him in rank and capacity; but during a few days he stood alone in his shame, and was bitterly reviled by many who afterward imitated his example and envied his dishonorable precedence. Among these was his own father. The first outbreak of Clarendon's rage and sorrow was highly pathetic. "O God!" he ejaculated, "that a son of mine should be a rebel!" A fortnight later he made up his mind to be a rebel himself. Yet it would be unjust to pronounce him a mere hypocrite. In revolutions men live fast; the experience of years is crowded into hours; old habits of thought and action are violently broken; novelties, which at first inspire dread and disgust, become in a few days familiar, endurable, attractive. Many men of far purer virtue and higher spirit than Clarendon were prepared, before that memorable year ended, to do what they would have pronounced wicked and infamous when it began.—MACAULAY'S *ENG.*, ch. 9, p. 464.

**1538. DESERTION, Shameful.** *Agathocles.* He suffered a signal reverse of fortune. During his absence in Africa the Sicilian States, oppressed by Syracuse, formed a league in defence of their liberties. Agathocles having embarked a part of his troops, with the design of chastising this revolt, the Carthaginians in the mean time reduced the remainder of the Syracusan army to such extremity, that even the return of their leader was insufficient to retrieve their losses. Regarding their situation as desperate, Agathocles, with the meanest treachery, abandoned his army in the night, and escaped back to Sicily in a single vessel, leaving his two sons to the mercy of the Carthaginians, who put them both to death.—TYTLER'S *HIST.*, Book 3, ch. 8.

**1539. DESIRES, Potential.** *Swedenborg.* Any one in the spiritual world appears to be present if another intensely desires his presence; for from that desire he sees him in thought, and puts himself in his state. Again one person is removed from another in proportion as he holds him in aversion; for all aversion is from contrariety of the affections and disagreement of the thoughts; therefore many who appear together in one place in the spiritual world, so long as they agree, separate as soon as they disagree. Further: when any one goes from one place to another, whether it be in his own city, in the courts, or the gardens, or to others out of his own city, he arrives sooner when he has a



strong desire to be there, and later when his desire is less strong; the way itself being lengthened or shortened according to his desire of arrival. Hence again it is evident that distances, and consequently spaces, exist with the angels altogether according to the state of their minds.—WHITE'S SWEDENBORG, p. 112.

**1540. DESOLATION by Pestilence.** *London.* Looking back upon these times, they seem sad, black, and desolate; the plague ravaged the metropolis, the deaths averaging about five thousand a week. The city was empty, grass was growing in the street; and Lily, the astrologer, going to prayers to St. Antholin's, in Watling Street, from a house over the Strand Bridge, between six and seven in a summer morning of the month of July, testifies that so few people were then alive, and the streets so unfrequented he met only three persons in the way.—HOOD'S CROMWELL, ch. 3, p. 56.

**1541. DESPAIR of the Defeated.** *American Revolution.* [Fort Washington and Fort Lee, near New York, had been captured by the British. Two thousand prisoners and great military stores sorely needed fell into the enemy's hands.] The British pressed forward after the retreating Americans. Washington, with his army now reduced to 3000 men, crossed the Passaic to Newark; but Cornwallis and Knyphausen came hard after the fugitives. The patriots retreated to Elizabethtown, thence to New Brunswick, thence to Princeton, and finally to Trenton on the Delaware. The British were all the time in close pursuit, and the music of their bands was frequently heard by the rear-guard of the American army. Nothing but the consummate skill of Washington saved the remnant of his forces from destruction. Despair seemed settling on the country like a pall.—RIDPATH'S U. S., ch. 39, p. 314.

**1542. DESPAIR, Determination of.** *Roman Emperor Aurelian.* He there experienced that the most absolute power is a weak defence against the effects of despair. He had threatened one of his secretaries who was accused of extortion; and it was known that he seldom threatened in vain. The last hope which remained for the criminal was to involve some of the principal officers of the army in his danger, or at least in his fears. Artfully counterfeiting his master's hand, he showed them, in a long and bloody list, their own names devoted to death. Without suspecting or examining the fraud, they resolved to secure their lives by the murder of the emperor. [They assassinated him.]—GIBBON'S *ROME*, ch. 11.

**1543. DESPERATION in Battle.** *Persians.* [Khaled, a Mohammedan general, marched with 20,000 men against Harmouz, a vassal of the Persian king.] The battle commenced by a chivalrous duel, in view of both camps, by the two generals. Harmouz, slain in the combat by Khaled, left his army without a general. The Persians, decided either to die or vanquish, had chained themselves to one another by the legs, so as to deprive themselves beforehand of the means of flight. They perished in a body beneath the swords and arrows of the Arabs.—LAMARTINE'S *TURKEY*, p. 162.

**1544. DESPERATION, Final.** *Blind King John.* The King of Bohemia, who was nearly

blind, told his men to lead him so far forward that he might strike one stroke with his sword; and they all tied the reins of their bridles each to the other, that they should not lose him in the press; and they were all slain, the king in the midst.—KNIGHT'S *ENG.*, vol. 1, ch. 30, p. 462.

**1545. DESPERATION, Scheme in.** *Monarchical.* Thomas Wentworth, successively created Lord Wentworth and Earl of Strafford, a man of great abilities, eloquence, and courage, but of a cruel and imperious nature, was the counsellor most trusted in political and military affairs. He . . . formed a vast and deeply-meditated scheme, which very nearly confounded even the able tactics of the statesmen by whom the House of Commons had been directed. To this scheme, in his confidential correspondence, he gave the expressive name of Thorough. His object was to do in England all, and more than all, that Richelieu was doing in France; to make Charles a monarch as absolute as any on the Continent; to put the estates and the personal liberty of the whole people at the disposal of the Crown; to deprive the courts of law of all independent authority, even in ordinary questions of civil right between man and man, and to punish with merciless rigor all who murmured.—MACAULAY'S *ENG.*, ch. 1, p. 81.

**1546. DESPOTISM, Revival of.** *Cardinal Wolsey.* The ten years which follow the fall of Wolsey are among the most momentous in our history. The monarchy at last realized its power, and the work for which Wolsey had paved the way was carried out with a terrible thoroughness. The one great institution which could still offer resistance to the royal will was struck down. The church became a mere instrument of the central despotism. The people learned their helplessness in rebellions easily suppressed and avenged with ruthless severity. A reign of terror, organized with consummate and merciless skill, held England panic-stricken at Henry's feet. The noblest heads rolled from the block. Virtue and learning could not save Thomas More; royal descent could not save Lady Salisbury. The putting away of one queen, the execution of another, taught England that nothing was too high for Henry's "courage" or too sacred for his "appetite." Parliament assembled only to sanction arts of unscrupulous tyranny or to build up by its own statutes the fabric of absolute rule. All the constitutional safeguards of English freedom were swept away. Arbitrary taxation, arbitrary legislation, arbitrary imprisonment, were powers claimed without dispute and unsparingly used by the Crown.—*ENG. PEOPLE*, § 555.

**1547. DESTINY, Unavoidable.** *Napoleon I.* [At the battle of Friedland] a cannon ball came over their heads, just above the bayonets of the troops. A young soldier instinctively dodged. Napoleon looked at him, and, smiling, said: "My friend, if that ball were destined for you, though you were to burrow a hundred feet under ground, it would be sure to find you there."—ABBOTT'S *NAPOLEON B.*, vol. 1, ch. 35.

**1548. DESTRUCTION, Difficult.** *Temple of Jupiter.* In Syria the divine and excellent Marcellus, as he is styled by Theodoret, a bishop animated with apostolic fervor, resolved to level with the ground the stately temples within the diocese of Apamea. His attack was resisted by the skill

and solidity with which the temple of Jupiter had been constructed. The building was seated on an eminence; on each of the four sides the lofty roof was supported by fifteen massy columns, sixteen feet in circumference; and the large stones of which they were composed were firmly cemented with lead and iron. The force of the strongest and sharpest tools had been tried without effect. It was found necessary to undermine the foundations of the columns, which fell down as soon as the temporary wooden props had been consumed with fire.—GIBBON'S *ROME*, ch. 28.

**1549. DESTRUCTION of Empire.** *Fall of Rome.* The decline and fall of Rome is the greatest event in history. It occupied a larger portion of the earth's surface, it affected the lives and fortunes of a larger number of human beings, than any other revolution on record. For it was essentially one, though it took centuries to consummate, and though it had for its theatre the civilized world. Great evolutions and catastrophes happened before it, and have happened since, but nothing which can compare with it in volume and mere physical size. Nor was it less morally. The destruction of Rome was not only a destruction of an empire, it was the destruction of a phase of human thought, of a system of human beliefs, of morals, politics, civilization, as all these had existed in the world for ages. The drama is so vast, the cataclysm so appalling, that even at this day we are hardly removed from it far enough to take it fully in. The mind is oppressed, the imagination flags under the load imposed upon it. The capture and sack of a town one can fairly conceive: the massacre, outrage, the flaming roofs, the desolation. Even the devastation of a province can be approximately reproduced in thought. But what thought can embrace the devastation and destruction of all the civilized portions of Europe, Africa, and Asia? Who can realize a Thirty Years' War lasting five hundred years?—MORRISON'S *GIBBON*, ch. 7.

**1550. DESTRUCTION, Terrible.** *Cimbrians.* [Caius Marius defeated the Cimbrians, who endeavored to escape by flight.] The Romans drove back the fugitives to their camp, where they found the most shocking spectacle. The women standing in mourning by their carriages killed those that fled; some their husbands, some their brothers, others their fathers. They strangled their little children with their own hands, and threw them under the wheels and horses' feet. Last of all, they killed themselves. They tell us of one that was seen slung from the top of a wagon, with a child hanging at each heel. The men, for want of trees, tied themselves by the neck, some to the horns of oxen, others to their legs, and then pricked them on; that by the starting of the beasts they might be strangled or torn to pieces. But though they were so industrious to destroy themselves, above 60,000 were taken prisoners.—PLUTARCH'S *CAIUS MARIUS*.

**1551. DETAILS, Importance of.** *Military.* There were no stores sent from Italy to supply the daily waste of material. The men had to mend and perhaps make their own clothes and shoes, and repair their own arms. Skill in the use of tools was not enough without the tools themselves. Had the spades and mattocks been

supplied by contract, had the axes been of soft iron, fair to the eye and failing to the stroke, not a man in Cæsar's army would have returned to Rome to tell the tale of its destruction. How the legionaries acquired these various arts, whether the Italian peasantry were generally educated in such occupations, or whether on this occasion there was a special selection of the best, of this we have no information.—FROUDE'S *CÆSAR*, ch. 14.

**1552. DETECTIVE, Harmless.** *Robert Burns.* [He was an excise officer.] Smuggling was then common throughout Scotland, both in the shape of brewing and of selling beer and whiskey without license. Burns took a serious yet humane view of his duty. To the regular smuggler he is said to have been severe; to the country folk, farmers, or cotters, who sometimes transgressed, he tempered justice with mercy. Many stories are told of his leniency to these last. At Thornhill, on a fair day, he was seen to call at the door of a poor woman who for the day was doing a little illicit business on her own account. A nod and a movement of the forefinger brought the woman to the doorway. "Kate, are you mad? Don't you know that the supervisor and I will be in upon you in forty minutes?" Burns at once disappeared among the crowd, and the poor woman was saved a heavy fine.—SHAIRP'S *BURNS*, ch. 5.

**1553. DETECTIVE, A stupid.** *Colonel Jameson.* Major André [the spy] passed the American outposts in safety; but at Tarrytown, twenty-five miles from the city, he was suddenly confronted by three militia men, who stripped him, found his papers, and delivered him to Colonel Jameson at North Castle. Through that officer's amazing stupidity Arnold was at once notified that *John Anderson*—that being the assumed name of André—had been taken with his passport and some papers "of a very dangerous tendency." Arnold [the American traitor and commandant at West Point] fled to the river and escaped on board the [British vessel, the] *Vulture*.—RIDPATH'S *U. S.*, ch. 43, p. 345.

**1554. DETECTIVE, Useful.** *Cicero.* The ambassadors of the Allobroges having fruitlessly applied to the Roman Senate for a redress of grievances, Publius Lentulus, the prætor, gave them assurance in private of protection and favor, provided they would return to their province, and dispose their countrymen to arm in support of a powerful party, which, he affirmed, would soon have the command of the republic. Of this negotiation Cicero received intelligence. The consul, with infinite prudence, instructed his informant to encourage the correspondence between Lentulus and the ambassadors, and to urge the latter to demand from Lentulus a list of the names of all his partisans, in order to show to their countrymen the number and power of those friends on whose protection they might depend, if they armed in support of this great revolution in the State. Lentulus fell into the snare that was laid for him. He gave a list of the names of all concerned in the conspiracy of Catiline to the ambassadors, who, setting out upon their journey, were waylaid, and their despatches seized by order of the consul. Cicero had now in his hands the most complete evidence against the whole of the conspirators. Assembling the Sen



ate, he produced first the written evidence, consisting of letters, under the hands of the chief partisans of Catiline, together with lists of arms, and the places where they were deposited, as well as separate instructions for the ready co-operation of the different leaders in their distinct departments of the plot. The deputies of the Allobroges were produced before the Senate, and made no scruple to confirm the proof arising from those documents.—*TYTLER'S HIST.*, Book 4, ch. 1.

**1555. DETERMINATION asserted.** *Sword.* We are told that a centurion whom Cæsar had sent to Rome, waiting at the door of the Senate-house for the result of the deliberations, and being informed that the Senate would not give Cæsar a longer term in his commission, laid his hand upon his sword, and said, "But this shall give it."—*PLUTARCH'S CÆSAR*.

**1556. DETERMINATION, Emphatic.** *Ballot.* [When the Persians had invaded Greece, and the allies had evaded a conflict by removing their camp,] Amompharetus, an intrepid man, who had long been eager to engage, and uneasy to see the battle so often put off and delayed, plainly called this decampment a disgraceful flight, and declared he would not quit his post, but remain there with his troops, and stand it out against Mardonius. And when Pausanias represented to him that this measure was taken in pursuance of the counsel and determination of the confederates, he took up a large stone with both his hands, and throwing it at Pausanias' feet, said, "This is my ballot for a battle; and I despise the timid counsels and resolves of others."—*PLUTARCH'S ARISTIDES*.

**1557. DETERMINATION, Fixed.** *Joan of Arc.* It was in vain that her father, when he heard her purpose, swore to drown her ere she should go to the field with men at arms. It was in vain that the priest, the wise people of the village, the captain of Vaucouleurs, doubted and refused to aid her. "I must go to the king," persisted the peasant girl, "even if I wear my limbs to the very knees. I had far rather rest and spin by my mother's side," she pleaded, with a touching pathos, "for this is no work of my choosing; but I must go and do it, for my Lord wills it." "And who," they asked, "is your Lord?" "He is God." Words such as these touched the rough captain at last; he took Jeanne by the hand, and swore to lead her to the king.—*ENG. PEOPLE*, § 429.

**1558. DETERMINATION, Obstinate.** *Scotch Presbyterians.* Persecution, they said, could only kill the body, but the black indulgence was deadly to the soul. Driven from the towns, they assembled on heaths and mountains. Attacked by the civil power, they without scruple repelled force by force. At every conventicle they mustered in arms. They repeatedly broke out into open rebellion. They were easily defeated, and mercilessly punished; but neither defeat nor punishment could subdue their spirit. Hunted down like wild beasts, tortured till their bones were beaten flat, imprisoned by hundreds, hanged by scores, exposed at one time to the license of soldiers from England, abandoned at another time to the mercy of bands of marauders from the Highlands, they still stood at bay in a mood so savage that the boldest and mightiest oppressor

could not but dread the audacity of their despair.—*MACAULAY'S ENG.*, ch. 2, p. 174.

**1559. DETERMINATION, Strange.** *Joan of Arc.* Orleans had already been driven by famine to offers of surrender when Jeanne appeared in the French court, and a force was gathering, under the Count of Dunois, at Blois, for a final effort at its relief. It was at the head of this force that Jeanne placed herself. The girl was in her eighteenth year, tall, finely formed, with all the vigor and activity of her peasant rearing, able to stay from dawn till nightfall on horseback without meat or drink. As she mounted her charger, clad in white armor from head to foot, with a great white banner studded with fleur-de-lis waving over her head, she seemed "a thing wholly divine, whether to see or hear." The 10,000 men at arms who followed her from Blois—rough plunderers, whose only prayer was that of La Hire, "Sire Dieu, I pray you to do for La Hire what La Hire would do for you were you captain at arms and he God"—left off their oaths and foul living at her word, and gathered round the altars on their march. . . . The people crowded round her as she rode along, praying her to work miracles, and bringing crosses and chaplets to be blessed by her touch. "Touch them yourself," she said to an old dame, Margaret; "your touch will be just as good as mine." But her faith in her mission remained as firm as ever. "The maid prays and requires you," she wrote to Bedford, "to work no more distraction in France, but to come in her company to rescue the Holy Sepulchre from the Turk." "I bring you," she told Dunois, when he sallied out of Orleans to meet her after her two days' march from Blois—"I bring you the best aid ever sent to any one—the aid of the King of heaven." The besiegers looked on overawed as she entered Orleans, and, riding round the walls, bade the people shake off the fear of the forts which surrounded them.—*HIST. OF ENG. PEOPLE*, § 430.

**1560. DETERMINATION for Success.** *"Win his Spurs."* [At the battle of Cressy, in 1346,] when the battle was at its hottest, a knight came to the king [Edward III.] and said that Warwick and Oxford and the Prince of Wales [the king's son, the Black Prince] were fiercely fought withal, and were sore handled, and they desired aid from him and his men. Then the king asked if his son were dead or hurt, or felled to the earth; and the knight answered, "No." "Say, then, to them that sent you," replied the king, "that they suffer him this day to win his spurs, and ask me not for aid while my son is alive."—*KNIGHT'S ENG.*, vol. 1, ch. 30, p. 461.

**1561. DETERMINATION, Vow of.** *Philip of France.* The easy reduction of Normandy on the fall of Château Gaillard at a later time proved Richard's foresight; but foresight and sagacity were mingled in him with a brutal violence and a callous indifference to honor. "I would take it were its walls of iron!" Philip exclaimed in wrath as he saw the fortress rise. "I would hold it were its walls of butter," was the defiant answer of his foe. It was church land, and the Archbishop of Rouen laid Normandy under interdict at its seizure; but the king met the interdict with mockery, and intrigued with Rome till the censure was withdrawn. He was just as defiant of a "rain of blood," whose fall

scared his courtiers. "Had an angel from heaven bid him abandon his work," says a cool observer, "he would have answered with a curse."—HIST. OF ENG. PEOPLE, § 153.

**1562. DETERMINATION, Youthful.** *Alcibiades.* One day he was playing at dice with other boys in the street; and when it came to his turn to throw a loaded wagon came up. At first he called to the driver to stop, because he was to throw in the way over which the wagon was to pass. The rustic disregarding him and driving on, the other boys broke away; but Alcibiades threw himself upon his face directly before the wagon, and stretching himself out, bade the fellow drive on if he pleased. Upon this he was so startled that he stopped his horses, while those that saw it ran up to him with terror.—PLUTARCH'S ALCIBIADES.

**1563. DETESTATION, Courage under.** *Cromwell.* Numberless little coteries of hissing snakes and slippery eels were wriggling and twisting toward desired eminence. As we have said, Cromwell never was a republican—less so now than ever. Shouts of "Usurper!" "Tyrant!" "Traitor!" "Deceiver!" from other factions; "Detestable wretch!" "Murderer!" were met by the calm lightning of that deep, clear gray eye. "Very likely, gentlemen; just as you please, about all such pleasant epithets. Meantime, distinctly understand that I am here somehow or other. I have some notion that I have been put here by the Eternal God, who raiseth up and casteth down. Noble natures, you will please to understand that I am ruler here to save you from clammy eels or hissing snakes; and you, Messieurs Eels and Snakes, put yourselves into the smallest compass, if you please, or, by that Eternal God that sent me, so much the worse for you!"—HOOD'S CROMWELL, ch. 18, p. 240.

**1564. DETESTATION, Public.** *Eutrophius.* [The eunuch and minister of the Emperor Arcadius, in the last period of Roman history.] Secure as he now imagined himself in the favor of his sovereign, and defended by the terror of his own uncontrolled authority, this base eunuch endeavored to engross the whole power of the government. He caused the weak Arcadius to create him a patrician, to honor him with the title of *father to the emperor*, and at length to confer on him the consulship. His image, preceded by the fasces, was carried in triumph through all the cities of the East, but was more generally saluted with hissing than with applause.—TYTLER'S HIST., Book 5, ch. 5.

**1565. DEVELOPMENT, Social.** *Lombards.* So rapid was the influence of climate and example, that the Lombards of the fourth generation surveyed with curiosity and affright the portraits of their savage forefathers. Their heads were shaven behind, but the shaggy locks hung over their eyes and mouth, and a long beard represented the name and character of the nation. Their dress consisted of loose linen garments, after the fashion of the Anglo-Saxons, which were decorated, in their opinion, with broad stripes of variegated colors.—GIBBON'S ROME, ch. 45.

**1566. DEVIL, Casting out the.** *Bunyan.* An ale-house keeper in the neighborhood of

Elstow had a son who was half-witted. The favorite amusement, when a party was collected drinking, was for the father to provoke the lad's temper, and for the lad to curse his father and wish the devil had him. The devil at last did have the ale-house keeper, and rent and tore him till he died. "I," says Bunyan, "was eye and ear witness of what I here say. . . . I saw him in one of his fits, and saw his flesh, as it was thought, gathered up in a heap about the bigness of half an egg, to the unutterable torture and affliction of the old man. There was also one Freeman, who was more than an ordinary doctor, sent for to cast out the devil, and I was there when he attempted to do it. The manner whereof was this. They had the possessed in an outroom, and laid him upon his belly upon a form, with his head hanging down over the form's end. Then they bound him down thereto, which done, they set a pan of coals under his mouth, and put something therein which made a great smoke—by this means, as it was said, to fetch out the devil. There they kept the man till he was almost smothered in the smoke, but no devil came out of him, at which Freeman was somewhat abashed.—FROUDE'S BUNYAN, ch. 1.

**1567. DEVILS tested.** *Boston Damsel.* Cotton Mather . . . invited her to his house; and the artful girl easily imposed on his credulity. The devil would permit her to read in Quaker books, or the Common Prayer, or Popish books; but a prayer from Cotton Mather or a chapter from the Bible would throw her into convulsions. By a series of experiments, in reading aloud passages from the Bible in various languages, the minister satisfied himself, "by trials of their capacity," that devils are well skilled in languages, and understand Latin, and Greek, and even Hebrew, though he fell "upon one inferior Indian language, which the demons did not seem so well to understand." Experiments were made, with unequal success, to see if devils can know the thoughts of others; and the inference was that "all devils are not alike sagacious."—BANCROFT'S U. S., vol. 3, ch. 19.

**1568. DEVOTION, Absolute.** *Mohammedan.* [After one of Mahomet's unsuccessful battles,] one of the women encountered the vanquished army returning to Medina. "Where is my father?" asked she of the soldiers. "He is slain," was the reply. "And my husband?" "Slain also." "And my son?" "Slain with them," said they. "But Mahomet?" "Here is he, alive," replied the warriors. "Very well," said she, apostrophizing the prophet, "since thou livest still, all our misfortunes are as nothing!"—LAMARTINE'S TURKEY, p. 117.

**1569. DEVOTION, Commendable.** *St. Ambrose.* Ambrose had devoted his life and his abilities to the service of the church. Wealth was the object of his contempt; he had renounced his private patrimony; and he sold, without hesitation, the consecrated plate for the redemption of captives. The clergy and people of Milan were attached to their archbishop; and he deserved the esteem, without soliciting the favor, or apprehending the displeasure, of his feeble sovereigns.—GIBBON'S ROME, ch. 27.

**1570. DEVOTION, Entire.** *Rev. Thomas Coke.* The first Protestant bishop in the Western Hem



isphere expended his large patrimonial estate on his missions and chapels. He was married twice; both his wives were like-minded with himself, and both had considerable fortunes, which were used like his own. . . . It is doubtful whether any Protestant of his day contributed more from his own property for the spread of the Gospel. . . . Flying, during nearly forty years, over England, Scotland, Wales, and Ireland; crossing the Atlantic eighteen times; traversing the United States and the West Indies; the founder of Methodist missions in the West Indies, in Africa, and in Asia; in England, Wales and Ireland; the founder of its first Tract Society; . . . he has been pronounced "the greatest man of the last century," in "labors and services as a minister of Christ." [He died while on his passage to India as a missionary, going at his own expense, at the age of sixty-seven.]—STEVENS' METHODISM, vol. 3, p. 340.

**1571. DEVOTION, Ministerial.** *Thomas Lee* [a Methodist itinerant under Wesley] was initiated at Pateley Bridge into the common lot of Methodist evangelists, and received his first baptism from the clouds, clubs, and stones of the mob. His meek and pure spirit was not weak, but displayed during this and later trials a heroism to be admired. "We have done enough," cried the mob—"we have done enough to make an end of him." "I did, indeed," he says, "reel to and fro, and my head was broken with a stone. But I never found my soul more happy, nor was ever more composed in my closet. It was a glorious time, and there are several who date their conversion from that day."—STEVENS' METHODISM, vol. 1, p. 356.

**1572. DEVOTION, Self-sacrificing.** *Belisarius.* In the siege of Osimo the general was nearly transpierced with an arrow, if the mortal stroke had not been intercepted by one of his guards, who lost, in that pious office, the use of his hand. [It was the weapon of a Goth.]—GIBBON'S *ROME*, ch. 41.

**1573. DEVOTIONS, Morning.** *Ancient Romans.* The first, second, and third hours were differently employed at Rome by the different ranks of the people; and even by these differently according to their separate inclinations. It was the custom with many to begin the day by visiting the temples, where, according as their ideas of devotion were more or less strict, they either sacrificed, or paid their adoration by simply kissing their hand, or prostrating themselves before their own particular deity. Those who were more rigorously devout made their conscientious circuit to most of the temples in the city, a business which must necessarily have occupied many hours; but the great bulk of the citizens, attached to temporal concerns, and intent on more substantial duties, employed the morning very differently.—TYTLER'S *HIST.*, Book 4, ch. 4.

**1574. DIARY, Artful.** *Samuel Johnson.* [To Mrs. Thrale.] JOHNSON: "No, madam; a man loves to review his own mind. That is the use of a diary or journal." LORD TRIMLESTOWN: "True, sir. As the ladies love to see themselves in a glass, so a man likes to see himself in his journal." BOSWELL: "A very pretty allusion." JOHNSON: "Yes, indeed." BOSWELL: "And as a lady adjusts her dress before a mirror, a

man adjusts his character by looking at his journal."—BOSWELL'S JOHNSON.

**1575. DICTATION, Simultaneous.** *Napoleon I.* At the four corners of the room tables were set for his secretaries; . . . he was accustomed to dictate simultaneously. He possessed the rare faculty of giving judgment upon almost any number of subjects at the same time. He usually paced the floor with his hat on, and his hands clasped behind his back. . . . To one scribe he would dictate instructions for the manoeuvres of the army. Turning to another he would give the decisive opinion on a difficult question of finance or on the administrative government of the empire. To a third he would communicate answers to the ambassadors in foreign countries. A fourth was not unfrequently intrusted with his private correspondence.—ABBOTT'S *NAPOLEON B.*, vol. 2, ch. 7.

**1576. DIET, Simplicity in.** *John Howard.* On one of his tours he had a severe fit of the gout, which led him to resolve that, if ever he recovered, he would never again drink wine or spirits. He kept his resolution, though he continued to provide wine for his guests. Soon after, his health being still impaired, he tried the experiment of living without meat; and, as a vegetable diet seemed to benefit him, he never again partook of animal food. All this was highly serviceable to him in his philanthropic travels, when he was often beyond the reach of any supplies except the most simple. He could live, and often did live, for weeks at a time, upon biscuit, raisins, and tea. Tea, in fact, was his only luxury. He always travelled with a supply of the best tea, and a portable apparatus for preparing it. On arriving at a town he would sit in his carriage and dine upon tea and biscuit, but send his servant to the inn to get a good dinner.—*CYCLOPEDIA OF BIOG.*, p. 40.

**1577. DIFFICULTIES, Firmness amid.** *Emperor Claudius.* An original letter addressed by Claudius to the Senate and people. . . . "Conscript fathers," says the emperor, "know that 320,000 Goths have invaded the Roman territory. If I vanquish them, your gratitude will reward my services. Should I fall, remember that I am the successor of Gallienus. The whole republic is fatigued and exhausted. We shall fight after Valerian, after Ingenus, Regillianus, Lollianus, Posthumus, Celsus, and a thousand others, whom a just contempt for Gallienus provoked into rebellion. We are in want of darts, of spears, and of shields. The strength of the empire, Gaul, and Spain are usurped by Tetricus, and we blush to acknowledge that the archers of the East serve under the banners of Zenobia. Whatever we shall perform will be sufficiently great." The melancholy firmness of this epistle announces a hero careless of his fate, conscious of his danger, but still deriving a well-grounded hope from the resources of his own mind. [A great victory followed.]—GIBBON'S *ROME*, ch. 11.

**1578. DIFFICULTIES, Mechanical.** *Charles Goodyear.* The agent of that company, however, had but a sorry tale to tell Charles Goodyear in 1833. He told him that the material had presented unexpected difficulties. Shoes made in winter melted as soon as the summer came. When exposed to the cold, they grew as hard as stone; but a temperature of one hundred degrees

reduced a case of shoes to a mass of gum. And, what was worse, no one could tell of the winter-made shoes, whether they would stand the summer heats or not. The company feared to manufacture a large quantity, since the first hot week in June would melt the product of eight months' labor, as readily as a single pair of shoes. In short, the agent said, unless a way could be discovered of hardening or curing this singular substance, and that very soon, the Roxbury Company would be obliged to wind up its affairs from the exhaustion, at once, of its patience and its capital. This catastrophe, in fact, soon after happened, to the ruin of a large number of the people of Massachusetts.—CYCLOPEDIA OF BIOG., p. 216.

**1579. DIFFICULTIES overcome.** *Timour.* [Invasion of India.] Between the Jihoon and the Indus they crossed one of the ridges of the mountains which are styled by the Arabian geographers the Stony Girdles of the earth. The highland robbers were subdued or extirpated; but great numbers of men and horses perished in the snow; the emperor himself was let down a precipice on a portable scaffold—the ropes were one hundred and fifty cubits in length; and before he could reach the bottom, this dangerous operation was five times repeated.—GIBBON'S *ROME*, ch. 65.

**1580. ———.** *Napoleon I.* [When crossing the Alps with his army] two skilful engineers had been sent to explore the path, and to do whatever could be done in the removal of obstructions. They returned with an appalling recital of the apparently insurmountable difficulties of the way. "Is it possible," inquired Napoleon, "to cross the pass?" "Perhaps," was the hesitating reply; "it is within the limits of possibility." "Forward, then," was the energetic response.—ABBOTT'S *NAPOLEON B.*, vol. 1, ch. 19.

**1581. DIFFICULTIES removed.** *Gordium Knot.* [When Alexander the Great took] Gordium, which is said to have been the seat of the ancient Midas, he found the famous chariot, fastened with cords, made of the bark of the cornel tree, and was informed of a tradition, firmly believed in among the barbarians, that the Fates had decreed the empire of the world to the man who should untie the knot. Most historians say that it was twisted so many private ways, and the ends so artfully concealed within, that Alexander, finding he could not untie it, cut it asunder with his sword, and so made many ends instead of two.—PLUTARCH'S *ALEXANDER*.

**1582. DIGNITARIES multiplied.** *Virginia Colony.* On the 23d of May, 1609, King James, without consulting the wishes of his American colonists, revoked their constitution, and granted to the London company a new charter. . . . The council was at once organized in accordance with this charter, and the excellent Lord De La Ware chosen governor for life. With him were joined in authority Sir Thomas Gates, lieutenant general; Sir George Somers, admiral; Christopher Newport, vice-admiral; Sir Thomas Dale, high marshal; Sir Ferdinand Wainman, master of horse; and other dignitaries of similar sort. . . . five hundred emigrants . . . sailed for America. [There were about seven hundred colonists in all.]—RIDPATH'S *U. S.*, ch. 10, p. 105.

**1583. DIGNITY compromised.** *Theodora.* [Wife of the Roman Emperor Theophilus.] She deserved the love, but did not escape the severity, of her lord. From the palace garden he beheld a vessel deeply laden, and steering into the port; on the discovery that the precious cargo of Syrian luxury was the property of his wife, he condemned the ship to the flames, with a sharp reproach, that her avarice had degraded the character of an empress into that of a merchant.—GIBBON'S *ROME*, ch. 48.

**1584. DIGNITY, Cruel.** *Dejoces.* The monarchy of the Medes, the third of those which sprang from the ruins of the first Assyrian empire, appears to have begun later than the other two; Dejoces, its first sovereign . . . is reported to have built the city of Ecbatan, and to have bestowed much pains in polishing and civilizing his people; yet those laws which he is said to have enacted breathed strongly the spirit of despotism. It was common to the Asiatic monarchs very rarely to show themselves to their subjects. Dejoces is said to have carried the haughtiness of his deportment to an unusual height. It was death only to smile in his presence.—TYTLER'S *HIST.*, Book 1, ch. 11.

**1585. DIGNITY exhibited.** *Samuel Johnson.* That superiority over his fellows, which he maintained with so much dignity in his march through life, was not assumed from vanity and ostentation, but was the natural and constant effect of those extraordinary powers of mind, of which he could not but be conscious by comparison; the intellectual difference, which, in other cases of comparison of characters, is often a matter of undecided contest, being as clear in his case as the superiority of stature in some men above others. Johnson did not strut or stand on tiptoe; he only did not stoop.—BOSWELL'S *JOHNSON*, p. 7.

**1586. DIGNITY, Ludicrous.** *Rollo.* Rollo of Normandy took the oath of fealty to [Charles, the simple King of France,] in the accustomed form; but on being told that, in order to complete the ceremony, it was necessary that he should kneel and kiss the monarch's foot, he started back, and disdainfully refused to comply. The point of etiquette being insisted on, Rollo at length deputed one of his attendants to perform the duty in his stead. The rude soldier, either intentionally or from awkwardness, lifted the king's foot with so little circumspection, that Charles fell backward from his seat. His comrades could not repress a shout of laughter, which the French were in no condition to resent.—STUDENTS' *FRANCE*, ch. 6, § 10.

**1587. DIGNITY offended.** *Rodolph.* Lewis, Duke of Bavaria, named for emperor Rodolph of Hapsburg. It may be conceived that it should be somewhat humiliating to [Ottocarus II.] the King of Bohemia, who was one of the proudest princes of his time, to find the master of his household elevated to the rank of his sovereign, and as such entitled to exact homage from his dominions of Bohemia. When this demand was made by the heralds of the new emperor, [Ottocarus II.] indignantly replied, "Go tell your master that I owe him nothing, for I have paid him his wages." . . . Rodolph instantly declared war against him, and in one campaign deprived him of Austria, Stiria, and Carniola. . . .



He now acquainted the king of Bohemia that his dignity as emperor positively required that he, the king, should perform homage as his vassal. Ottocarus II. was obliged to submit; but he required, as a condition, that the homage should be privately performed in the emperor's tent, and before the officers of the empire alone. On the day appointed, he repaired in his robes of state to the camp of the emperor, who chose on that occasion to be clothed in the plainest apparel. When Ottocarus was on his knees before Rodolph, the curtains of the tent were drawn up, and the King of Bohemia was exhibited in that attitude to the whole imperial army. This provoked the king to the highest pitch of indignation. He immediately renounced his allegiance, and declared war against the emperor, in hopes of recovering his dominions of Austria; but in his first battle he was defeated and slain.—*TYTLER'S HIST.*, Book 6, ch. 11.

**1588. DIGNITY preserved.** *Porus.* [Alexander invaded India and defeated Porus, one of its princes.] The captive prince being brought into the presence of his conqueror, Alexander generously praised him for the courage and ability he had displayed, and concluded by asking him in what manner he wished and expected to be treated. "As a king," said Porus. Struck with the magnanimity of this answer, Alexander declared he should not be frustrated of his wishes; for from that moment he should regard him as a sovereign prince and think himself honored by his friendship and alliance. . . . He added to the kingdom of Porus some of the adjoining provinces.—*TYTLER'S HIST.*, Book 2, ch. 4.

**1589. DIGNITY, Regard for.** *George Washington.* A.D. 1776. [In July Lord Howe arrived at New York commissioned to pacificate the colonists.] The person with whom he most wished to communicate was the American commander-in-chief. On the second day after his arrival he sent a white flag up the harbor, with a copy of his declaration enclosed in a letter addressed to Washington as a private man. But Washington declined to receive the communication. Lord Howe was grieved at the rebuff; in the judgment of Congress, Washington "acted with dignity becoming his station."—*BANCROFT'S U. S.*, vol. 9, ch. 1.

**1590. ———.** *Lucullus.* [Once when Lucullus was to] sup alone, and saw but one table and a very moderate provision, he called the servant who had the care of these matters, and expressed his dissatisfaction. The servant said he thought, as nobody was invited, his master would not want an expensive supper. "What," said he, "didst thou not know that this evening Lucullus sups with Lucullus?"—*PLUTARCH'S LUCULLUS*.

**1591. DILEMMA decided.** *Marcia.* Commodus fought as a common gladiator in the circus, and his favorite epithet was that of the Roman Hercules, which is still to be seen upon his coins and medals. His whole conduct was equally odious and contemptible, and the public measures of his reign consist of nothing but the detection of some conspiracies which the hatred of his subjects and his own cruelty and inhumanity could not fail to excite. One conspiracy, at length, delivered the empire of its tyrant. His concubine Marcia, his chamberlain, and the com-

mander of his guard had ventured to remonstrate with him on the indecency of an emperor displaying himself as a combatant in the public games. This was an offence which could not be forgiven, and he accordingly determined their immediate destruction. Marcia found the list of his intended victims written in his own hand. She made haste to anticipate his purpose, and caused this worthless and inglorious wretch to be strangled, in the thirty-second year of his age and the thirteenth of his reign.—*TYTLER'S HIST.*, Book 5, ch. 2.

**1592. DINNER, Bad.** *Samuel Johnson.* At the inn where we stopped he was exceedingly dissatisfied with some roast mutton which he had for dinner. The ladies, I saw, wondered to see the great philosopher, whose wisdom and wit they had been admiring all the way, get into ill-humor from such a cause. He scolded the waiter, saying, "It is as bad as bad can be; it is ill-fed, ill-killed, ill-kept, and ill-dressed."—*BOSWELL'S JOHNSON*, p. 519.

**1593. DINNER, Waiting.** *Samuel Johnson.* One of the company not being come at the appointed hour, I proposed, as usual upon such occasions, to order dinner to be served, adding, "Ought six people to be kept waiting for one?" "Why, yes," answered Johnson, with a delicate humanity, "if the one will suffer more by your sitting down than the six will do by waiting."—*BOSWELL'S JOHNSON*, p. 163.

**1594. DIPLOMACY, Effect of.** *Reign of Charles II.* Sunderland was Secretary of State. In this man the political immorality of his age was personified in the most lively manner. Nature had given him a keen understanding, a restless and mischievous temper, a cold heart, and an abject spirit. His mind had undergone a training by which all his vices had been nursed up to the rankest maturity. At his entrance into public life he had passed several years in diplomatic posts abroad, and had been, during some time, minister in France. Every calling has its peculiar temptations. There is no injustice in saying that diplomatists, as a class, have always been more distinguished by their address, by the art with which they win the confidence of those with whom they have to deal, and by the ease with which they catch the tone of every society into which they are admitted, than by generous enthusiasm or austere rectitude; and the relations between Charles and Louis were such that no English nobleman could long reside in France as envoy and retain any patriotic or honorable sentiment. Sunderland came forth from the bad school in which he had been brought up, cunning, supple, shameless, free from all prejudices, and destitute of all principles.—*MACAULAY'S ENG.*, ch. 2.

**1595. DIPLOMACY, Expensive.** *British.* [In 1862] the ports of the Southern States were . . . so closely blockaded that war-vessels could no longer be sent abroad. In this emergency the Confederates turned to the ship-yards of Great Britain, and from that vantage-ground began to build and equip their cruisers. In spite of the remonstrances of the United States, the British Government connived at this proceeding; and here was laid the foundation of a difficulty which afterward cost the treasury of England \$15,000,000. [The award of a court of arbitration for

damages to American commerce.]—RIDPATH'S U. S., ch. 66, p. 533.

**1596. DIPLOMACY of Falsehood.** *Queen Elizabeth.* Had Elizabeth written the story of her reign she would have prided herself, not on the triumph of England or the ruin of Spain, but on the skill with which she had hoodwinked and outwitted every statesman in Europe during fifty years. Nothing is more revolting, but nothing is more characteristic, of the queen than her shameless mendacity. It was an age of political lying; but in the profusion and recklessness of her lies Elizabeth stood without a peer in Christendom. A falsehood was to her simply an intellectual means of meeting a difficulty; and the ease with which she asserted or denied whatever suited her purpose was only equalled by the cynical indifference with which she met the exposure of her lies as soon as their purpose was answered. Her trickery, in fact, had its political value. Ignoble and wearisome as the queen's diplomacy seems to us now, tracking it as we do through a thousand despatches, it succeeded in its main end, for it gained time, and every year that was gained doubled Elizabeth's strength.—HIST. OF ENG. PEOPLE, § 716.

**1597. DIPLOMACY, Game of.** *Concealment.* [In 1697 Boufflers, one of the marshals of France, asked his sovereign's permission to meet Portland, the confidential friend and adviser of William III., at a point midway between the two armies of Britain and France, for private conversation respecting the possibility of a peace. Louis consented, adding this suggestion,] "He was to speak as little as possible, and to draw from Portland all he could."—KNIGHT'S ENG., vol. 5, ch. 13, p. 198.

**1598. DIPLOMACY, Inscrutable.** *Bismarck.* When he was ambassador at Frankfurt . . . he saw, with the clearness of an honest mind, all the humbug of what is called diplomacy. He gives a humorous account of the manner in which he and his fellow-diplomatists "worried themselves with their important nothings." "Nobody," he wrote, "not even the most malicious sceptic of a Democrat, believes what quackery and self-importance there is in this diplomatizing. . . . I am making enormous progress in the art of saying nothing in a great many words. I write reports of many sheets, which read as tersely and roundly as leading articles; and if the minister can say what there is in them, after he has read them, he can do more than I can."—CYCLOPEDIA OF BIOG., p. 634.

**1599. DIPLOMACY, Revengeful.** *French.* The French king [Louis XV.] would never have agreed to the treaty of 1763, by which Canada was ceded to Great Britain, had it not been with the hope of securing American independence. It was the theory of France that by giving up Canada on the north the English colonies would become so strong as to renounce their allegiance to the Crown. England feared such a result. More than once it was proposed in Parliament to re-cede Canada to France in order to check the growth of the American States. "There now," said a French statesman, when the treaty of 1763 was signed, "we have arranged matters for an American rebellion, in which England will lose her empire in the West."—RIDPATH'S U. S., ch. 87, p. 286.

**1600. DIPLOMACY, Trained to.** *John Quincy Adams.* The new President was inaugurated on the 4th of March, 1825. He was a man of the highest attainments in literature and statesmanship. At the age of eleven years he accompanied his father, John Adams, to Europe. At Paris, at Amsterdam, and St. Petersburg the son continued his studies, and at the same time became acquainted with the manners and politics of the old world. The vast opportunities of his youth were improved to the fullest extent. In his riper years he served his country as ambassador to the Netherlands, Portugal, Prussia, Russia, and England. Such were his abilities in the field of diplomacy as to elicit from Washington the extraordinary praise of being the ablest minister of which America could boast. His life from 1794 till 1817 was devoted almost wholly to diplomatic services at various European capitals. At that critical period, when the relations of the United States with foreign nations were as yet not well established, his genius secured the adoption of treaty after treaty, in which the interests of his country were guarded with patriotic vigilance. . . . To the Presidential chair he brought the wisdom of mature years, great experience, and unusual ability.—RIDPATH'S U. S., ch. 53, p. 423.

**1601. DIRECTNESS commanded.** *Emperor of Russia.* The railroad between St. Petersburg and Moscow was built by two American engineers named Winans and Wilson. They laid it out first as they would one in this country, so as to take in the principal places on the way, for the purpose of benefiting the people and increasing the traffic. But when the plan was shown the emperor he drew a straight line between the two cities, and said: "Lay out the road on that line," and they did so. Cuts and chasms and hills were of no account to the imperial will. This single anecdote illustrates the difference between a republic and a despotism. In the former a road is built to accommodate the people; in the latter to please the monarch.—GENERAL GRANT'S TRAVELS, p. 248.

**1602. DISAPPOINTMENT, Bitter.** *Inventor's.* In 1803 the first steamboat of Livingston and Fulton was built in France upon the Seine. When she was almost ready for the experimental trip a misfortune befell her which would have dampened the ardor of a man less determined than Fulton. Rising one morning after a sleepless night, a messenger from the boat, with horror and despair written upon his countenance, burst into his presence, exclaiming: "O sir! the boat has broken in pieces and gone to the bottom!" For a moment Fulton was utterly overwhelmed. Never in his whole life, he used to say, was he so near despairing as then. Hastening to the river, he found, indeed, that the weight of the machinery had broken the framework of the vessel, and she lay on the bottom of the river, in plain sight, a mass of timber and iron. Instantly, with his own hands, he began the work of raising her, and kept at it, without food or rest, for twenty-four hours—an exertion which permanently injured his health. His death in the prime of life was, in all probability, remotely caused by the excitement, exposure, and toil of that terrible day and night.—CYCLOPEDIA OF BIOG., p. 156.



**1603. DISAPPOINTMENT, Fatal.** *Cicero.* When Cicero stood for the prætorship he had many competitors who were persons of distinction, and yet he was returned first. As a president in the courts of justice he acted with great integrity and honor. Licinius Macer, who had great interest of his own, and was supported, beside, with that of Crassus, was accused before him of some default with respect to money. He had so much confidence in his own influence and the activity of his friends, that when the judges were going to decide the cause, it is said he went home, cut his hair, and put on a white habit, as if he had gained the victory, and was about to return so equipped to the *forum*. But Crassus met him in his court-yard, and told him that all the judges had given a verdict against him; which affected him in such a manner that he turned in again, took to his bed, and died.—PLUTARCH'S CICERO.

**1604. DISAPPOINTMENT overruled.** *George Müller.* [He had collected funds for building his large Orphan House, and, as usual, he begun to pray for Providence to open the way for the purchase of a plot of ground.] After waiting upon him for thirteen weeks, he heard one morning that a suitable piece of ground might be purchased on Ashley Down. At seven o'clock in the evening, therefore, of the same day he called upon the owner of the property, a merchant, who—he was told—would at that hour be at home; but not finding him at his own house, as was expected, he proceeded—directed by the servants—to his counting-house, where, they said, he would be sure to meet with him. Upon arriving there, however, he was informed that the gentleman had just left his counting-house and had returned to his own residence. “Now,” thought Mr. Müller, “shall I go again to him, or—as the hand of God surely is in this—shall I wait until to-morrow? but as I was told that he would certainly be found either at home or at his counting-house, and at both places I have failed to meet him, it may be better to wait until to-morrow.” Accordingly, the next morning, at nine o'clock, he called upon the merchant, who said to him at once: “I have heard about your visit, and of your desire to purchase land in order to build an Orphan House upon it. For three hours last night I lay awake, and during that time kept on thinking: If this gentleman comes again, I must sell the ground to him for £120 instead of £200 an acre; and now I am willing to let you have it at that price.” This kind proposal was immediately accepted, and in less than ten minutes a contract was signed for the purchase of seven acres.—LIFE OF GEORGE MÜLLER, p. 35.

**1605. DISAPPOINTMENT, Trial by.** *Columbus.* While Columbus, his pilot, and several of his experienced mariners were studying the map, and endeavoring to make out from it their actual position, they heard a shout from the Pinta, and looking up, beheld Martin Alonso Pinzon mounted on the stern of his vessel crying, “Land! land! Señor, I claim my reward!” He pointed at the same time to the south-west, where there was indeed an appearance of land at about twenty-five leagues’ distance. Upon this Columbus threw himself on his knees and returned thanks to God; and Martin Alonso repeated the *Gloria in excel-*

*sis*, in which he was joined by his own crew and that of the admiral. The seamen now mounted to the masthead or climbed about the rigging, straining their eyes in the direction pointed . . . out. The morning light, however, put an end to all their hopes, as to a dream. The fancied land proved to be nothing but an evening cloud, and had vanished in the night.—IRVING’S COLUMBUS, Book 3, ch. 4.

**1606. DISAPPOINTMENT with Victory.** *Richard I.* [Richard the Lion-hearted. Third Crusade.] The English monarch went on from victory to victory. The most remarkable of his battles was that near to Ascalon, where he engaged and defeated Saladin [King of Jerusalem], the most renowned of the Saracen monarchs, and left 40,000 of the enemy dead on the field. Ascalon surrendered, as did several other cities, to the victorious Richard, who now prepared for the siege of Jerusalem [the capture of which was the object of this great enterprise]; but at the most important crisis, which if fortunate—as everything seemed to promise—would have terminated the expedition in the most glorious manner, the King of England, on a review of his army, found them so wasted with famine, with fatigue, and even with victory, that with the utmost mortification of heart he was obliged to entirely abandon the enterprise. The war was finished by a truce with Saladin.—TYTLER’S HIST., Book 6, ch. 8.

**1607. DISAPPOINTMENTS in Life.** *Pountain of Youth.* Many Spaniards were killed; the survivors were forced to hurry to their ships; Ponce de Leon himself, mortally wounded by an arrow, returned to Cuba to die. So ended the adventurer who had coveted immense wealth, and had hoped for perpetual youth.—BANCROFT’S HIST. OF U. S., ch. 2.

**1608. DISASTER concealed.** *General Nash of North Carolina.* [At the battle of Germantown] a round shot from the British artillery . . . passing through his horse shattered the general’s thigh on the opposite side. The fall of the animal hurled its unfortunate rider with considerable force to the ground. With surpassing courage and presence of mind General Nash, covering his wound with both hands, gayly called to his men, “Never mind me; I’ve had a devil of a tumble; rush on, my boys—rush on the enemy; I’ll be after you presently.” [In a few days he died.]—CUSTIS’ WASHINGTON, vol. 1, ch. 4.

**1609. DISASTER, Energy by.** *Romans.* [At the battle of Cannæ, with Hannibal and his Carthaginians,] the Roman army was entirely cut to pieces. Forty thousand were left dead on the field . . . almost the whole body of the Roman knights. . . . The Romans, amid the consternation of so great disaster, displayed a magnanimity truly heroic. The Senate, on the first report of the fate of their army, ordered the gates of the city to be shut, lest the exaggerated intelligence of those who fled from the fight should add to the general alarm. The women were forbidden to stir out of their houses, lest their cries and lamentations should dispirit those who had their country to defend; and the senators exerted themselves in every quarter to dispel the fears of the people. Varro, from the wreck of the army, was able to collect 10,000 men; with these he repaired to Rome to defend the city, in case Hannibal, as was expected, should immediately at-

tack it. This measure was undoubtedly his wisest policy, and he was strongly urged to it by Maherbal, one of his ablest officers. It appeared, however, to Hannibal a doubtful enterprise; and while he deliberated the opportunity was lost. Varro, whose temerity was the cause of this great disaster, on approaching Rome with the shattered remains of the army, whom he had with much pains collected, was met by the Senate, and received their solemn thanks, *because he had not despaired of the republic*. The effect of this spirited conduct was wonderful. The citizens thronged to carry their money to the public treasury. All above the age of seventeen, of whatever rank, enrolled themselves, and formed an army of four legions and 10,000 horse. Eight thousand of the slaves voluntarily offered their services, and with the consent of their masters were embodied and armed. [A.D. 214. Hannibal failed in his enterprise.]—*TYTLER'S HIST.*, Book 3, ch. 9.

**1610. DISCHARGE, An honored.** *Reign of Charles II.* Halifax . . . openly accused Rochester of malversation. An inquiry took place. It appeared that £40,000 had been lost to the public by the mismanagement of the first lord of the treasury. In consequence of this discovery, he was not only forced to relinquish his hopes of the white staff, but was removed from the direction of the finances to the more dignified but less lucrative and important post of Lord-President. "I have seen people kicked down-stairs before," said Halifax, "but my Lord Rochester is the first person that I ever saw kicked up-stairs."—*MACAULAY'S ENG.*, ch. 2, p. 259.

**1611. DISCIPLESHIP, Honor of.** *Constantine.* The bishops whom he summoned, in his last illness, to the palace of Nicomedia, were edified by the fervor with which he requested and received the sacrament of baptism, by the solemn protestation that the remainder of his life should be worthy of a disciple of Christ, and by his humble refusal to wear the imperial purple after he had been clothed in the white garment of a neophyte.—*GIBBON'S ROME*, ch. 20, p. 273.

**1612. DISCIPLINARIAN, Valued.** *Baron Steuben.* Baron Steuben, a veteran soldier and disciplinarian from the army of Frederick the Great . . . repaired to York, where Congress was in session. From that body he received a commission, and at once joined Washington at Valley Forge. His accession to the American army was an event of great importance. He received the appointment of Inspector-General, and from the day in which he entered upon the discharge of his duties there was a marked improvement in the condition and discipline of the soldiers. The American regulars were never again beaten when confronted by the British in equal numbers.—*RIDPATH'S U. S.*, ch. 41, p. 328.

**1613. DISCIPLINE, Failure of.** *Romans.* [Perennis, a servile and ambitious minister, was obnoxious to the army. Reign of Commodus.] The legions of Britain, discontented with the administration of Perennis, formed a deputation of 1500 select men, with instructions to march to Rome, and lay their complaints before the emperor. These military petitioners, by their own determined behavior, by inflaming the divisions of the guards, by exaggerating the strength of the British army, and by alarming the fears of

Commodus, exacted and obtained the minister's death, as the only redress of their grievances. This presumption of a distant army, and their discovery of the weakness of government, was a sure presage of the most dreadful convulsions.—*GIBBON'S ROME*, ch. 4, p. 107.

**1614. — — —.** *Constantine's Army.* The most flourishing cities were oppressed by the intolerable weight of quarters. The soldiers insensibly forgot the virtues of their profession, and contracted only the vices of civil life. They were either degraded by the industry of mechanic trades or enervated by the luxury of baths and theatres. They soon became careless of their martial exercises, curious in their diet and apparel; and while they inspired terror to the subjects of the empire, they trembled at the hostile approach of the barbarians.—*GIBBON'S ROME*, ch. 17, p. 127.

**1615. DISCIPLINE, Impossible.** *Reign of Charles II.* [The Earl of Mulgrave, not three months afloat,] was appointed captain of a ship of eighty-four guns, reputed the finest in the navy. . . . The same interest [avarice] which had placed him in a post for which he was unfit maintained him there. No admiral, bearded by these corrupt and dissolute minions of the palace, dared to do more than mutter something about a court-martial. If any officer showed a higher sense of duty than his fellows, he soon found that he lost money without acquiring honor. One captain, who, by strictly obeying the orders of the Admiralty, missed a cargo [offered for safe conveyance on board a man-of-war] which would have been worth £4000 to him, was told by Charles [II.], with ignoble levity, that he was a great fool for his pains.—*MACAULAY'S ENG.*, ch. 3, p. 282.

**1616. DISCIPLINE, Military.** *Belisarius.* [The Roman general] was endeared to the husbandmen by the peace and plenty which they enjoyed under the shadow of his standard. Instead of being injured, the country was enriched by the march of the Roman armies; and such was the rigid discipline of their camp, that not [a complaint was made against the presence of his army].—*GIBBON'S ROME*, ch. 41, p. 183.

**1617. — — —.** *Roman.* [Roman Emperor Aurelian.] His military regulations are contained in a very concise epistle to one of his inferior officers, who is commanded to enforce them, as he wishes to become a tribune or as he is desirous to live. Gaming, drinking, and the arts of divination were severely prohibited. Aurelian expected that his soldiers should be modest, frugal, and laborious; that their armor should be constantly kept bright, their weapons sharp, their clothing and horses ready for immediate service; that they should live in their quarters with chastity and sobriety, without damaging the cornfields, without stealing even a sheep, a fowl, or a bunch of grapes, without exacting from their landlords either salt, or oil, or wood. "The public allowance," continues the emperor, "is sufficient for their support; their wealth should be collected from the spoils of the enemy, not from the tears of the provincials."—*GIBBON'S ROME*, ch. 11, p. 340.

**1618. DISCIPLINE resented.** *Athalaric.* [The young Emperor of Rome.] On a solemn festival,



when the Goths were assembled in the palace of Ravenna, the royal youth escaped from his mother's apartment, and, with tears of pride and anger, complained of a blow which his stubborn disobedience had provoked her to inflict. The barbarians resented the indignity which had been offered to their king; accused the regent of conspiring against his life and crown; and imperiously demanded that the grandson of Theodoric should be rescued from the dastardly discipline of women and pedants, and educated, like a valiant Goth, in the society of his equals and the glorious ignorance of his ancestors. . . . The King of Italy was abandoned to wine, to women, and to rustic sports. . . . At the age of sixteen was consumed by premature intemperance.—GIBBON'S *ROME*, ch. 41, p. 148.

**1619. DISCIPLINE, Severe. Romans.** [In the Roman army it] was impossible for cowardice or disobedience to escape the severest punishment. The centurions were authorized to chastise with blows, the generals had a right to punish with death; and it was an inflexible maxim of Roman discipline, that a good soldier should dread his officers far more than the enemy. . . . The valor of the Imperial troops received a degree of firmness and docility unattainable by the impetuous and irregular passions of barbarians.—GIBBON'S *ROME*, ch. 1, p. 13.

**1620. — — — Henry VI.** [The boy Henry (Henry VI.), in accordance with the will of his dying father, was placed under the tutelage of the Earl of Warwick.] The system of education . . . pursued might not have been the best fitted for a sensitive boy. The tutor applied to the council for powers, which were granted, to hold the pupil under the strictest discipline, even after he had been crowned king in 1429 [Henry being nine years old]. He was not to be spoken to unless in the presence of Warwick and of the four knights appointed to be about his person, "as the king, by the speech of others private, has been stirred from his learning, and spoken to of divers matters not behooveful." The council promised that they would firmly assist the earl in chastising the king for his defaults.—KNIGHT'S *ENG.*, vol. 2, ch. 5, p. 79.

**1621. — — — Cromwell.** An interesting incident illustrates Cromwell's strict severity in exacting compliance from his own army, with its articles. When information was laid before him by the vanquished that they had been plundered by some of his soldiers on leaving the city, contrary to the terms granted to them, he ordered the offenders to be tried by a court-martial, at which they were sentenced to death. Whereupon he ordered the unfortunate men, who were six in number, to cast lots for the first sufferer; and after his execution sent the remaining five, with a suitable explanation, to Sir Thomas Glenham, Governor of Oxford, requesting him to deal with them as he thought fit; a piece of conduct which so charmed the Royalist officer, that he immediately returned the men to Cromwell, with a grateful compliment, and expression of much respect.—HOOD'S *CROMWELL*, ch. 10, p. 139.

**1622. DISCIPLINE, Value of. The Arii.** In the Lygian nation the Arii held the first rank by their numbers and fierceness. "The Arii"

(it is thus that they are described by the energy of Tacitus) "study to improve by art and circumstances the innate terrors of their barbarism. Their shields are black, their bodies are painted black. They choose for the combat the darkest hour of the night. Their host advances, covered as it were with a funeral shade; nor do they often find an enemy capable of sustaining so strange and infernal an aspect. Of all our senses, the eyes are the first vanquished in battle." Yet the arms and discipline of the Romans easily discomfited these horrid phantoms.—GIBBON'S *ROME*, ch. 12, p. 380.

**1623. DISCIPLINE, Want of. Military.** [Julian, who bought the office of Emperor of Rome at auction, was endangered by the approach of Severus with his legions.] Fear and shame prevented the guards from deserting his standard; but they trembled at the name of the Pannonian legions, commanded by an experienced general, and accustomed to vanquish the barbarians on the frozen Danube. They quitted with a sigh the pleasures of the baths and theatres, to put on arms, whose use they had almost forgotten, and beneath the weight of which they were oppressed. The unpractised elephants, whose uncouth appearance, it was hoped, would strike terror into the army of the north, threw their unskilful riders; and the awkward evolutions of the marines, drawn from the fleet of Misenum, were an object of ridicule to the populace; while the Senate enjoyed, with secret pleasure, the distress and weakness of the usurper.—GIBBON'S *ROME*, ch. 5, p. 136.

**1624. DISCORD, Dangers of. At Marcanapolis.** Lupicinus [the military governor of Thrace] had invited the Gothic chiefs to a splendid entertainment; and their martial train remained under arms at the entrance of the palace. But the gates of the city were strictly guarded, and the barbarians were sternly excluded from the use of a plentiful market, to which they asserted their equal claim of subjects and allies. Their humble prayers were rejected with insolence and derision; and as their patience was now exhausted, the townsmen, the soldiers, and the Goths were soon involved in a conflict of passionate altercation and angry reproaches. A blow was imprudently given; a sword was hastily drawn; and the first blood that was spilt in this accidental quarrel became the signal of a long and destructive war. In the midst of noise and brutal intemperance Lupicinus was informed, by a secret messenger, that many of his soldiers were slain and despoiled of their arms; and as he was already inflamed by wine and oppressed by sleep, he issued a rash command, that their death should be revenged by the massacre of the guards of Fritigern and Alavivus. [The Romans were defeated, and the Goths became independent citizens of the empire.]—GIBBON'S *ROME*, ch. 26, p. 36.

**1625. DISCORD, Perverted by. Crusaders.** [About 200,000 crusaders joined the second attempt to rescue the Holy Sepulchre in A.D. 1146.] The Turks cut them entirely to pieces, and Hugh, their leader, died helpless and abandoned in Asia. The situation of Jerusalem at this time was extremely weak; the numbers of the garrison were greatly reduced. Even the monks, who were at first instituted to serve the sick and

wounded, were obliged to arm in the common defence, and they associated themselves into a military society called Templars and Hospitalers. This was the origin of these two orders of knights, who afterward signalized themselves by their exploits, and becoming rivals, fought *against each other* with as much keenness as ever they had done against the infidels.—TYTLER'S HIST., Book 6, ch. 9, p. 158.

**1626. DISCORD, Shameful.** *Emperors.* [Caracalla and Geta, the sons of Servius, were both chosen by the army to succeed their deceased father.] Such a divided form of government would have proved a source of discord between the most affectionate brothers. It was impossible that it could long subsist between two implacable enemies, who neither desired nor could trust a reconciliation. It was visible that one only could reign, and that the other must fall; and each of them, judging of his rival's designs by his own, guarded his life with the most jealous vigilance from the repeated attacks of poison or the sword. Their rapid journey through Gaul and Italy, during which they never ate at the same table or slept in the same house, displayed to the provinces the odious spectacle of fraternal discord. On their arrival at Rome they immediately divided the vast extent of the imperial palace. No communication was allowed between their apartments; the doors and passages were diligently fortified, and guards posted and relieved with the same strictness as in a besieged place. The emperors met only in public, in the presence of their afflicted mother, and each surrounded by a numerous train of armed followers. Even on these occasions of ceremony the dissimulation of courts could ill disguise the rancor of their hearts.—GIBBON'S *ROME*, ch. 6, p. 155.

**1627. DISCOURAGEMENT difficult.** *Pilgrims' Petition to the London Company.* "We are well weaned," added Robinson and Brewster, "from the delicate milk of our mother country, and inured to the difficulties of a strange land; the people are industrious and frugal. We are knit together as a body in a most sacred covenant of the Lord, of the violation whereof we make great conscience, and by virtue whereof we hold ourselves straitly tied to all care of each other's good, and of the whole. It is not with us as with men whom small things can discourage."—BANCROFT'S *U. S.*, vol. 1, ch. 8.

**1628. DISCOURAGEMENT, Discontent of.** *Besiegement of New York.* A.D. 1776. Howe and forty-five ships, or more, laden with troops, had arrived off Sandy Hook, and the whole fleet [was] expected in a day or two. . . . [Washington wrote to Congress:] I am hopeful. . . . Reed, the new adjutant-general, quailed before the inequality of the British and American force, and thus in private described the state of the American camp: "With an army of force before and a secret one behind, we stand on a point of land with 6000 old troops—if a year's service of about half can entitle them to the name—and about 1500 new levies of this [New York] province, many disaffected and more doubtful; every man, from the general to the private, acquainted with our true situation is exceedingly discouraged; had I known the true posture of affairs, no consideration would have tempted me to have taken an active part in this

scene; and this sentiment is universal."—BANCROFT'S *U. S.*, vol. 8, ch. 69.

**1629. DISCOURAGEMENT, Superior to.** *Samuel Adams.* Difficulties could not discourage his decision, nor danger appall his fortitude. . . . Of despondency he knew nothing; trials only nerved him for superior struggles; his sublime and unfaltering hope had a cast of solemnity, and was as much a part of his nature as if his confidence sprung from insight into the divine decrees, and was as firm as a sincere Calvinist's assurance of his election.—BANCROFT'S *U. S.*, vol. 5, ch. 10.

**1630. DISCOURAGEMENTS, Ministerial.** *Ma-homet.* One evening, after passing all the day in the city engaged in preaching to deaf ears the convictions which he was so full of, and which he deemed it duty to cast abroad at any hazard, even on the rock, he returned home without having met, said he, a single being, man or woman, free or slave, who had not flouted him as an impostor, or who had been willing to pay a moment's attention to his preaching.—LAMARTINE'S *TURKEY*, p. 79.

**1631. DISCOVERIES, Accumulative.** *Isaac Newton.* With his noble modesty, he said: "If I have seen farther than Descartes it is by standing on the shoulders of giants." In a corporeal sense he was seated in his mother's orchard, but it was from the height which Copernicus and Galileo had brought the science of astronomy that he contemplated the fall of the apples. The grand mystery that remained to be elucidated was, What is the force that *retains* the planets and moons in their spheres? Why does not the moon fly off into space?—*CYCLOPEDIA OF BIOG.*, p. 251.

**1632. DISCOVERY, Age of.** *Age of Galileo.* The age of Kepler and Galileo was the era of great discoveries in the arts and sciences. The invention of the telescope gave rise to a thousand experiments by means of glasses; and the science of optics received great improvements. The new discoveries in astronomy led to improvements in navigation; and geometry, of course, made rapid advances toward perfection. The science of algebra, which Europe is said to have owed to the Arabians, as well as the numeral ciphers, contributed greatly to abridge the labor of calculation, as did still more the invention of logarithms, discovered in the year 1614, by Napier of Merchiston. The improvement of mechanics kept pace with the advancement of geometry; and the science of natural philosophy was successfully cultivated in all its branches. The Torricellian experiment, made about the year 1640, determined the height of the atmosphere. Experiments upon the oscillations of pendulums, which were found always to preserve an equal time, though the spaces described were unequal, suggested the idea of applying the pendulum to regulate the motions of a clock; and the observation that adding to its weight adds nothing to the celerity of its motion led to the conclusion that the velocity with which a body gravitates to the centre is not in proportion to its weight. Galileo had discovered the laws which determine this velocity. The ardor of prosecuting discoveries extended itself through the whole of the sciences. In the year 1616 Dr. Harvey made the great discovery of



the circulation of the blood.—*TYTLER'S HIST.*, Book 6, ch. 36.

**1633. DISCOVERY, Ambition for.** *Prince Henry.* Prince Henry, the son of John, King of Portugal, was a young man of great talents, possessed of that ardor which is fitted to patronize and promote every beneficial design, and that enthusiasm which the dangers and difficulties of an enterprise rather inflame than relax. Struck with the success of this first attempt of his countrymen, he endeavored to engage in his service all who were eminent for their skill in navigation, both Portuguese and foreigners. His first effort, however, was with a single ship, which was despatched with instructions to attempt, if possible, the doubling of Cape Boyador. The mariners, as usual, were afraid to quit the coasts, and consequently encountered numberless difficulties. A squall of wind, however, driving them out to sea, landed them on a small island to the north of Madeira, which they named Porto Santo; thence they returned to Portugal to give an account of their discovery. Three ships were fitted out by Prince Henry the subsequent year, which, passing Porto Santo, discovered the island which they denominated Madeira, from its being covered with wood. Here they fixed a small colony, and planted slips of the Cyprus vine, and of the sugar-cane from Sicily, for both which productions the island was remarkably favorable. I have formerly observed that it was from this island that the sugar-cane was transplanted to the West Indies, of which it is not a native.—*TYTLER'S HIST.*, Book 6, ch. 18.

**1634. DISCOVERY, Heart-breaking.** *Henry II.* [His two sons, Geoffrey and Richard, joined Philip, King of France, in the invasion and plundering of their father's continental dominions. He agreed to a treaty with mortifying concessions. He agreed] . . . to give a free pardon to all his rebellious lords and vassals. A list was presented to him of their names, among whom he saw that of his son John, his favorite child, whom he had till that moment believed faithful to his duty. The unhappy father broke out in expressions of the utmost despair; cursed the day on which he had received his miserable being, and bestowed on his ungrateful children a malediction, which he could never be prevailed on to retract; a lingering fever, caused by a broken heart, soon after terminated his life. Richard, it is said, came to view the body of his father, and, struck with remorse, accused himself in the deepest terms with having contributed by his unnatural conduct to bring his parent to the grave. Thus died Henry, in the fifty-eighth year of his age, an ornament to the English throne and a monarch surpassing all his contemporaries in the valuable qualities of a sovereign.—*TYTLER'S HIST.*, Book 6, ch. 8.

**1635. DISCOVERY, A simple.** *Charles Good-year.* In the fifth year of his investigations a glorious success rewarded him. He made one of the simplest and yet one of the most useful discoveries which has ever been made in the United States. It was this: take a piece of common, sticky india rubber, sprinkle upon it powdered sulphur, put it into an oven heated to two hundred and seventy-five degrees, bake it a short time, and it comes out a new material, which has all the good properties of india rub-

ber, without that liability to harden in cold weather and dissolve in warm, which had hitherto baffled all his endeavors to turn it to useful account. . . . By varying the proportions of heat he could make it as soft or as hard as he pleased.—*CYCLOPEDIA OF BIOG.*, p. 218.

**1636. DISCOVERY unappreciated.** *Potato.* [Columbus and his men were searching for gold and spices in the West Indies.] In the course of their researches in the vegetable kingdom, in quest of the luxuries of commerce, they met with the potato, a humble root, little valued at the time, but a more precious acquisition to man than all the spices of the East.—*IRVING'S COLUMBUS*, Book 4, ch. 4.

**1637. DISCRETION better than Valor.** *Charles V.* [When the English invaded France in 1573] Charles strictly charged his generals to adhere to the plan of cautious defensive warfare, and never to accept a great battle. "Let the storm rage," said he; "retire before it; it will soon exhaust itself." [Such was the result.]—*STUDENTS' FRANCE*, ch. 10, § 17.

**1638. DISEASE, Destructive.** *Army.* Among the cities which the barbarians ruined, Genoa, not yet constructed of marble, is particularly enumerated; and the deaths of thousands, according to the regular practice of war, appear to have excited less horror than some idolatrous sacrifices of women and children, which were performed with impunity in the camp of the most Christian king. If it were not a melancholy truth, that the first and most cruel sufferings must be the lot of the innocent and helpless, history might exult in the misery of the conquerors, who, in the midst of riches, were left destitute of bread or wine, reduced to drink the waters of the Po, and to feed on the flesh of distempered cattle. The dysentery swept away one third of their army.—*GIBBON'S ROME*, ch. 41, p. 177.

**1639. DISEASE, "Literary."** *Leigh Hunt.* [He aided his brother in conducting a London paper.] In the midst of his labors he fell into ill-health and melancholy; palpitations, hypochondria, dyspepsia—in other words, the "literary disease" had attacked him. He recovered by ceasing his occupation for a time and taking exercise.—*SMILES' BRIEF BIOGRAPHIES*, p. 305.

**1640. DISEASE, Peculiarities of.** *Sir Walter Scott.* Twelve days before the final failure—which was announced to him on the 17th of January, 1826—he enters in his diary: "Much alarmed. I had walked till twelve with Skene and Russell, and then sat down to my work. To my horror and surprise I could neither write nor spell, but put down one word for another, and wrote nonsense. I was much overpowered at the same time, and could not conceive the reason. I fell asleep, however, in my chair, and slept for two hours. On my waking my head was clearer, and I began to recollect that last night I had taken the anodyne left for the purpose by Clarkson, and being disturbed in the course of the night, I had not slept it off." In fact, the hyoseyamus had, combined with his anxieties, given him a slight attack of what is now called *aphasia*, that brain disease the most striking symptom of which is that one word is mistaken for another.—*HUTTON'S SCOTT*, ch. 15.

**1641. DISEASE, Preventable.** *Cromwell.* A slow intermittent fever seized him. He struggled with the first attack so successfully, that no one about him suspected he was seriously ill. The fever became tertian and more acute; his strength was rapidly giving way. The physicians summoned from London attributed the disease to the bad air engendered by the marshy and ill-drained banks of the Thames, which joined the gardens of Hampton Court. He was brought back to Whitehall, as if Providence had decreed that he should die before the same window of the same palace, in front of which he had ordered to be constructed, ten years before, the scaffold of his royal victim [Charles I.]—LAMARTINE'S CROMWELL, p. 77.

**1642. DISEASE, Protection from.** *Ohio Settlement.* A contagious disease invaded the mixed population [of Canadians and Indians]; the Indians, with extravagant ceremonies, sacrificed forty dogs to appease their manitou; and when they began to apprehend that the manitou of the French was more powerful than their own, the medicine men would walk round the fort in circles, crying out, "We are dead; gently, manitou of the French, strike gently, do not kill us all. Good manitou, master of life and death, leave death within thy coffer; give life." . . . The dreadful mortality broke up the settlement.—BANCROFT'S U. S., vol. 3, ch. 21.

**1643. DISEASE in Religion.** *Mahomet.* He affected a solitary life; bestowed a great deal in charity; retired at times to the desert, and pretended that he held conferences with the angel Gabriel. The epilepsy, a disease to which he was subject, was, he pretended, a divine ecstasy, or rapture, in which he was admitted to the contemplation of Paradise. He made his wife an accomplice in the cheat, and she published his visions and revelries to all the neighborhood. In a short time the whole city of Mecca talked of nothing but Mahomet.—TYLER'S HIST., Book 6, ch. 1.

**1644. DISEASE, Survival of.** *Sir Walter Scott.* In the second year of Scott's apprenticeship, at about the age of sixteen, he had an attack of hemorrhage, no recurrence of which took place for some forty years, but which was then the beginning of the end. During this illness silence was absolutely imposed upon him—two old ladies putting their fingers on their lips whenever he offered to speak.—HUTTON'S LIFE OF SIR WALTER SCOTT, ch. 2.

**1645. DISGRACE, Humiliating.** *General Lee.* At Monmouth [N. J.] . . . the British were over-taken. . . . General Lee was ordered to attack the enemy. The first onset was made by the American cavalry, under Lafayette, but they were driven back by Cornwallis and Clinton. Lee, who had opposed the battle, and was not anxious for victory, ordered his line to fall back to a stronger position; but the troops mistook the order, and began a retreat, the British charging after them. Washington met the fugitives, rallied them, administered a severe rebuke to Lee, and ordered him to the rear. [The Americans succeeded, and the British withdrew in the night.]—RIDPATH'S U. S., ch. 41, p. 331.

**1646. DISGRACE, Insupportable.** *Clotilda.* [Clotilda was one of the early queens of France.]

By a base artifice Chilbert and Clotaire decoyed their nephews into their power, and then sent a messenger to Clotilda with a pair of scissors and a naked sword, bidding her decide whether the royal youths should be shaven, and thus made incapable of reigning, or be put to death outright. The queen, almost beside herself with horror, exclaimed that she would rather see them dead than degraded. Clotaire, on receiving this reply, murdered the two elder princes with his own hand.—STUDENTS' FRANCE, ch. 4, § 10, p. 41.

**1647. DISGRACE, Punishment by.** *In Denmark.* Criminals were still executed by beheading, and, not unfrequently, by breaking on the wheel. Petty thefts were punished by inserting the head of the thief in the head of a barrel, so that the barrel covered him like a cloak, and in this costume he was marched about the streets, attended by a guard. No penalty, he says, was so much dreaded by petty criminals as this. [Time of John Howard.]—CYCLOPEDIA OF BIOG., p. 65.

**1648. DISGRACE, Unmerited.** *Columbus.* No sooner did Bobadilla hear of his arrival than he gave orders to put him in irons and confine him in the fortress. This outrage to a person of such dignified and venerable appearance and such eminent merit seemed for the time to shock even his enemies. When the irons were brought, every one present shrank from the task of putting them on him, either from a sentiment of compassion at so great a reverse of fortune, or out of habitual reverence for his person. To fill the measure of ingratitude meted out to him, it was one of his own domestics, "a graceless and shameless cook." . . . He, with his brothers, was put in irons and confined on board of a caravel. They were kept separate from each other, and no communication permitted between them. Bobadilla did not see them himself, nor did he allow others to visit them, but kept them in ignorance of the cause of their imprisonment, the crimes with which they were charged, and the process that was going on against them. [Bobadilla exceeded his authority. Columbus was for a time a victim to false representations.]—IRVING'S COLUMBUS, Book 13, ch. 4.

**1649. DISGUISE betrayed.** *Ex-Queen Mary.* [In 1568 Mary, ex-queen of Scots, made her escape from captivity at Lochleven, in the disguise of a laundress.] Mary had put on the hood of her laundress, and had covered her face with a muffler or veil; and so, with a bundle of clothes, she entered a boat that was about to cross the Loch. After some space one of them that rowed said merrily, "Let us see what manner of dame this is," and therewith offered to pull down her muffler, which to defend she put up her hands, which they espied to be very fair and white. [The boatmen carried her back to the castle.]—KNIGHT'S ENG., vol. 3, ch. 10, p. 154.

**1650. DISGUISE, Clerical.** *Bunyan.* It may be doubted whether any English Dissenter had suffered more severely under the penal laws than John Bunyan. Of the twenty-seven years which had elapsed since the Restoration, he had passed twelve in confinement. He still persisted in preaching; but, that he might preach, he was under the necessity of disguising himself like a carter. He was often introduced into meetings



through back doors, with a smock frock on his back and a whip in his hand.—MACAULAY'S *ENG.*, ch. 7, p. 210.

**1651. DISGUISE, Dangerous.** *Longchamp.* [William de Longchamp, the extortionate chancellor of Richard I., attempted to escape the popular fury at Dover.] He was lame, and walked down from the heights of the castle to the beach, disguised in a woman's green gown of inconvenient length, having some brown cloth in his hand, as if for sale, and carrying a measuring rod. He sits upon a rock on the shore, and a fisherman is rude to the supposed lady. A woman comes up and asks the price of an ell of cloth, to which the unhappy chancellor can give no answer, for he understands not a word of English. Other women gather about him, and having pulled off his hood, beheld a swarthy man recently shaved. He is then rabbled and dragged through the town, the men and women crying, "Come, let us stone this monster; he is a disgrace to either sex."—KNIGHT'S *ENG.*, vol. 1, ch. 22, p. 316.

**1652. DISGUISE detected.** *Clodius Pulcher.* He was bold, clever, unprincipled, and unscrupulous, with a slender, diminutive figure, and a delicate woman's face. His name was Clodius Pulcher. Cicero played upon it, and called him Pulchellus Puer, "the pretty boy." Between this promising young man and Cæsar's wife Pompeia there had sprung up an acquaintance, which Clodius was anxious to press to further extremes. Pompeia was difficult of access, her mother-in-law Aurelia keeping a strict watch over her; and Clodius, who was afraid of nothing, took advantage of the Bona Dea festival to make his way into Cæsar's house dressed as a woman. Unfortunately for him, his disguise was detected. The insulted Vestals and the other ladies who were present flew upon him like the dogs of Actæon, tore his borrowed garments from him, and drove him into the street naked and wounded. [See result at No. 1942.]—FROUDE'S *CÆSAR*, ch. 12, p. 24.

**1653. DISGUISE, Difficult.** *Charles I.* Sometimes the [fugitive] king was "Will Jones," a woodman; then he was changed into "Will Jackson," a groom, clad in gray cloth. Once he had to take Jane Lane's horse to a smithy; it had cast a shoe, and the smith begun wailing the non-capture of [King] Charles Stuart [now before him in disguise]; and the king chimed in that if that rogue could only be taken, he deserved hanging more than all the rest, for bringing in the Scots. Once, close to Stratford, "Will Jackson," in pursuance of his disguise, was sent into the kitchen, where the cook-maid, who was providing supper, desired him to wind up the jack; he was obedient, but he did not do it in the right way, which led the maid with some passion to ask, "What countryman are you, that you know not how to wind up a jack?" "Will Jackson" appears to have answered very satisfactorily: "I am a poor tenant's son of Colonel Lane, in Staffordshire; we seldom have roast meat, and when we have, we don't make use of a jack," and so the maid's anger was appeased.—HOOD'S *CROMWELL*, ch. 13, p. 172.

**1654. DISGUISE, Successful.** *Majorian.* [The Emperor Majorian possessed a courage which exceeded his prudence.] Anxious to explore,

with his own eyes, the state of the Vandals, he ventured, after disguising the color of his hair, to visit Carthage, in the character of his own ambassador; and Genseric was afterward mortified by the discovery that he had entertained and dismissed the emperor of the Romans. Such an anecdote may be rejected as an improbable fiction; but it is a fiction which would not have been imagined unless in the life of a hero.—GIBBON'S *ROME*, ch. 36, p. 481.

**1655. DISHONESTY, General.** *Reign of James II.* [He was his own minister of marine.] It would have been easy to find an abler minister of marine than James, but it would not have been easy to find, among the public men of that age, any minister of marine, except James, who would not have embezzled stores, taken bribes from contractors, and charged the Crown with the cost of repairs which had never been made. The king was, in truth, almost the only person who could be trusted not to rob the king. There had, therefore, been during the last three years much less waste and pilfering in the dockyards than formerly. Ships had been built which were fit to go to sea.—MACAULAY'S *ENG.*, ch. 9, p. 426.

**1656. DISHONOR, Insensible to.** *Exiled Princes of Spain.* Without firing a gun, he [Napoleon] overturned the monarchy of Spain. A proud and powerful dynasty he removed from the throne of their ancestors. He sent them into exile. He placed his own brother upon their throne. And yet these exiled princes thanked him for the deed, and were never weary of proclaiming his praises.—ABBOTT'S *NAPOLEON B.*, vol. 2, ch. 1.

**1657. DISHONOR, Posthumous.** *Admiral Blake.* When Charles II. returned to his country, the purely national glory which surrounded the memory of this great English hero did not exempt his body from the indecent and inhuman indignities which were heaped upon the remains of the great Republicans. By the king's command the remains of this, perhaps the greatest English admiral that ever walked a deck, were torn from the tomb and cast into a pit in St. Margaret's churchyard.—HOOD'S *CROMWELL*, ch. 16, p. 209.

**1658. DISHONOR recompensed.** *Cicero.* His great acquisition of fame had now sensibly obscured the glory of Pompey, whose influence was visibly on the decline. To strengthen himself by the interest and by the talents of Cicero, whom he had before so meanly abandoned, he now procured the recall of that illustrious exile, and the repeal of the sentence of confiscation which had deprived him of his whole property. Cicero returned to his country after an absence of sixteen months. His journey from Brundisium to Rome was a triumphal procession. All Italy, as he said himself, seemed to flock together to hail his auspicious return; that single day made his glory immortal. He was loaded with honors; and his houses and villas, which had been razed to the ground, were rebuilt with increased magnificence at the expense of the public.—TYR-  
LER'S *HIST.*, Book 4, ch. 1.

**1659. DISLIKE, Natural.** *Wife of James II.* Arabella Churchill had, more than twenty years before, borne him a son, afterward widely renowned as one of the most skilful captains of

Europe. The youth, named James Fitzjames, had as yet given no promise of the eminence which he afterward attained; but his manners were so gentle and inoffensive that he had no enemy except Mary of Modena, who had long hated the child of the concubine with the bitter hatred of a childless wife. [Queen Mary.] A small part of the Jesuitical faction had, before the pregnancy of the queen was announced, seriously thought of setting him up as a competitor of the Princess of Orange.—MACAULAY'S ENG., ch. 8, p. 305.

**1660. DISLOYALTY** detested. *Revolutionary War.* Threats and promises were used to induce captive American sailors to enlist in the British service. "Hang me if you will to the yard-arm of your ship, but do not ask me to become a traitor to my country," was the answer of Nathan Coffin.—BANCROFT'S U. S., vol. 9, ch. 18.

**1661. DISMISSAL**, Humiliating. *Reign of James II.* [Lord Castlemaine was English minister to Rome.] He positively declared that the rule which excluded Jesuits from ecclesiastical preferment should not be relaxed in favor of Father Petre. Castlemaine, much provoked, threatened to leave Rome. Innocent [XIII.] replied, with a meek impertinence, which was the more provoking because it could scarcely be distinguished from simplicity, that his excellency might go if he liked. "But if we must lose him," added the venerable pontiff, "I hope that he will take care of his health on the road. English people do not know how dangerous it is in this country to travel in the heat of the day. The best way is to start before dawn, and to take some rest at noon." With this salutary advice, and with a string of beads, the unfortunate ambassador was dismissed. In a few months appeared, both in the Italian and in the English tongue, a pompous history of the mission, magnificently printed in folio, and illustrated with plates. The frontispiece, to the great scandal of all Protestants, represented Castlemaine in the robes of a peer, with his coronet in his hand, kissing the toe of Innocent.—MACAULAY'S ENG., ch. 7, p. 248.

**1662. DISOBEDIENCE** atoned. *Dr. Johnson.* [Dr. Samuel Johnson's father had a book-stand at Lichfield and surrounding towns every market day. Being sick, he directed his son to attend in his place, which he refused to do because of his pride. Fifty years later,] on a rainy day, somewhere about 1780, a man of advanced age stood bareheaded in the market of Uttoxeter, making strange contortions of visage, while he remained for an hour in front of a particular stall. It was Dr. Samuel Johnson, who had gone from Lichfield to this small market town, to subject himself to the penance of rough weather and mocking bystanders, for expiation of an act of filial disobedience which he had committed fifty years before.—KNIGHT'S ENG., vol. 7, ch. 5, p. 83.

**1663. DISOBEDIENCE** necessary. *Mary Bosanquet.* [She became one of the most useful and devoted of the early Methodists; was the accomplished daughter of wealthy and fashionable parents, who were greatly displeased with her religious zeal.] One day her father said to her: "There is a particular promise which I require of you—that is, that you will never, on any occa-

sion, neither now nor hereafter, attempt to make your brothers what you call a Christian." "I answered," she writes, "looking to the Lord, I think, sir, I dare not consent to that." He replied: "Then you force me to put you out of my house." "Yes, sir," she answered, "according to your views of things, I acknowledge it; and if I may but have your approval, no situation will be disagreeable." [She removed a short distance from her father's house.]—STEVENS' METHODISM, vol. 2, p. 266.

**1664. DISPARAGEMENT**, Intellectual. *Oliver Goldsmith.* On a certain occasion, when he was conversing in company with great vivacity, and apparently to the satisfaction of those around him, an honest Swiss, who sat near, one George Michael Moser, keeper of the Royal Academy, perceiving Dr. Johnson rolling himself as if about to speak, exclaimed, "Stay, stay! Tector Shonson is going to say something." "And are you sure, sir," replied Goldsmith, sharply, "that you can comprehend what he says?"—IRVING'S GOLDSMITH, ch. 41, p. 233.

**1665. DISPATCH** demanded. *Napoleon I.* [When preparing for his Egyptian expedition, he said to one of his assistants:] Now, sir, use dispatch. Remember that the world was created in six days. Ask me for whatever you please, except time; that is the only thing which is beyond my power.—ABBOTT'S NAPOLEON B., vol. 1, ch. 10.

**1666. DISPLAY**, Confusing. *Charlemagne.* [Seeking a treaty of alliance, the] ambassadors of Nicephorus found Charlemagne in his camp, on the banks of the river Sala; and he affected to confound their vanity by displaying, in a Franconian village, the pomp, or at least the pride, of the Byzantine palace. The Greeks were successively led through four halls of audience; in the first they were ready to fall prostrate before a splendid personage in a chair of state, till he informed them that he was only a servant, the constable, or master of the horse, of the emperor. The same mistake and the same answer were repeated in the apartments of the count palatine, the steward, and the chamberlain; and their impatience was gradually heightened, till the doors of the presence-chamber were thrown open, and they beheld the genuine monarch, on his throne, enriched with the foreign luxury which he despised, and encircled with the love and reverence of his victorious chiefs.—GIBBON'S ROME, ch. 49, p. 57.

**1667. DISPLAY**, Distasteful. *Julian.* [Soon after the Emperor Julian's entrance into the palace of Constantinople, he had occasion for the service of a barber. An officer, magnificently dressed, immediately presented himself. "It is a barber," exclaimed the prince, with affected surprise, "that I want, and not a receiver-general of the finances!"—GIBBON'S ROME, ch. 22, p. 396.

**1668. DISPOSITION**, Alarming. *Wordsworth.* [The poet's mother died when he was eight years old.] An intimate friend of hers told me that she once said to her that the only one of her five children about whose future life she was anxious was William; and he, she said, would be remarkable, either for good or for evil. The cause of this was that I was of a stiff, and moody,



violent temper; so much so that I remember going once into the attics of my grandfather's house at Penrith, upon some indignity having been put upon me, with an intention of destroying myself with one of the foils which I knew was kept there. I took the foil in my hand, but my heart failed. Upon another occasion, while I was at my grandfather's house at Penrith, along with my eldest brother, Richard, we were whipping tops together in the large drawing-room, on which the carpet was only laid down upon particular occasions. The walls were hung round with family pictures, and I said to my brother, "Dare you strike your whip through that old lady's petticoat?" He replied, "No, I won't." "Then," said I, "here goes!" and I struck my lash through her hooped petticoat; for which, no doubt, though I have forgotten it, I was properly punished. But, possibly from some want of judgment in punishments inflicted, I had become perverse and obstinate in defying chastisement, and rather proud of it than otherwise.—MEYER'S WORDSWORTH, ch. 1.

**1669. DISPOSITION, An evil.** *Charles the Bad.* Charles the Bad, King of Navarre, was a singular instance of the combination of great mental endowments with the worst dispositions, by which all his gifts were perverted into instruments of evil. He had received from nature talents of a high order; he possessed a remarkable power of eloquence, keen penetration, popular, insinuating manners; but beneath this attractive exterior he concealed a malicious, treacherous, revengeful heart, capable of the most atrocious crimes; nor was he ever known to hesitate at any sacrifice to his ambition, hatred, or other dominant passion.—STUDENTS' FRANCE, ch. 10, § 10.

**1670. DISPOSITION, Gloomy.** *Dr. Young.* I . . . informed Dr. Johnson that Mr. Young, son of Dr. Young, the author of "Night Thoughts," whom I had just left, desired to have the honor of seeing him at the house where his father lived. I said to Mr. Young that I had been told his father was cheerful. "Sir," said he, "he was too well bred a man not to be cheerful in company; but he was gloomy when alone. He never was cheerful after my mother's death, and he had met with many disappointments." Dr. Johnson observed to me afterward "that this was no favorable account of Dr. Young; for it is not becoming in a man to have so little acquiescence in the ways of Providence."—BOSWELL'S JOHNSON, p. 467.

**1671. DISPOSITION, Quarrelsome.** *Louis XIV.* Louis gave a proof of his haughty and imperious temper on the occasion of a quarrel between his ambassador in England, the Count D'Estrades, and the Spanish envoy at the same court, who had insisted on taking precedence of the representative of France at a diplomatic reception. Louis recalled his ambassador from Madrid, demanded full and immediate reparation, and threatened war in case of refusal. Philip IV. made an unqualified submission, and in the presence of the whole diplomatic body assembled at Fontainebleau, his ambassador declared that the Spanish agents would no longer contest the pretensions of the crown of France.—STUDENTS' FRANCE, ch. 21, § 3.

**1672. DISPOSITION, Savage.** *Frederick William.* The nature of Frederick William was hard

and bad, and the habit of exercising arbitrary power had made him frightfully savage. His rage constantly vented itself to right and left in curses and blows. When his Majesty took a walk, every human being fled before him, as if a tiger had broken loose from a menagerie. If he met a lady in the street he gave her a kick, and told her to go home and mind her brats. If he saw a clergyman staring at the soldiers, he admonished the reverend gentleman to betake himself to study and prayer, and enforced this pious advice by a sound caning, administered on the spot.—MACAULAY'S *FREDERICK THE GREAT*, p. 10.

**1673. DISPOSITION, Variable.** *Alexander.* Portraits of the same person, taken at different periods of life, though they differ greatly from each other, retain a resemblance upon the whole. And so it is in general with the characters of men. But Alexander seems to be an exception; for nothing can admit of greater dissimilarity than that which entered into his disposition at different times and in different circumstances. He was brave and pusillanimous, merciful and cruel, modest and vain, abstemious and luxurious, rational and superstitious, polite and overbearing, politic and imprudent. Nor were these changes casual or temporal; the style of his character underwent a total revolution, and he passed from virtue to vice in a regular and progressive manner. Munificence and pride were the only characteristics that never forsook him. If there were any vice of which he was incapable, it was avarice; if any virtue, it was humility.—PLUTARCH'S *ALEXANDER*, LANGHORNE'S NOTE.

**1674. DISPUTATION rewarded.** *Oliver Goldsmith.* He had acquired, as has been shown, a habit of shifting along and living by expedients, and a new one presented itself in Italy. "My skill in music," says he, in the "Philosophic Vagabond," "could avail me nothing in a country where every peasant was a better musician than I; but by this time I had acquired another talent, which answered my purpose as well, and this was a skill in disputation. In all the foreign universities and convents there are, upon certain days, philosophical theses maintained against every adventitious disputant; for which, if the champion opposes with any dexterity, he can claim a gratuity in money, a dinner, and a bed for one night."—IRVING'S *GOLDSMITH*, ch. 7, p. 50.

**1675. DISSEMBLING, Successful.** *Faustina.* Faustina . . . has been as much celebrated for her gallantries as for her beauty. . . . The Cupid of the ancients was, in general, a very sensual deity; and the amours of an empress, as they exact on her side the plainest advances, are seldom susceptible of much sentimental delicacy. Marcus was the only man in the empire who seemed ignorant or insensible of the irregularities of Faustina; which, according to the prejudices of every age, reflected some disgrace on the injured husband. He promoted several of her lovers to posts of honor and profit, and during a connection of thirty years invariably gave her proofs of the most tender confidence, and of a respect which ended not with her life. In his "Meditations" he thanks the gods, who had bestowed on him a wife so faithful, so gentle, and of such a wonderful simplicity of manners. The

obsequious Senate, at his earnest request, declared her a goddess. She was represented in her temples with the attributes of Juno, Vesta, and Ceres; and it was decreed that, on the day of their nuptials, the youth of either sex should pay their vows before the altar of their chaste patroness.—GIBBON'S *ROME*, ch. 2, p. 102.

**1676. DISSEMBLING, Unsuccessful.** *Charles I.* A prince, therefore, who is habitually a deceiver when at the height of power, is not likely to learn frankness in the midst of embarrassments and distresses. Charles was not only a most unscrupulous, but a most unlucky dissembler. There never was a politician to whom so many frauds and falsehoods were brought home by undeniable evidence. He publicly recognized the houses at Westminster as a legal Parliament, and, at the same time, made a private minute in council declaring the recognition null. He publicly disclaimed all thought of calling in foreign aid against his people; he privately solicited aid from France, from Denmark, and from Lorraine. He publicly denied that he employed papists; at the same time he privately sent to his generals directions to employ every papist that would serve. He publicly took the sacrament at Oxford as a pledge that he never would even connive at popery; he privately assured his wife that he intended to tolerate popery in England, and he authorized Lord Glamorgan to promise that popery should be established in Ireland. Then he attempted to clear himself at his agent's expense. Glamorgan received, in the royal handwriting, reprimands intended to be read by others, and eulogies which were to be seen only by himself. To such an extent, indeed, had insincerity now tainted the king's whole nature, that his most devoted friends could not refrain from complaining to each other, with bitter grief and shame, of his crooked politics. His defeats, they said, gave them less pain than his intrigues.—MACAULAY'S *ENG.*, ch. 1, p. 118.

**1677. DISSIMULATION, Dangers of.** *Charles I.* [While a prisoner in the hands of his Parliament.] The three leading parties were the army, the Parliament, and the Scotch. Cromwell and his son-in-law, Ireton, were confident in their personal influence over the king; an accident undeceived them. The king, having written a private letter to his wife, charged one of his confidential servants to conceal this letter in his horse's saddle, and convey it to Dover, where the fishing-boats served to transmit his correspondence to the Continent. . . . [The letter was taken by Cromwell, who says:] We read the king's letter to his wife. He told her that each faction was anxious that he should join them, but he thought he ought to conclude with the Scotch in preference to any other. We returned to the camp, and seeing that our cause had nothing to expect from the king, from that moment we resolved on his destruction.—LAMARTINE'S *CROMWELL*, p. 39.

**1678. DISSIMULATION, Polite.** *Courtiers.* Burnet, describing the general character of Charles [II.], says: "He was affable and easy, and loved to be made so by all about him. The great art of keeping him long was the being easy, and the making every thing easy to him." The modern phrase is "to make things pleasant;" and both phrases mean that there shall be

a large ingredient of falsehood in human affairs.—KNIGHT'S *ENG.*, vol. 4, ch. 14, p. 237.

**1679. DISSIMULATION, Political.** *Duke of Newcastle.* [The Duke of Newcastle was the Secretary of the Treasury under George II.;] his thirst for power was insatiable. Jealous of every man of ability to whom it was necessary to entrust some share of authority, he was always in terror that his subalterns might be called to command, although ever professing his anxiety for their promotion. Always seeking the doubtful support of "troops of friends," he never offended any man by a plain "No," and was often "under the same engagements to at least ten competitors."—KNIGHT'S *ENG.*, vol. 6, ch. 13, p. 198.

**1680.** ——. *Turks.* When Sir Dudley North was pressed [by the tools of James II. to favor the abolition of the Test Act] he remembered an old Turkish saying—viz., that a man is to say "no" only to the devil.—KNIGHT'S *ENG.*, vol. 4, ch. 26, p. 418.

**1681. DISSIMULATION, Religious.** *Roman Emperor Julian.* His sentiments were changed; but as it would have been dangerous to have avowed his sentiments, his conduct still continued the same. Very different from the ass in *Æsop*, who disguised himself with a lion's hide, our lion was obliged to conceal himself under the skin of an ass; and, while he embraced the dictates of reason, to obey the laws of prudence and necessity. The dissimulation of Julian lasted about ten years, from his secret initiation at Ephesus to the beginning of the civil war, when he declared himself at once the implacable enemy of Christ and of Constantius.—GIBBON'S *ROME*, ch. 23, p. 420.

**1682. DISSIMULATION, Royal.** *George III.* [He was on a morning ride when a messenger reached him with a note, bearing a private mark, which indicated the death of George II. and his own elevation to royal authority.] Saying his horse was lame, he turned back to Kew, and dismounting, said to his groom: "I have said this horse is lame; I forbid you to say to the contrary." Walpole comments: "The first moment of the new reign affords a symptom of the prince's character; of that cool dissimulation in which he had been so well initiated by his mother, and which comprehended almost the whole of what she had taught him."—KNIGHT'S *ENG.*, vol. 6, ch. 12, p. 241.

**1683. DISSIMULATION, Philosopher's.** *Samuel Johnson.* One night, when Beauclerk and Langton had supped at a tavern in London, and sat till about three in the morning, it came into their heads to go and knock up Johnson, and see if they could prevail on him to join them in a ramble. They rapped violently at the doors of his chambers in the Temple, till at last he appeared in his shirt, with his little black wig on the top of his head instead of a nightcap, and a poker in his hand, imagining, probably, that some ruffians were coming to attack him. When he discovered who they were, and was told their errand, he smiled, and with great good-humor agreed to their proposal: "What, is it you, you dogs! I'll have a frisk with you." He was soon dressed, and they sallied forth together. . . . Garrick being told of this ramble, said to him, smartly, "I heard



of your frolic to other night. You'll be in the *Chronicle*." Upon which Johnson afterward observed, "He durst not do such a thing. His wife would not let him!"—BOSWELL'S JOHNSON, p. 65.

**1684. DISSIPATION, Youthful.** *Edgar Allan Poe.* [He was awarded the prize for the best story and the best poem by the Baltimore *Visitor*.] The author was sent for. . . . He was in the utmost state of destitution, pale, ghastly, filthy. His seedy frock coat, buttoned up to his throat, concealed the absence of a shirt, and his dilapidated boots disclosed the want of stockings.—SMILES' BRIEF BIOGRAPHIES, p. 338.

**1685. DISSUASION impossible.** *Cortez.* [He set out for the conquest of Mexico.] The ambassadors [of Montezuma] tried in vain to dissuade the terrible Spaniard [from advancing on their capital]. They made him costly presents, and then hastened back to their alarmed sovereign. Montezuma immediately despatched them a second time with presents still more valuable, and with urgent appeals to Cortez to proceed no farther. . . . The Mexican emperor, by his messengers, forbade their approach to his city; still they pressed on.—RIDPATH'S U. S., ch. 4, p. 58.

**1686. DISTINCTION, Military.** *Belisarius.* Whenever he appeared in the streets and public places of Constantinople Belisarius attracted and satisfied the eyes of the people. His lofty stature and majestic countenance fulfilled their expectations of a hero; the meanness of his fellow-citizens were emboldened by his gentle and gracious demeanor; and the martial train which attended his footsteps left his person more accessible than in a day of battle. Seven thousand horsemen, matchless for beauty and valor, were maintained in the service, and at the private expense, of the general. Their prowess was always conspicuous in single combats, or in the foremost ranks; and both parties confessed that in the siege of Rome the guards of Belisarius had alone vanquished the barbarian host.—GIBBON'S ROME, ch. 41, p. 182.

**1687. DISTRUST concealed.** *Romans.* It was dangerous to trust the sincerity of Augustus; to seem to distrust it was still more dangerous. The respective advantages of monarchy and a republic have often divided speculative inquirers; the present greatness of the Roman State, the corruption of manners, and the license of the soldiers supplied new arguments to the advocates of monarchy; and these general views of government were again warped by the hopes and fears of each individual. Amid this confusion of sentiments the answer of the Senate was unanimous and decisive. They refused to accept the resignation of Augustus; they conjured him not to desert the republic, which he had saved. After a decent resistance the crafty tyrant submitted to the orders of the Senate, and consented to receive the government of the provinces, and the general command of the Roman armies, under the well-known names of Proconsul and Imperator.—GIBBON'S ROME, ch. 3, p. 75.

**1688. DISUNION, Weakness of.** *Samuel Johnson.* BOSWELL: "So, sir, you laugh at schemes of political improvement." JOHNSON: "Why, sir,

most schemes of political improvement are very laughable things." He observed: "Providence has wisely ordered that the more numerous men are, the more difficult it is for them to agree in anything, and so they are governed. There is no doubt that if the poor should reason, 'We'll be the poor no longer, we'll make the rich take their turn,' they could easily do it, were it not that they can't agree. So the common soldiers, though so much more numerous than their officers, are governed by them for the same reason."—BOSWELL'S JOHNSON, p. 168.

**1689. DIVERSION, Mental.** *Dangerous.* *Artemidorus* . . . had got intelligence of [the conspiracy to assassinate Cæsar, and he] approached Cæsar with a paper, explaining what he had to discover. Observing that he gave the papers, as fast as he received them, to his officers, he got up as close as possible, and said: "Cæsar, read this to yourself, and quickly; for it contains matters of great consequence, and of the last concern to you." He took it, and attempted several times to read it, but was always prevented by one application or other. He therefore kept that paper, and that only, in his hand, when he entered the house.—PLUTARCH'S CÆSAR.

**1690. DIVERSITY of Interests.** *Society.* [About 1593 Sidney writes in his "Arcadia" concerning the popular temper of his times:] "When they begin to talk of their griefs, never bees made such confused humming. The town-dwellers demand putting down of imposts, the country fellows laying out of commons; some would have the prince to keep his court in one place, some in another; all cried out to have new counsellors; but when they should think of any new counsellors, they liked them as well as any that they could remember; . . . the artisans they would have corn and wine set at a lower price; . . . the plough-men, vine-laborers, and farmers would have none of that. The peasants would have all the gentlemen destroyed; the citizens, specially the cooks, barbers, and those other that lived most on gentlemen would but have them reformed.—KNIGHT'S ENG., vol. 3, ch. 17, p. 262.

**1691. DIVINITY, Proof of.** *Fernando de Soto.* He attempted to overawe a tribe of Indians near Natchez, by claiming a supernatural birth and demanding obedience and tribute. "You say you are the child of the sun," replied the undaunted chief; "dry up the river, and I will believe you. You desire to see me? visit the town where I dwell. If you come in peace, I will receive you with special good-will; if in war, I will not shrink one foot back."—BANCROFT'S HIST. OF U. S., vol. 1, ch. 2.

**1692. DIVISION, Helpless by.** *Roman Emperor Aurelian.* The emperor was almost at the same time informed of the irruption and of the retreat of the barbarians. Collecting an active body of troops, he marched with silence and celerity along the skirts of the Hyrcanian forest; and the Alemanni, laden with the spoils of Italy, arrived at the Danube, without suspecting that on the opposite bank, and in an advantageous post, a Roman army lay concealed and prepared to intercept their return. Aurelian indulged the fatal security of the barbarians, and permitted about half their forces to pass the river without disturbance and without precaution. Their sit-

uation and astonishment gave him an easy victory.—GIBBON'S *ROME*, ch. 11, p. 343.

**1693. DIVISION necessary. *Barbarian Allies.*** Among the useful conditions of peace imposed by Probus [the emperor] on the vanquished nations of Germany was the obligation of supplying the Roman army with 16,000 recruits, the bravest and most robust of their youth. The emperor dispersed them through all the provinces, and distributed this dangerous re-enforcement, in small bands of fifty or sixty each, among the national troops, judiciously observing that the aid which the republic derived from the barbarians should be felt but not seen.—GIBBON'S *ROME*, ch. 12, p. 383.

**1694. DIVISION, Partisan. *Reign of Charles II.*** His object was not to destroy our [English] Constitution, but to keep the various elements of which it was composed in a perpetual state of conflict, and to set irreconcilable enmity between those who had the power of the purse and those who had the power of the sword. With this view he bribed and stimulated both parties in turn, pensioned at once the ministers of the Crown and the chiefs of the Opposition, encouraged the court to withstand the seditious encroachments of the Parliament, and conveyed to the Parliament intimations of the arbitrary designs of the court. [Charles sought aid of Louis XIV. to make him independent of Parliament.]—MACAULAY'S *ENG.*, ch. 2, p. 195.

**1695. DIVISION, Ruinous. *Roman Empire.*** The decay of Rome has been frequently ascribed to the translation of the seat of empire; but this history has already shown that the powers of government were *divided* rather than *removed*. The throne of Constantinople was erected in the East, while the West was still possessed by a series of emperors who held their residence in Italy, and claimed their equal inheritance of the legions and provinces. This dangerous novelty impaired the strength and fomented the vices of a double reign; the instruments of an oppressive and arbitrary system were multiplied.—GIBBON'S *ROME*, ch. 38, p. 635.

**1696. DIVISION by Civil War. *Reign of Charles I.*** Soon the two straggling parties were locked in deadly conflict, and the spot became memorable for ages for the blood shed in a skirmish which could not be dignified by the name of a battle. Throughout the land family ties were severed; everywhere "a man's foes were of his own household." "Old armor came down from a thousand old walls, and clanked upon the anvil of every village smithy;" "boot and saddle" was the order of the day and night; every buff coat and every piece of steel that could turn or deal a blow became of value. Even the long-bow, the brown bill, and cross-bow resumed their almost forgotten use; rude spears and common staves and Danish clubs assumed the rank of weapons. The trumpets of the Cavaliers rang out fearlessly through the half of England, and thrilled the spirits of the people with the cries of *loyalty*; responded to by the thrill blast of the Roundhead and the cry of *liberty*. "Those," says Carlyle, "were the most confused months England ever saw;" in every shire, in every parish, in court-houses, ale-houses, churches, and markets, wheresoever men were gathered together. England was, with

sorrowful confusion in every fibre, tearing itself into hostile halves, to carry on the voting by pike and bullet henceforth. The spirit of war stalked forth; many times we find the record of men who slew an enemy, and found a parent in the corpse they were about to spoil.—HOOD'S *CHROMWELL*, ch. 6, p. 96.

**1697. DIVISION, Weakness by. *Germans.*** [Ancient] Germany was divided into more than forty independent states; and even in each state the union of the several tribes was extremely loose and precarious. The barbarians were easily provoked; they knew not how to forgive an injury, much less an insult; their resentments were bloody and implacable. The casual disputes that so frequently happened in their tumultuous parties of hunting or drinking were sufficient to inflame the minds of whole nations; the private feuds of any considerable chieftains diffused itself among their followers and allies.—GIBBON'S *ROME*, ch. 9, p. 275.

**1698. DIVORCE advocated. *John Milton.*** The suggestion, which I believe was first made by a writer in the *Athenæum*, is that Milton's young wife refused him the consummation of the marriage. The supposition is founded upon a certain passage in Milton's pamphlet. . . . If the "Doctrine and Discipline" [of divorce] was in the hands of the public on August 1; if Milton was brooding over this seething agony of passion all through July, with the young bride, to whom he had been barely wedded a month, in the house where he was writing, then the only apology for this outrage upon the charities, not to say decencies of home, is that which is suggested by the passage referred to. Then the pamphlet, however imprudent, becomes pardonable. It is a passionate cry from the depths of a great despair.—MILTON, BY M. PATTISON, ch. 5.

**1699. DIVORCE, Agonizing. *Napoleon I.*** [After a dinner in painful silence] he took her hand, and placed it upon his heart, and with a faltering voice said: "Josephine, my own good Josephine, you know how I have loved you! It is to you alone that I owe the only few moments' happiness I have known in the world. Josephine, my destiny is stronger than my will. My dearest affections must yield to the welfare of France." The cruel blow, all expected as it was, pierced that loving heart. Josephine fell lifeless to the floor. Napoleon alarmed rushed to the door and called for assistance. [They] . . . conveyed the Empress Josephine up a flight of stairs to her apartment. She murmured, as they bore her along, "Oh, no, no! you cannot do it! You surely would not kill me." Napoleon was intensely agitated. . . . He paced the floor in anguish until the dawn of the morning, . . . trembling with emotion and his eyes filled with tears, . . . articulating with difficulty. [He declared the interest of France made a divorce his painful duty. It was consummated on December 15, 1809.]—ABBOTT'S *NAPOLÉON B.*, vol. 2, ch. 10.

**1700. DIVORCE, Causes of. *Confucius.*** He permits divorce for any one of seven reasons: "When a woman cannot live in peace with her father-in-law or mother-in-law; when she cannot bear children; when she is unfaithful; when, by the utterance of calumnies or indiscreet words, she disturbs the peace of the house; when her husband has for her an unconquerable



repugnance; when she is an inveterate scold; when she steals anything from her husband's house;" in any of these cases her husband may put her away.—CYCLOPEDIA OF BIOG., p. 418.

**1701. DIVORCE, Convenient.** *Carinus.* In the Gallic war he discovered some degree of personal courage; but from the moment of his arrival at Rome he abandoned himself to the luxury of the capital and to the abuse of his fortune. He was soft, yet cruel; devoted to pleasure, but destitute of taste; and though exquisitely susceptible of vanity, indifferent to the public esteem. In the course of a few months he successively married and divorced nine wives, most of whom he left pregnant; and notwithstanding this legal inconstancy, found time to indulge such a variety of irregular appetites as brought dishonor on himself and on the noblest houses of Rome. He beheld with inveterate hatred all those who might remember his former obscurity, or censure his present conduct. He banished or put to death the friends and counsellors whom his father [Emperor Carus] had placed about him, to guide his inexperienced youth; and he persecuted with meanest revenge his school-fellows and companions, who had not sufficiently respected the latent majesty of the emperor. . . . From the dregs of that populace he selected his favorites, and even his ministers. The palace and even the Imperial table were filled with singers, dancers, prostitutes, and all the various retinue of vice and folly.—GIBBON'S *ROME*, ch. 11, p. 364.

**1702. DIVORCE, Demoralized by.** *Romans.* When the Roman matrons became the equal and voluntary companions of their lords, a new jurisprudence was introduced, that marriage, like other partnerships, might be dissolved by the abdication of one of the associates. In three centuries of prosperity and corruption this principle was enlarged to frequent practice and pernicious abuse. Passion, interest, or caprice suggested daily motives for the dissolution of marriage; a word, a sign, a message, a letter, the mandate of a freedman, declared the separation; the most tender of human connections was degraded to a transient society of profit or pleasure. According to the various conditions of life, both sexes alternately felt the disgrace and injury; an inconstant spouse transferred her wealth to a new family, abandoning a numerous, perhaps a spurious, progeny to the paternal authority and care of her late husband; a beautiful virgin might be dismissed to the world, old, indigent, and friendless.—GIBBON'S *ROME*, ch. 44, p. 349.

**1703. DIVORCE disallowed.** *Puritans of New England.* Of divorce I have found no example. . . . Divorce from bed and board, the separate maintenance without the dissolution of the marriage contract—an anomaly in Protestant legislation, that punishes the innocent more than the guilty—was utterly abhorrent from their principles. . . . the sanctity of the marriage-bed is the safeguard of families; . . . its purity was protected by the penalty of death—a penalty which was inexorably enforced against the guilty wife and her paramour.—BANCROFT'S *U. S.*, ch. 10, vol. 1.

**1704. DIVORCE, First.** *Roman.* Time bears witness to the conjugal modesty, tenderness, and fidelity which he established; for during two

hundred and thirty years no man attempted to leave his wife, nor any woman her husband. And as the very curious among the Greeks can tell you who was the first person that killed his father and mother, so all the Romans know that Spurius Carvilius was the first that divorced his wife, alleging her barrenness.—PLUTARCH'S *ROMULUS AND THESEUS*.

**1705. DIVORCE of Mothers.** *American Indian Marriage.* Children were the strongest bond; for if the mother was discarded, it was the unwritten law of the red man that she should herself retain those whom she had borne and nursed.—BANCROFT'S *U. S.*, vol. 3, ch. 22.

**1706. DIVORCE, One-sided.** *Roman.* The causes of the dissolution of matrimony have varied among the Romans; but the most solemn sacrament, the confarration itself, might always be done away by rites of a contrary tendency. In the first ages the father of a family might sell his children, and his wife was reckoned in the number of his children; the domestic judge might pronounce the death of the offender, or his mercy might expel her from his bed and house; but the slavery of the wretched female was hopeless and perpetual, unless he asserted for his own convenience the manly prerogative of divorce.—GIBBON'S *ROME*, ch. 43, p. 248.

**1707. DIVORCE permissible.** *Roman Law.* In the most rigorous laws a wife was condemned to support a gamester, a drunkard, or a libertine, unless he were guilty of homicide, poison, or sacrilege, in which cases the marriage, as it should seem, might have been dissolved by the hand of the executioner. But the sacred right of the husband was invariably maintained, to deliver his name and family from the disgrace of adultery; the list of mortal sins, either male or female, was curtailed and enlarged by successive regulations, and the obstacles of incurable impotence, long absence, and monastic profession were allowed to rescind the matrimonial obligation.—GIBBON'S *ROME*, ch. 44, p. 349.

**1708. DIVORCE regulated.** *Emperor Augustus.* Augustus, who united the powers of both magistrates, adopted their different modes of repressing or chastising the license of divorce. The presence of seven Roman witnesses was required for the validity of this solemn and deliberate act; if any adequate provocation had been given by the husband, instead of the delay of two years, he was compelled to refund immediately, or in the space of six months; but if he could arraign the manners of his wife, her guilt or levity was expiated by the loss of the sixth or eighth part of her marriage portion.—GIBBON'S *ROME*, ch. 44, p. 350.

**1709. DIVORCE, Views of.** *Reformers.* [The early English Reformers, as represented by Cranmer,] did not regard marriage as indissoluble. Divorce for adultery might be pronounced by the ecclesiastical courts, with liberty to marry again by the party sinned against, and not sinning. Divorce was also held lawful in cases of mortal enmities, the desertion of a husband, his lasting cruelty, or his prolonged absence.—KNIGHT'S *ENG.*, vol. 3, ch. 3, p. 40.

**1710. DOMINION, Boundless.** *Roman.* The slave of Imperial despotism . . . expected his fate in silent despair. To resist was fatal, and it was

impossible to fly. On every side he was encompassed with a vast extent of sea and land, which he could never hope to traverse without being discovered, seized, and restored to his irritated master. Beyond the frontiers his anxious view could discover nothing, except the ocean, inhospitable deserts, hostile tribes of barbarians, of fierce manners and unknown language, or dependent kings, who would gladly purchase the emperor's protection by the sacrifice of an obnoxious fugitive. "Wherever you are," said Cicero to the exiled Marcellus, "remember that you are equally within the power of the conqueror." — GIBBON'S *ROME*, ch. 3, p. 100.

**1711. DOMINION, Proofs of.** *Water.* Dinon informs us that the kings of Persia used to have water fetched from the Nile and the Danube, and put among their treasures, as a proof of the extent of their dominions, and their being masters of the world. — PLUTARCH.

**1712. DOUBT expressed.** *Marcus Crassus.* He was drawing his troops out of winter quarters when ambassadors came from Arsaces, and addressed him in this short speech: "If this army was sent against the Parthians by the Roman people, that people has nothing to expect but perpetual war and enmity irreconcilable. But if Crassus, against the inclinations of his country (which they were informed was the case), to gratify his own avarice, has undertaken this war, and invaded one of the Parthian provinces, Arsaces will act with more moderation. He will take compassion on Crassus's age, and let the Romans go, though in fact he considers them rather as in prison than in garrison." To this Crassus made no return but a rhodomontade; he said he would give them his answer at Seleucia. Upon which Vagises, the oldest of the ambassadors, laughed; and turning up the palm of his hand, replied, "Crassus, here will hair grow before thou shalt see Seleucia." — PLUTARCH'S *CRASSUS*.

**1713. DOUBT, Philosophic.** *Academics.* Next to the Epicurean system the doctrines most prevalent at that time were those of the new Academy, very different from those of the old Academy, founded by Plato. The new *Academics* asserted the impossibility of arriving at truth, and held it entirely a matter of doubt whether vice or virtue were preferable. These opinions evidently struck at the foundation not only of religion, but of morality. — TYTLER'S *HIST.*, Book 5, ch. 4.

**1714. DOUBTS overcome.** *George Fox, the Quaker.* A.D. 1648. One morning as Fox sat silently by the fire a cloud came over his mind; a baser instinct seemed to say, "All things come by nature;" and the elements and the stars oppressed his imagination with the vision of pantheism. But as he continued musing, a true voice arose within him and said, "There is a God." At once the clouds of scepticism rolled away . . . his soul enjoyed the sweetness of repose . . . the paradise of contemplation. — BANCROFT'S *U. S.*, ch. 16, vol. 2.

**1715. DRAINAGE, Scheme of.** *Charles I.* In those days some millions of acres of the finest plains in the counties of Cambridge, Huntingdon, Northampton, and Lincoln lay undrained. Several years before the period to which we now

refer the Earl of Oxford and other noblemen of that day had proposed to drain large portions of them, and in fact had done so. The Bedford Level, containing nearly 400,000 acres, had been completed, when it was found necessary to call in other aid; and a proposition was made to the Crown, offering a fair proportion of the land for its assistance and authority in the completion of the whole. Until now all had gone on well; but hungry Charles saw here an opportunity of gratifying his cupidity. A number of commissioners came from the king to Huntingdon; they, instructed by the king's own letter, proceeded to lay claim under various pretexts, such as corrupt and servile ministers know how to use, to 95,000 acres of land already drained. Cromwell stepped upon the stage of action, and the draining of the fens was entirely stopped. — HOOD'S *CROMWELL*, ch. 4, p. 78.

**1716. DRAINAGE, Success by.** *Romans.* The lake of Alba increased prodigiously, and deputies were sent to inquire what the gods meant by that extraordinary phenomenon. The deputies brought back word that the conquest of Veii depended on draining the lake, and that particular care should be taken to convey the waters to the sea (a most wise and salutary advice, in a season of contagious disease). The work was immediately begun; and that fine canal was cut, which subsists at this day, and conveys the waters of the lake Albano, by *Castel-Gondolfo*, to the sea. This was likewise an instance in which the faith of the people in the veracity of the prediction might have greatly aided its accomplishment. — TYTLER'S *HIST.*, Book 3, ch. 6.

**1717. DRAMA, Indecent.** *Twelfth Century.* In one of them, which is entitled a Play of the Old and New Testament, Adam and Eve are introduced upon the stage naked, and conversing in very strange terms about their nakedness. Mr. Warton has given a curious account of this play in his "History of English Poetry." In some of the first scenes of this play God is represented creating the world; He breathes life into Adam, leads him into Paradise, and opens his side while sleeping. Adam and Eve appear naked in the garden, and not ashamed, and the Old Serpent enters, lamenting his fall. He converses with Eve; she eats of the forbidden fruit; they are cursed by God; the Serpent exits hissing; they are driven from Paradise by the Cherubim, with a flaming sword, and Adam then appears digging the ground, and Eve spinning. — NOTE IN TYTLER'S *HIST.*, Book 6, ch. 16.

**1718. DRAMA, Literature of the.** *Greece.* We see from this short review of the origin of literature among the Romans, that its earliest efforts were exclusively confined to dramatic composition. The Romans, in a word, borrowed their literature from Greece, and first attempted the species of literature then most popular in Greece; if, indeed, their Plautus and Terence, and the rest, did more than translate or adapt the then most popular pieces of the Greek stage. It was not until the golden age of Augustus that, by the revolutions which then took place in the public taste, the other high departments of literature were introduced at Rome. — TYTLER'S *HIST.*, Book 4, ch. 3.

**1719. DRAMA, Origin of the.** *Rome.* About the 390th year of Rome the city had been re-



duced to extreme distress by a pestilence, and an uncommon method was adopted to appease the wrath of the gods, in sending into Etruria for drolls or stage-dancers. The dances of these Etrurians, according to Livy, were not ungraceful, and the Roman youth readily learned to imitate their performances, adding to them their own fescennine ballads, which they recited to the sound of music, with appropriate gestures. Here evidently was the first rise of dramatic performances among the Romans; but, as yet, all was rude and imperfect, and they were altogether ignorant of the regular structure of a dramatic composition. This they acquired the first idea of from the Greeks. Euripides and Sophocles had flourished nearly one hundred and sixty years, and Menander above fifty years, before this period. The dramatic poem was at this time in the highest celebrity in Greece, and was at length, about the year of Rome 514, introduced into that commonwealth by Livius Andronicus, a Greek slave.—**TYTLER'S HIST.**, Book 4, ch. 3.

**1720. DRAMA, Religious.** *Churches.* The first dramatic representations known in Europe were devotional pieces, acted by the monks, in the churches of their convents, representative of the life and actions of our Saviour and of His apostles. In England these representations were termed *mysteries*, and sometimes *miracles* and *moralities*. They were brought into use about the twelfth century, and continued to be performed in England even to the sixteenth century. There is, in the reign of Henry VIII., a prohibition, by the bishop of London, against the performance of any plays or interludes in churches or chapels. Perhaps at this time profane stories had begun to take the place of the sacred mysteries; it is certain, at least, that these sacred mysteries themselves often contained great absurdities and very gross indecency. [See No. 1717.]—**TYTLER'S HIST.**, Book 6, ch. 16.

**1721. DREAM, Directed by a.** *Constantine.* He affirms, with the most perfect confidence, that in the night which preceded the last battle against Maxentius, Constantine was admonished in a dream to inscribe the shields of his soldiers with the *celestial sign of God*, the sacred monogram of the name of Christ; that he executed the commands of heaven, and that his valor and obedience were rewarded by the decisive victory of the Milvian Bridge.—**GIBBON'S ROME**, ch. 20, p. 263.

**1722. DREAM realized.** *Cicero's.* Cicero, it seems, had a dream, in which he thought he called some boys, the sons of senators, up to the Capitol, because Jupiter designed to pitch upon one of them for sovereign of Rome. The citizens ran with all the eagerness of expectation, and placed themselves about the temple; and the boys in their prætextæ sat silent. The doors suddenly opening, the boys rose up one by one, and, in their order, passed round the god, who reviewed them all and sent them away disappointed; but when Octavius approached, he stretched out his hand to him and said, "Romans, this is the person who, when he comes to be your prince, will put an end to your civil wars." This vision, they tell us, made such an impression upon Cicero, that he perfectly retained the figure and countenance of the boy, though he did not yet

know him. Next day he went down to the Campus Martius, when the boys were just returning from their exercises; and the first who struck his eye was the lad in the very form that he had seen in his dream. Astonished at the discovery, Cicero asked him who were his parents; and he proved to be the son of Octavius, a person not much distinguished in life, and of Attia, sister to Cæsar. As he was so near a relation, and Cæsar had no children of his own, he adopted him, and, by will, left him his estate. Cicero, after his dream, whenever he met young Octavius, is said to have treated him with particular regard, and he received those marks of his friendship with great satisfaction. Beside, he happened to be born the same year that Cicero was consul.—**PLUTARCH'S CICERO**.

**1723. DREAMS, Regard for.** *American Indians.* Dreams are to the wild man the avenue to the invisible world; he reveres them as divine revelations, and believes he shall die unless they are carried into effect. The capricious visions in a feverish sleep are obeyed by the village or the tribe; the whole nation would contribute its harvest, its costly furs, . . . rather than fail in their fulfilment, . . . even if it required the surrender of women to public embrace.—**BANCROFT'S U. S.**, vol. 3, ch. 22.

**1724. DREAMS verified.** *Rev. Richard Boardman.* [On his way to Parkgate, his journey took him across the sands, where the tide returning, and a blinding snow concealing his course, his condition became extremely perilous. A wall of perpendicular rocks on one side, the sea on the other, left him little hope of escape, till he observed two men running down a hill on the opposite side of the water, who pushed out a boat, and came to take him off from his horse, just as the sea had reached his knees as he sat in the saddle.] While we were in the boat, one of the men said, "Surely, God is with you." I answered, "I trust He is." The man replied, "I know He is; last night I dreamed that I must go to the top of such a hill. When I awoke the dream made such an impression that I could not rest. I went and called upon this man to accompany me, . . . and there we saw your distressed condition."—**STEVENS' M. E. CHURCH**, vol. 1, p. 96.

**1725. DREAMS, Visionary.** *Napoleon I.* [At St. Helena, in his last illness, one morning,] Napoleon started up and exclaimed, in dreamy delirium, "I have just seen my good Josephine, but she would not embrace me. She disappeared at the moment when I was about to take her in my arms. She was seated there. . . . She is not changed. She is still the same, full of devotion to me. She told me we were about to see each other again, never more to part. Did you see her?"—**ABBOTT'S NAPOLEON B.**, vol. 2, ch. 34.

**1726. DRESS, Criminal.** *Joan of Arc.* She feared in fact among the soldiery those outrages to her honor, to guard against which she had from the first assumed the dress of a man. In the eyes of the church her dress was a crime, and she abandoned it; but a renewed affront forced her to resume the one safeguard left her, and the return to it was treated as a relapse into heresy, which doomed her to death. At the close of May, 1431, a great pile was raised in the market-

place of Rouen, where her statue stands now. Even the brutal soldiers who snatched the hated "witch" from the hands of the clergy and hurried her to her doom were hushed as she reached the stake. One indeed passed to her a rough cross he had made from a stick he held, and she clasped it to her bosom. As her eyes ranged over the city from the lofty scaffold, she was heard to murmur, "O Rouen, Rouen, I have great fear lest you suffer for my death!" "Yes, my voices were of God!" she suddenly cried as the last moment came; "they have never deceived me!" Soon the flames reached her, the girl's head sank on her breast, there was one cry of "Jesus!" "We are lost," an English soldier muttered as the crowd broke up; "we have burnt a saint!"—*HIST. OF ENG. PEOPLE*, § 433.

**1727. DRESS exchanged.** *Joan of Arc.* To travel at such a time with five or six men-at-arms was enough to alarm a young girl. An English woman or a German would never have risked such a step; the *indelicacy* of the proceeding would have horrified her. Jeanne was nothing moved by it; she was too pure to entertain any fears of the kind. She wore a man's dress—a dress she wore to the last; this close and closely fastened dress was her best safeguard. Yet was she young and beautiful. But there was around her, even to those who were most with her, a barrier raised by religion and fear.—*MICHELET'S JOAN OF ARC*, p. 8.

**1728. DRESS, Extravagance in.** *By Example.* [The period of proud Henry VIII. and the ostentatious Cardinal Wolsey] was an age of display, when the king set the example to his court of the most extravagant splendor, which many of the nobles ruined themselves to imitate.—*KNIGHT'S ENG.*, vol. 2, ch. 17, p. 278.

**1729. — Middle Ages.** [From 1450 to 1485 was a most luxurious period.] It has been truly said [by Sir N. H. Nichols] that extravagance in dress "was a peculiar characteristic of the middle ages throughout Europe." The handsome Edward IV. and the misshapen Richard III. were equally careful of the splendor of their array. Lewis XI. of France . . . in his last days his gowns were all crimson satin lined with rich martins' furs.—*KNIGHT'S ENG.*, vol. 2, ch. 7, p. 103.

**1730. — Romans.** It was a complaint worthy of the gravity of the Senate, that, in the purchase of female ornaments, the wealth of the State was irrecoverably given away to foreign and hostile nations. The annual loss is computed, by a writer of an inquisitive but censorious temper, at upward of £800,000 sterling.—*GIBBON'S ROME*, ch. 2, p. 69.

**1731. DRESS, Impressed by.** *Luther.* On Sunday morning early Luther sent for his barber. When he had arrived he asked Luther, "Doctor, how comes it that you desire to be shaved at so early an hour?" Luther replied, "I am called to meet the ambassador of his Holy Father, the Pope; hence I must prepare and adorn myself to appear before him as if I were young; then the legate will think, 'The deuce! if Luther in his youth has done us so much mischief, what may he not do hereafter?'"—*REIN'S LUTHER*, ch. 22, p. 177.

**1732. DRESS, Investment in.** *Samuel Johnson.* A gentleman told him he had bought a suit

of lace for his lady; he said: "Well, sir, you have done a good thing and a wise thing." "I have done a good thing," said the gentleman, "but I do not know that I have done a wise thing." *JOHNSON*: "Yes, sir; no money is better spent than what is laid out for domestic satisfaction. A man is pleased that his wife is dressed as well as other people; and a wife is pleased that she is dressed."—*BOSWELL'S JOHNSON*, p. 248.

**1733. DRESS, Legislation on.** *England.* [The statute of 1463 declares] the squire and gentleman having £40 a year may indulge in damask or satin, forbidden to their less wealthy neighbors. Mayors, sheriffs, and aldermen have special exemptions. Below the class of esquire and gentleman are those who have obtained position by their wealth; and those who have £40 of yearly value may rejoice in furs and gilt girdles. The men possessed of less than £40 yearly are debarred from furs and fustian and scarlet cloth. The yeomen and the persons under this degree are to have no stuffing in their doublets. Lastly, the servants in husbandry and artificers are to wear no clothing of which the cloth shall cost more than two shillings the broad yard. The second statute of 1483 prescribes what peculiar cloth of gold or silk shall be forbidden to all below the royal rank; what to those below a duke; what to those below a lord, of whom the knight only shall wear velvet in his doublet. By a comprehensive clause, no man under the estate of a lord should wear cloth of foreign manufacture; and the old price of cloth is again fixed for laborers and artificers.—*KNIGHT'S ENG.*, vol. 2, ch. 7, p. 101.

**1734. — Sumptuary.** [In 1593 the sumptuary laws of Henry VIII. were not repealed, but could not be enforced.] Those who were winning wealth by industry would no longer submit, if they ever did submit, to be told by statute what they were not to wear, according to a scale of income varying from £200 to £5. They utterly despised the reason set forth for such arbitrary regulation—namely, to prevent "the subversion of good and politic order in knowledge and distinction of people, according to their estates, pre-eminences, dignities, and degrees." A statute of Philip and Mary was directed against the wearing of silk, except by certain privileged classes. . . . By statute of 1562–63 . . . "foreign stuff or wares" . . . if sold to any person not possessing £3000 a year, in lands or fees, not being paid for in ready money, the seller was debarred of any legal remedy for the recovery of the debt. By a statute of 1566 velvet hats or caps were prohibited to all persons under the degree of a knight; and by that of 1571 every person, except ladies, lords, knights, and gentlemen having twenty marks by the year in land, was to wear upon his head, on Sundays and holidays, a home-made cap of wool, very decent and comely for all states and degrees. If Stubbes is to be relied upon, all states and degrees rejected the statutory notion of what was decent and comely. They wore hats "perking up like the spear or shaft of a temple;" or hats "flat and broad and flat on the crown, like the battlements of a house;" or "round crowns," with bands of every color. They wore hats of silk, velvet, taf-fety, sarsenet, wool, and of "fine hair, which they called beaver." . . . He was in no esti-



mation among them who had not a velvet or taffety hat ; " and so common a thing it is, that every serving-man, country-man, or other, even all indifferently, do wear of these hats."—KNIGHT'S ENG., vol. 3, ch. 16, p. 246.

**1735.** ——. *Henry VIII.* In 1536 Henry VIII. writes to his " well beloved " of the town of Galway, straightly charging and commanding that they should perpetually observe certain articles set forth for their weal and profit : "*Item*, That every inhabitant, as well within the said town as the suburbs of the same, do shave their over [upper] lips, called *crompeaulis* ; and suffer the hair of their heads to grow till it cover their ears ; and that every of them wear English caps. *Item*, That no man nor manchild do wear mantles in the streets, but cloaks or gowns, coats, doublets, hose, shapen after the English fashion, of the country cloth, or any other cloth shall please them to buy." . . . In the reign of Elizabeth . . . " the ancient dress " was still worn. The mantle was still " a fit house for an outlaw, a neat bed for rebel, and an apt cloak for a thief."—KNIGHT'S ENG., vol. 2, ch. 24, p. 396.

**1736.** ——. *England.* [In 1851 a statute was passed to] restrain the outrageous and excessive apparel of divers people against their estate and degree. " Servants, artificers, . . . tradesmen . . . and their wives are to wear cloth of a certain low price, with no gold, or silver, or silk, or embroidery. . . . Laborers in husbandry, . . . if they had not forty shillings of goods or chattels, they were to wear only a blanket and russet, and girdles of linen, according to their estate. In these two classes must have been comprised the bulk of the population."—KNIGHT'S ENG., vol. 1, ch. 31, p. 479.

**1737. DRESS an Obstacle.** *Oliver Goldsmith.* We have stated his great objection to clerical life, the obligation to wear a black coat ; and, whimsical as it may appear, dress seemed in fact to have formed an obstacle to his entrance into the church. He had ever a passion for clothing his sturdy but awkward little person in gay colors ; and on this solemn occasion, when it was to be supposed his garb would be of suitable gravity, he appeared luminously arrayed in scarlet breeches ! He was rejected by the bishop.—IRVING'S GOLDSMITH, ch. 3, p. 30.

**1738. DRESS, Preaching against.** *Bishop of London.* [Queen Elizabeth carried her love of foreign dress almost into a mania. It was the only expenditure of which she was profuse. Sir John Harrington says :] On Sunday my lord of London preached to the Queen's Majesty, and seemed to touch the vanity of decking the body too finely. Her Majesty told the ladies that " if the bishop held more discourse on such matters, she would fit him for heaven, but he should walk thither without a staff, and leave his mantle behind him."—KNIGHT'S ENG., vol. 3, ch. 16, p. 247.

**1739. DRESS, Sinful.** *Joan of Arc.* What illustrates the time, the uninformed mind of these doctors, and their blind attachment to the letter without regard to the spirit, is, that no point seemed graver to them than the sin of having assumed male attire. They represented to her that, according to the canons, those who thus change

the habit of their sex are abominable in the sight of God. At first she would not give a direct answer, and begged for a respite till the next day ; but her judges insisting on her discarding the dress, she replied that she was not empowered to say when she could quit it.—MICHELET'S JOAN, p. 43.

**1740. DRINKING, Ancient.** *England.* They were hard drinkers, no doubt, as they were hard toilers, and the " ale-feast " was the centre of their social life. But coarse as the revel might seem to modern eyes, the scene within the timbered hall, which rose in the midst of their villages, was often Homeric in its simplicity and dignity. Queen or earl's wife, with a train of maidens, bore ale-bowl or mead-bowl round the hall, from the high settle of king or ealdorman in the midst to the mead benches ranged around its walls, while the gleeman sang the hero-songs of his race.—HIST. OF ENG. PEOPLE, § 19.

**1741. DRINKING, Art in.** *Samuel Johnson.* Talking of the effects of drinking, he said : " Drinking may be practised with great prudence ; a man who exposes himself when he is intoxicated has not the art of getting drunk ; a sober man, who happens occasionally to get drunk, readily enough goes into a new company, which a man who has been drinking should never do. Such a man will undertake anything ; he is without skill in inebriation. I used to slink home when I had drunk too much. A man accustomed to self-examination will be conscious when he is drunk, though an habitual drunkard will not be conscious of it. I knew a physician who for twenty years was not sober ; yet in a pamphlet, which he wrote upon fevers, he appealed to Garriek and me for his vindication from a charge of drunkenness. A bookseller (naming him) who got a large fortune by trade was so habitually and equally drunk, that his most intimate friends never perceived that he was more sober at one time than another."—BOSWELL'S JOHNSON, p. 411.

**1742. DRINKING, Effects of.** *Samuel Johnson.* I dined with him at Sir Joshua Reynolds'. I have not marked what company was there. Johnson harangued upon the qualities of different liquors, and spoke with great contempt of claret, as so weak that " a man would be drowned by it before it made him drunk." He was persuaded to drink one glass of it, that he might judge, not from recollection, which might be dim, but from immediate sensation. He shook his head, and said : " Poor stuff ! No, sir ; claret is the liquor for boys ; port for men ; but he who aspires to be a hero (smiling) must drink brandy. In the first place, the flavor of brandy is most grateful to the palate ; and then brandy will do soonest for a man what drinking can do for him."—BOSWELL'S JOHNSON, p. 409.

**1743.** ——. *Samuel Johnson.* We discussed the question whether drinking improved conversation and benevolence. Sir Joshua maintained it did. JOHNSON : " No, sir ; before dinner men meet with great inequality of understanding ; and those who are conscious of their inferiority have the modesty not to talk. When they have drunk wine every man feels himself happy, and loses that modesty, and grows impudent and vociferous ; but he is not improved ; he is only not sensible of his defects. I admit that

the spirits are raised by drinking, as by the common participation of any pleasure; cock-fighting or bear-baiting will raise the spirits of a company, as drinking does, though surely they will not improve conversation. I also admit that there are some sluggish men who are improved by drinking, as there are fruits which are not good till they are rotten. There are such men, but they are meddlers. I indeed allow that there have been a very few men of talents who were improved by drinking."—BOSWELL'S JOHN-SON, p. 299.

**1744. DRUNKENNESS, Melancholy.** *Alexander.* [During a drunken carousal offence was given to Alexander the Great by one of his officers. An opportunity being presented,] Alexander snatched a spear from one of his guards, and meeting Clitus, as he was putting by the curtain, ran him through the body. He fell immediately to the ground, and with a dismal groan expired. Alexander's rage subsided in a moment; he came to himself; and seeing his friends standing in silent astonishment by him, he hastily drew the spear out of the dead body, and was applying it to his own throat, when his guards seized his hands, and carried him by force into his chamber. He passed that night and the next day in anguish inexpressible; and when he had wasted himself with tears and lamentations, he lay in speechless grief, uttering only now and then a groan. His friends, alarmed at this melancholy silence, forced themselves into the room, and attempted to console him.—PLUTARCH'S ALEXANDER.

**1745. DRUNKENNESS punished.** *Drunkard's Cloak.* [In 1793 there were punishments for low debauchery, such as the drunkard's cloak, consisting of a barrel minus the lower head, having an opening in the upper part for the projection of the head of the wearer, whose body was enclosed by it; small openings on the sides permitted the extension of the hands, which could not reach the mouth.]—KNIGHT'S ENG., vol. 3, ch. 16.

**1746. DUEL, Combat by.** *Alexander.* Alexander having subdued all on this side the Euphrates, began his march against Darius, who had taken the field with 1,000,000, men. During this march one of his friends mentioned to him, as a matter that might divert him, that the servants of the army had divided themselves into two bands, and that each had chosen a chief, one of which they called Alexander, and the other Darius. They began to skirmish with clouds, and afterward fought with their fists; and at last, heated with a desire of victory, many of them came to stones and sticks, insomuch that they could hardly be parted. The king, upon this report, ordered the two chiefs to fight in single combat, and armed Alexander with his own hands, while Philotas did the same for Darius. The whole army stood and looked on, considering the event of this combat as a presage of the issue of the war. The two champions fought with great fury; but he who bore the name of Alexander proved victorious. He was rewarded with a present of twelve villages, and allowed to wear a Persian robe, as Eratosthenes tells the story.—PLUTARCH'S ALEXANDER.

**1747. DUEL, Murder by.** *Alexander Hamilton.* In the summer of 1804 the country was shocked by the intelligence that Vice-President

Burr had killed Alexander Hamilton in a duel. [Burr was ambitious to secure the Presidential chair after Mr. Jefferson's second term. To this end he became a candidate for the governor's office in New York.] But Hamilton's powerful influence in New York prevented Burr's election, and his Presidential ambition received a stunning blow. From that day he determined to kill the man whom he pretended to regard as the destroyer of his hopes. He accordingly sought a quarrel with Hamilton; challenged him; met him at Weehawken, opposite New York, on the morning of the 11th of July, and deliberately murdered him; for Hamilton had tried to avoid the challenge, and when face to face with his antagonist refused to fire. Thus, under the savage and abominable custom of duelling, was put out the brightest intellect in America.—RIDPATH'S U. S., ch. 48, p. 382.

**1748. DUEL, Naval.** *Paul Jones.* Dr. Franklin succeeded in getting him another ship, the ever famous Bon Homme Richard, thus named by Captain Jones in honor of the venerable editor of Poor Richard's Almanac. She was a large, slow, rotten old ship, carrying forty guns, and manned by three hundred and eighty sailors and landsmen of all nations—French, Irish, Scotch, Portuguese, Malays, Maltese, and a sprinkling of Americans. It was in this ship that the indomitable Jones fought the Serapis, a new British ship of forty-four guns, one of the stoutest vessels in the English navy. This was perhaps the most desperate and bloody contest that ever took place between single ships. It was fought in the evening of September 23d, 1778, so near the Yorkshire coast that the battle was witnessed by hundreds of spectators on the shore. . . . At half-past ten in the evening, the British ship being on fire in many places, her captain struck his colors. The Bon Homme Richard was so completely knocked to pieces that she could not be kept afloat. She sank the next day, and Captain Jones went into port in the captured ship, with 700 prisoners. This great victory raised his fame to the highest point. The King of France gave him a magnificent diamond hilted sword, and Congress voted him a gold medal.—CYCLOPEDIA OF BIOG., p. 387.

**1749. DUEL proposed.** *Monarchs.* The French army had passed the Alps, when Charles V. set out from Rome, and obliged them again to retreat across the mountains, and entering Provence, advanced as far as Marseilles, and laid siege to Arles, while another army ravaged Champagne and Picardy. It was on this occasion of the enterprise against the Milanese that Francis [I.] took it into his head to send Charles a challenge to engage him in single combat, staking as a prize Milan on the one part, and Burgundy on the other. The challenge was accepted, but it may be believed that this extraordinary duel was never fought.—TYTLER'S HIST., Book 6, ch. 19.

**1750. DUEL, Religious.** *Wellington.* [On the 21st of March, 1829, the Duke of Wellington had a hostile meeting in Battersea fields with the Earl of Winchelsea, occasioned by an insinuation respecting the duke's sincere attachment to Protestantism.] The Duke of Wellington fired without effect; the Earl of Winchelsea discharged his pistol in the air, and then tendered



a written apology.—*KNIGHT'S ENG.*, vol. 8, ch. 12, p. 240.

**1751. DUELS, Inequality in.** *Josiah Quincy.* His ardor in debate would have led to frequent challenges and duels if he had not from the first made up his mind never to be bullied into an acquiescence with so barbarous a custom. In conversation with Southern members on the subject, he would say: "We do not stand upon equal grounds in this matter. If we fight and you kill me, it is a feather in your cap, and your constituents will think all the better of you for it. If I should kill you, it would ruin me with mine, and they would never send me to Congress again."—*CYCLOPEDIA OF BIOG.*, p. 752.

**1752. DUPLICITY, National.** *Treacherous.* An amount of duplicity and treachery, happily unparalleled in the future conduct of our country, [was practised by the ministry of Queen Anne toward the allies, with whom she was bound, by special treaties, to resist France]. The ministry were afraid of some brilliant success in Flanders that might derange their plans; and to prevent such a calamity, they gave secret information to the enemy of the military projects of the allies, and at the most critical moment of the campaign they withdrew their troops from the contest. [Their general was commanded to keep up the pretence of co-operation, but to prevent any engagement before he was ordered home with his army.]—*KNIGHT'S ENG.*, vol. 5, ch. 25, p. 392.

**1753. DUTIES, High.** *Salt.* [During the reign of William III. the duty on salt was raised to forty times the value of the article taxed.]—*KNIGHT'S ENG.*, vol. 5, ch. 2, p. 22.

**1754. DWELLINGS, Plainness in.** *Lycurgus the Lavagiver.* He issued an ordinance which levelled against magnificence and expense, directed that the ceilings of houses should be wrought with no tool but the axe, and the doors with nothing but the saw. For Epaminondas is reported to have said, afterward . . . such a house admits of no luxury and needless splendor. Indeed, no man could be so absurd as to bring into a dwelling so homely and simple, bedsteads with silver feet, purple coverlets, golden cups, and a train of expense that follows these, but all would necessarily have the bed suitable to the room, the coverlet of the bed and the rest of their utensils and furniture to that.—*PLUTARCH'S LYCURGUS.*

**1755. EARNESTNESS, Eloquence of.** *Peter the Hermit.* [He instigated the Crusades.] When he painted the sufferings of the natives and pilgrims of Palestine, every heart was melted to compassion; every breast glowed with indignation when he challenged the warriors of the age to defend their brethren and rescue their Saviour; his ignorance of art and language was compensated by sighs and tears and ejaculations; and Peter supplied the deficiency of reason by loud and frequent appeals to Christ and His mother, to the saints and angels of paradise, with whom he had personally conversed. The most perfect orator of Athens might have envied the success of his eloquence; the rustic enthusiast inspired the passions which he felt, and Christendom expected with impatience the counsels and decrees of the supreme pontiff.—*GIBBON'S ROME*, ch. 58, p. 538.

**1756. EARNESTNESS vs. Humor.** *Abraham Lincoln.* A radical member of . . . Congress . . . during the dark days of 1862 . . . called upon the President. Mr. Lincoln commenced telling some trifling incident, which the Congressman was in no mood to hear. He rose to his feet, and said, "Mr. President, I did not come here this morning to hear stories; it is too serious a time." Instantly the smile disappeared from Mr. Lincoln's face, who exclaimed, "A—, sit down! I respect you as an earnest and sincere man. You cannot be more anxious than I am constantly, and I say to you now, that were it not for this occasional vent, I should die!"—*RAYMOND'S LINCOLN*, p. 726.

**1757. EARNESTNESS, Success by.** *Wooden Sword.* Abd-el-Mourad, a dervish and a favorite warrior of Orkhan, made a vow never to employ in battle but a sabre made of the wood of the plane-tree. The vigor of his arm gave, it is said, to this weapon the weight and the edge of one of iron. Orkhan, at the death of Abd-el-Mourad, caused the weapon to be treasured in the archives of the empire.—*LAMARTINE'S TURKEY*, p. 220.

**1758. EARTHQUAKE, Destructive.** *Ancient.* In the second year of the reign of Valentinian and Valens, on the morning of the twenty-first day of July, the greatest part of the Roman world was shaken by a violent and destructive earthquake. The impression was communicated to the waters; the shores of the Mediterranean were left dry by the sudden retreat of the sea; great quantities of fish were caught with the hand; large vessels were stranded on the mud; and a curious spectator amused his eye, or rather his fancy, by contemplating the various appearance of valleys and mountains, which had never, since the formation of the globe, been exposed to the sun. But the tide soon returned, with the weight of an immense and irresistible deluge, which was severely felt on the coasts of Sicily, of Dalmatia, of Greece, and of Egypt; large boats were transported and lodged on the roofs of houses, or at the distance of two miles from the shore; the people, with their habitations, were swept away by the waters; and the city of Alexandria annually commemorated the fatal day on which fifty thousand persons had lost their lives in the inundation.—*GIBBON'S ROME*, ch. 26.

**1759. EARTHQUAKES, Period of.** *Ancient.* [The historian observes] that this fever of the earth raged with uncommon violence during the reign of Justinian. Each year is marked by the repetition of earthquakes, of such duration that Constantinople has been shaken above forty days; of such extent, that the shock has been communicated to the whole surface of the globe, or at least of the Roman empire. An impulsive or vibratory motion was felt; enormous chasms were opened, huge and heavy bodies were discharged into the air, the sea alternately advanced and retreated beyond its ordinary bounds, and a mountain was torn from Libanus and cast into the waves, where it protected, as a mole, the new harbor of Botrys in Phœnicia. The stroke that agitates an ant-hill may crush the insect-myriads in the dust; yet truth must extort confession that man has industriously labored for his own destruction. The institution of great cities, which include a nation within the limits of a wall, almost realizes the wish of Caligula, that the Ro-

man people had but one neck. Two hundred and fifty thousand persons are said to have perished in the earthquake of Antioch, whose domestic multitudes were swelled by the conflux of strangers to the festival of the Ascension.—GIBBON'S *ROME*, ch. 43.

**1760. EASE, Irreligious.** *Samuel Johnson.* In his "Meditations" he thus accuses himself: "Good Friday, April 20, 1764. I have made no reformation; I have lived totally useless, more sensual in thought, and more addicted to wine and meat." And next morning he thus feelingly complains: "My indolence, since my last reception of the sacrament, has sunk into grosser sluggishness, and my dissipation spread into wilder negligence. My thoughts have been clouded with sensuality; and except that from the beginning of this year I have, in some measure, forborne excess of strong drink, my appetites have predominated over my reason. A kind of strange oblivion has overspread me, so that I know not what has become of the last year; and perceive that incidents and intelligence pass over me without leaving any impression." He then solemnly says: "This is not the life to which heaven is promised;" and he earnestly resolves an amendment.—BOSWELL'S *JOHNSON*, p. 134.

**1761. EATING, Custom in.** *Manchester.* The social condition of Manchester at the end of the seventeenth century was very primitive. Its manufactures were carried on by small masters, who had apprentices residing in their houses. The master and his young men breakfasted together upon "water pottage boiled thick," and a bowl of milk stood upon the table, into which all dipped their spoons.—KNIGHT'S *ENG.*, vol. 5, ch. 2, p. 24.

**1762.** ———. *Roman.* The custom of reclining on couches came not into use till the end of the sixth century, and for some time after it was adopted by the men the Roman ladies, from motives of decency, continued to sit upright at table; but these scruples were soon removed, and all promiscuously adopted the recumbent posture, except the youth who had not yet attained the age of putting on the manly robe. They sat in a respectful posture at the bottom of the couch. These couches were ranged along three sides of a square table, which was then called *triclinium*, as was likewise the chamber itself in which they supped. The fourth side of the table remained open for the servants to place and remove the dishes. Above was a large canopy of cloth suspended by the corners, to prevent the company being incommoded with dust. It was this custom that enables Horace to introduce a ludicrous accident, which he describes as occurring at a supper given by the niggardly but ostentatious Nasidienus to Mæcenas, and some other courtiers. While the landlord is enlarging on the praises of a favorite dish, and discussing the merits of the component ingredients of the sauce, the canopy falls down and involves everything—host, guest, supper and dishes—in a cloud of dust and darkness.—TYTLER'S *HIST.*, Book 4, ch. 4.

**1763. ECONOMY, Habit of.** *Treasure.* For their relief [the people], as often as they had suffered by natural or hostile calamities, he was impatient to remit the arrears of the past, or the

demands of future taxes; he sternly rejected the servile offerings of his ministers, which were compensated by tenfold oppression; and the wise and equitable laws of Tiberius excited the praise and regret of succeeding times. Constantinople believed that the emperor had discovered a treasure; but his genuine treasure consisted in the practice of liberal economy, and the contempt of all vain and superfluous expense. The Romans of the East would have been happy, if the best gift of Heaven, a patriot king, had been confirmed as a proper and permanent blessing. [Tiberius was emperor of the Eastern Empire.]—GIBBON'S *ROME*, ch. 45, p. 404.

**1764. ECONOMY misrepresented.** *Meanness.* [It is common to impute blame to Elizabeth for parsimony, as she was not accustomed to spend her revenues for her own luxurious gratification. She used them to pay the crown debt of four millions, and to repair her decayed navy. She consumed little or nothing in her pleasures.]—KNIGHT'S *ENG.*, vol. 3, ch. 15, p. 238.

**1765. ECONOMY, National.** *Frederick the Great.* [Every seventh man in the vigor of life was a soldier—army expenses enormous.] In order that it might not be utterly ruinous, it was necessary that every other expense should be cut down to the lowest possible point. Accordingly, Frederick, though his dominions bordered on the sea, had no navy. He neither had nor wished to have colonies. His judges, his fiscal officers, were meanly paid. His ministers at foreign courts walked on foot, or drove shabby old carriages till the axletrees gave way. Even to his highest diplomatic agents, who resided at London and Paris, he allowed less than £1000 sterling a year. The royal household was managed with a frugality unusual in the establishments of opulent subjects—unexampled in any other palace. The king loved good eating and drinking, and during a great part of his life took pleasure in seeing his table surrounded by guests; yet the whole charge of his kitchen was brought within the sum of £2000 sterling a year. He examined every extraordinary item with a care which might be thought to suit the mistress of a boarding-house better than a great prince.—MACAULAY'S *FREDERICK THE GREAT*, p. 46.

**1766. ECONOMY and Thrift.** *Imperial.* [John Ducas Vataces, ruler of the Eastern Empire in 1222, rescued the provinces from national and foreign usurpers.] The calamities of the times had wasted the numbers and the substance of the Greeks; the motives and the means of agriculture were extirpated; and the most fertile lands were left without cultivation or inhabitants. A portion of this vacant property was occupied and improved by the command, and for the benefit, of the emperor; a powerful hand and a vigilant eye supplied and surpassed, by a skilful management, the minute diligence of a private farmer; the royal domain became the garden and granary of Asia; and without impoverishing the people, the sovereign acquired a fund of innocent and productive wealth. According to the nature of the soil, his lands were sown with corn or planted with vines; the pastures were filled with horses and oxen, with sheep and hogs; and when Vataces presented to the empress a crown of diamonds and pearls, he informed her, with a smile, that this precious orna-



ment arose from the sale of the eggs of his innumerable poultry. The produce of his domain was applied to the maintenance of his palace and hospitals, the calls of dignity and benevolence; the lesson was still more useful than the revenue; the plough was restored to its ancient security and honor; and the nobles were taught to seek a sure and independent revenue from their estates, instead of adorning their splendid beggary by the oppression of the people, or (what is almost the same) by the favors of the court.—GIBBON'S *ROME*, ch. 42.

**1767. ECONOMY, Wise.** *William Penn. A.D.* 1682. [When about to leave his family for America,] his wife, who was the love of his youth, was reminded of his impoverishment because of his public spirit, and recommended economy. "Live low and sparingly till my debts be paid." Yet for his children he adds: "Let their learning be liberal; spare no cost, for by such parsimony all is lost that is saved."—BANCROFT'S *U. S.*, vol. 2, ch. 16.

**1768. ECSTASY, Religious.** *Bunyan.* The suffering was over now, and he felt that it had been infinitely beneficial to him. He understood better the glory of God and of His Son. The Scriptures had opened their secrets to him, and he had seen them to be in very truth the keys of the kingdom of heaven. Never so clearly as after this "temptation" had he perceived "the heights of grace and love and mercy." Two or three times "he had such strange apprehensions of the grace of God as had amazed him." The impression was so overpowering, that if it had continued long "it would have rendered him incapable for business."—FROUDE'S *BUNYAN*, ch. 4.

**1769. EDIFICE, Monumental.** *Pericles.* The orators of Thucydides' party raised a clamor against Pericles, asserting that he wasted the public treasure, and brought the revenue to nothing. Pericles, in his defence, asked the people in full assembly whether they thought he had expended too much. Upon their answering in the affirmative, "Then be it," said he, "charged to my account, not yours; only let the new edifice be inscribed with my name, not that of the people of Athens." Whether it was that they admired the greatness of his spirit, or were ambitious to share the glory of such magnificent works, they cried out that he might spend as much as he pleased of the public treasure, without sparing it in the least.—*PLUTARCH'S PERICLES*.

**1770. EDUCATION, Ancient.** *Persians.* Yet amid this wantonness of Asiatic magnificence, the care which those princes bestowed on the education of their children merited the highest praise. They were, almost as soon as born, removed from the palace, and committed to the charge of eunuchs of approved fidelity and discretion. At seven years of age they learned the exercise of riding, and went daily to the chase, to inure them betimes to fatigue and intrepidity. At the age of fourteen they were put under the care of four preceptors eminently distinguished by their wisdom and abilities. The first opened to them the doctrines of the magi; the second impressed them with a veneration for truth; the third exercised them in the habits of fortitude and magnanimity; and the fourth inculcated

the most difficult of all lessons, especially to the great—the perfect command and government of their passions.—*TYTLER'S HIST.*, Book 1, ch. 11.

**1771. ———. Popular.** The Persians in general, above every other nation, were noted for their extreme attention to the education of youth. Before the age of five the children were exclusively under the tuition of the mother and assistant females. After that age they were committed to the charge of the *magi*, an order of men whose proper function was that of priests or ministers of the national religion, but who spent their lives in the pursuit of wisdom and the practice of the strictest morality. By their precepts and their example, the Persian youth were early trained to virtue and good morals. They were taught the most sacred regard to truth, the highest veneration for their parents and superiors, the most perfect submission to the laws of their country, and respect for its magistrates. Nor was the culture of the body neglected. The youth were trained to every manly exercise—a preparative to their admission into the body of the king's guards, in which they were enrolled at the age of seventeen. The general system of education among the Persians is thus laconically described by Herodotus: "From the age of five to that of twenty they teach their children three things alone—to manage a horse, to use the bow with dexterity, and to speak truth."—*TYTLER'S HIST.*, Book 1, ch. 11.

**1772. EDUCATION, Anti-Classical.** *Frederick the Great.* The Latin was positively interdicted. "My son," his Majesty wrote, "shall not learn Latin; and, more than that, I will not suffer anybody even to mention such a thing to me." One of the preceptors ventured to read the Golden Bull in the original with the Prince Royal. Frederick William entered the room, and broke out in his usual kingly style. "Rascal, what are you at there?" "Please, your Majesty," answered the preceptor, "I was explaining the Golden Bull to his royal Highness." "I'll Golden Bull you, you rascal," roared the majesty of Prussia. Up went the king's cane, away ran the terrified instructor, and Frederick's classical education was ended.—*MACAULAY'S FREDERICK THE GREAT*, p. 16.

**1773. EDUCATION, Apportionment for.** *Massachusetts Colony.* The governor assigned for the support of the [Harvard] college the profits of the ferry over the Charles River, and the people were called upon to make an annual contribution to it, of at least *one peck of corn*. For many, many years, however, the college was a heavy charge upon the people, and the tutors and president were most scantily and precariously maintained. . . . Nine years after their winter march through the wilderness the Connecticut colonists began to contribute a little toward the support of Harvard College, each family being requested by the legislature to give one peck of wheat per annum.—*CYCLOPEDIA OF BIOG.*, pp. 584, 591.

**1774. EDUCATION appreciated.** *Ancient Romans.* Plutarch, in his comparison between Numa and Lycurgus, has bestowed a severe censure on the Roman lawgiver, for his neglecting to establish a system, or to institute any fixed rules for the education of the Roman youth. But the truth is, that although the *laws* prescribed no such system, or general plan of discipline,

like those of Sparta, yet there never existed a people who bestowed more attention on the education of their youth. In the dialogue, "De Oratoribus," attributed by some authors to Tacitus, by others to Quintilian, there is a fine passage which shows in a remarkable manner that extreme care bestowed, even in the earliest infancy, to form the manners and disposition of the Roman children. From this passage we learn, that in the earlier ages of the Roman commonwealth, such was that anxious care bestowed on their children by the Roman matrons—such that jealousy of their receiving any of their earliest impressions from slaves or domestics—that they not only educated their own children, but accounted it an honorable employment to superintend and assist in educating the children of their relations.—*TYTLER'S HIST.*, Book 4, ch. 3.

**1775.** ———. *Richard Arkwright*. [Richard Arkwright, the inventor of the spinning-machine, was, after a severe struggle, raised from poverty to wealth.] As he rose into rank and importance, he felt the necessity of correcting the defects of his early education; and after his fiftieth year he applied two hours of each day, snatched from sleep, to improve himself in grammar, orthography, and writing.—*KNIGHT'S ENG.*, vol. 7, ch. 3, p. 49.

**1776.** ———. *Sir William Jones*. There was a little boy who some years back entered Harrow School, and was put into a class beyond his years, wherein all the other boys had the advantage of previous instruction. His master used to reprove his dulness, but all his efforts could not raise him from the lowest place in the form. But the boy, nothing daunted, procured the grammar and other elementary books which the others had previously studied; he devoted the hours of play, and not a few of the hours of sleep, to the mastery of these, till, in a few weeks, he began gradually to rise, and it was not long before he shot far ahead of his companions, and became not only the leader of his class but the pride of Harrow. The statue of that boy, who thus zealously began his career, is in St Paul's Cathedral; for he lived to be the greatest Oriental scholar in modern Europe.

**1777.** ———. *Robert Stephenson's Father*. When Robert was a little boy, I saw how deficient I was in education, and I made up my mind that he should not labor under the same defect, but that I would put him to a good school, and give him a liberal training. I was, however, a poor man. . . . I betook myself to mending my neighbors' clocks.—*SMILES' BRIEF BIOGRAPHIES*, p. 56.

**1778. EDUCATION, Athletic. Roman.** The exercises of the body were . . . particularly attended to. Wrestling, running, boxing, swimming, using the bow and javelin, managing the horse, and, in short, whatever might harden the body and increase its strength and activity, were all reckoned necessary parts of education.—*TYTLER'S HIST.*, Book 4, ch. 3.

**1779. EDUCATION, Beginning in. Colony of Massachusetts.** It was ever the custom, and it soon became a law, in Puritan New England, that "none of the brethren should suffer so much barbarism in their families as not to teach their children and apprentices so much learning as

may enable them perfectly to read the English tongue."—*BANCROFT'S U. S.*, vol. 1, ch. 10.

**1780. EDUCATION, Christian. England, 1510.** John Colet . . . seized the opportunity to commence the work of educational reform by devoting, in 1510, his private fortune to the foundation of a grammar school beside St. Paul's. The bent of its founder's mind was shown by the image of the child Jesus over the master's chair, with the words "Hear ye Him" graven beneath it. "Lift up your little white hands for me," wrote the dean to his scholars in words which prove the tenderness that lay beneath the stern outer seeming of a man—"for me which prayeth for you to God." All the educational designs of the reformers were carried out in the new foundation. The old methods of instruction were superseded by fresh grammars composed by Erasmus and other scholars for its use. Lily, an Oxford student who had studied Greek in the East, was placed at its head. The injunctions of the founder aimed at the union of rational religion with sound learning, at the exclusion of the scholastic logic, and at the steady diffusion of the two classical literatures.—*HIST. OF ENG. PEOPLE*, § 509.

**1781. EDUCATION, Civilization by. Ancient Germans.** The Germans, in the age of Tacitus, were unacquainted with the use of letters; and the use of letters is the principal circumstance that distinguishes a civilized people from a herd of savages incapable of knowledge or reflection. Without that artificial help, the human memory soon dissipates or corrupts the ideas intrusted to her charge; and the nobler faculties of the mind, no longer supplied with models or with materials, gradually forget their powers; the judgment becomes feeble and lethargic, the imagination languid or irregular. Fully to apprehend this important truth let us attempt, in an improved society, to calculate the immense distance between the man of learning and the illiterate peasant. The former, by reading and reflection, multiplies his own experience, and lives in distant ages and remote countries; while the latter, rooted to a single spot, and confined to a few years of existence, surpasses but very little his fellow-laborer, the ox, in the exercise of his mental faculties. The same, and even a greater difference, will be found between nations than between individuals; and we may safely pronounce without some species of writing, no people . . . has ever made any considerable progress in the abstract sciences, or ever possessed in any tolerable degree of perfection the useful and agreeable arts of life.—*GRIBBON'S ROME*, ch. 9, p. 258.

**1782. EDUCATION, Collegiate. Southey.** Of all the months of his life, those passed at Oxford, Southey declared, were the most unprofitable. "All I learnt was a little swimming . . . and a little boating. . . . I never remember to have dreamt of Oxford—a sure proof how little it entered into my moral being; of school, on the contrary, I dream perpetually." The miscellaneous society of workers, idlers, dunces, bucks, men of muscle and men of money, did not please him; he lacked what Wordsworth calls "the congregating temper that pervades our unripe years."—*DOWDEN'S SOUTHEY*, ch. 2.

**1783. EDUCATION, Contributions for. Yale College.** "I give these books for the founding of a college in this colony." Such were the



words of ten ministers who, in the year 1700, assembled at the village of Branford, a few miles east of New Haven. Each of the worthy fathers deposited a few books on the table around which they were sitting; such was the founding of Yale College. . . . One of the most liberal patrons was Elihu Yale.—RIDPATH'S U. S., ch. 21, p. 192.

**1784. EDUCATION, Deficiency in.** *George Washington.* The son of a widow . . . born . . . beneath the roof of a Westmoreland farmer; almost from infancy his lot had been the lot of an orphan. No academy had welcomed him to its shades, no college crowned him with its honors; to read, to write, to cipher—these had been his degrees in knowledge.—BANCROFT'S U. S., ch. 24, vol. 3.

**1785. EDUCATION, Deprived of.** *Peter Cooper, LL.D.* From his delicacy of constitution chiefly, he was never able to endure the confinement of school; in fact, he never attended school more than one year, and then only a portion of the time for a part of the day. Owing to this cause, more than to the poverty of his father, he was deprived of all school training. But this turned out in after years a blessing, although he could never so regard it; for one of the deepest influences that shaped his character and acts was the high estimate he put upon knowledge, which he was not able to obtain in his boyhood, and to this fact we owe the existence of the Cooper Institute. He often said to his friends that he was determined, as far as in him lay, to save as many young people as he could from what he called his misfortune—the lack of early education. This is one of the instances in which some of the greatest gifts of fortune turn out to have been blessings in disguise. . . . he persisted to the last in regarding “the lack of schooling” as the great misfortune of his life. “If I could have had such advantages as we can give the poorest boy now, how much more could I have done!” These words often fell from his lips.—LESTER'S LIFE OF PETER COOPER, p. 11.

**1786. EDUCATION, Devoted to.** *Confucius.* Returning to his native country after his journey in search of wisdom, he entered seriously upon the great work of his life, which was to record all that he had himself learned and thought, as well as all which he considered worthy of preservation in the works of the ancients. His object was to gather and to arrange the whole wisdom of his country so that it could be conveniently communicated to his people and their descendants forever. To this labor he devoted all the leisure of the rest of his life, and he produced a series of works upon which the soul of China has ever since subsisted, and which do really contain a very pure and exalted system of morals.—CYCLOPEDIA OF BIOG., p. 411.

**1787. EDUCATION difficult.** *Abraham Lincoln.* During the twelve years that the family remained in Indiana, Abraham's father encouraged him to improve all the opportunities offered for mental development. How scanty these privileges were may be inferred from the fact that the entire number of days that he was able to attend school hardly exceeded one year.—RAYMOND'S LINCOLN, ch. 1, p. 21.

**1788.** ——. *George Washington.* At eleven years old left an orphan to the care of

. . . an unlettered mother, he grew up without learning. Of arithmetic and geometry he acquired just knowledge enough to be able to practise measuring land; but all his instruction at school taught him not so much as the orthography or rules of grammar of his own tongue. His culture was altogether his own work, and he was in the strictest sense a self-made man; yet from his early life he never seemed uneducated.—BANCROFT'S U. S., vol. 7, ch. 37.

**1789. EDUCATION disparaged.** *Abraham Lincoln.* [His mother] had instructed him in the rudiments of writing, and Mr. Lincoln, in spite of the disparaging remarks of his neighbors, who regarded the accomplishment as entirely unnecessary, encouraged his son to persevere. . . . One of the very first efforts of his faltering pen was writing a letter to an old friend of his mother's, a travelling preacher, urging him to come and deliver a sermon over her grave. . . . Abraham's pen thereafter found frequent employment in writing letters for the same neighbors who had before pretended to esteem lightly the accomplishment.—RAYMOND'S LINCOLN, ch. 1, p. 21.

**1790. Education, Distinction by.** *Relative.* Our estimate of personal merit is relative to the common faculties of mankind. The aspiring efforts of genius or virtue, either in active or speculative life, are measured not so much by their real elevation as by the height to which they ascend above the level of their age or country; and the same stature which in a people of giants would pass unnoticed must appear conspicuous in a race of pygmies. Leonidas and his three hundred companions devoted their lives at Thermopylæ; but the education of the infant, the boy, and the man had prepared and almost insured this memorable sacrifice; and each Spartan would approve rather than admire an act of duty of which himself and eight thousand of his fellow-citizens were equally capable.—GIBBON'S ROME, ch. 42, p. 190.

**1791. EDUCATION, Donations to.** *Harvard College.* Some of the early donations were very simple and curious. A clergyman, for example, having neither money nor lands to bestow, gave the college two cows, valued at £9. A gentleman presented nine shillings' worth of cotton cloth. Another contributed forty shillings a year for ten years; and a farmer, who lived in Hartford, bequeathed £100 to be paid in corn and meal, the college to defray the cost of transportation. One of the Bahama Islands, for which at a time of famine collections had been made in New England, now in its turn made a collection for the college, “out of their poverty,” as they said, and sent £124.—CYCLOPEDIA OF BIOG., p. 583.

**1792. EDUCATION, End of.** *Cooper Institute.* The corner-stone of the Union was laid. Within that stone was placed a scroll which bore this inscription: “The great object that I desire to accomplish by the erection of this institution, is to open the avenues of scientific knowledge to the youth of our city and country, and so unfold the volume of nature, that the young may see the beauties of creation, enjoy its blessings, and learn to love the Author from whom cometh every good and perfect gift.”—LESTER'S LIFE OF PETER COOPER, p. 34.

**1793. EDUCATION, Errors in.** *Luther's.* In Mansfield he received his first instruction, being sent to school at a very early age. . . . The discipline was so severe that Luther never forgot it. He tells of severe tortures with declensions and conjugations. "The schoolmasters in my days," says he, "were tyrants and executioners; the schools were jails and hells! And in spite of fear and misery, floggings and tremblings, nothing was learned. The young people were treated altogether too severely, so that they might well have been called martyrs. Time was wasted over many useless things, and thus many an able mind was ruined." He himself was innocently lashed fifteen times in the course of a single morning because he did not know what had not been taught him.—REIN'S LUTHER, ch. 2, p. 21.

**1794. EDUCATION, General.** *New England.* In matters of education New England took the lead. Her system of free schools extended everywhere, from the Hudson to the Penobscot. Every village furnished the facilities for acquiring knowledge. So complete and universal were the means of acquiring instruction, that in the times preceding the Revolution there was not to be found in all New England an adult, born in the country, who could not read and write. Splendid achievement of Puritanism!—RIDPATH'S U. S., ch. 36, p. 282.

**1795. EDUCATION guarded.** *Books.* [Ordinances for the daily conduct of the Prince of Wales were drawn up by his father, just before his death,] which prescribed his morning attendance at mass, his occupation "at his school," his meals, and his sports. No man is to sit at his board but such as Earl Rivers shall allow; and at this hour of meat it is ordered "that there be read before him noble stories, as bebooveth a prince to understand; and that the communication at all times, in his presence, be of virtue, honor, cunning [knowledge], wisdom, and deeds of worship, and of nothing that shall move him to vice." . . . [The prince was twelve years old at the time of his father's death, in 1483.]—KNIGHT'S ENG., vol. 2, ch. 11, p. 176.

**1796. EDUCATION, Helps to.** *Robert Burns.* He appears not only as a true British poet, but as one of the most considerable British men of the eighteenth century. Let it not be objected that he did little; he did much, if we consider where and how. If the work performed was small, we must remember that he had his very materials to discover; for the metal he worked in lay hid under the desert, where no eye but his had guessed its existence; and we may almost say, that with his own hand he had to construct the tools for fashioning it. For he found himself in deepest obscurity, without help, without instruction, without models, or with models only of the meanest sort. An educated man stands, as it were, in the midst of a boundless arsenal and magazine, filled with all the weapons and engines which man's skill has been able to devise from the earliest time; and he works, accordingly, with a strength borrowed from all past ages. How different is *his* state who stands on the outside of that storehouse, and feels that its gates must be stormed, or remain forever shut against him? His means are the commonest and rudest; the mere work done is no measure of his

strength. A dwarf behind his steam-engine may remove mountains; but no dwarf will hew them down with the pickaxe; and he must be a Titan that hurls them abroad with his arms.—CARLYLE'S BURNS, p. 15.

**1797. EDUCATION, Higher Life by.** *Aristotle.* Those who have not forgotten their Greek Reader remember the list of Aristotle's wise sayings given in that work. Being asked in what the educated differ from the uneducated, he said, "As the living differ from the dead."—CYC. OF BIOG., p. 558.

**1798. EDUCATION, Imperfect.** *Washington.* Washington . . . before he became a public man was a bad speller. People were not so particular then in such matters as they are now, and, besides, there really was no settled system of spelling a hundred years ago. When the general wrote for a "rheam of paper," a beaver "hatt," a suit of "cloaths," and a pair of "sattin shoes," there was no Webster unabridged to keep people's spelling within bounds.—CYCLOPEDIA OF BIOG., p. 9.

**1799. EDUCATION imperilled.** *Reign of James II.* Soon after the acquittal of the bishops, the venerable Ormond, the most illustrious of the cavaliers of the great civil war, sank under his infirmities. The intelligence of his death was conveyed with speed to Oxford. Instantly the university, of which he had long been chancellor, met to name a successor. One party was for the eloquent and accomplished Halifax; another for the grave and orthodox Nottingham. Some mentioned the Earl of Abingdon, who resided near them, and had recently been turned out of the lieutenancy of the county for refusing to join with the king against the established religion. But the majority, consisting of a hundred and eighty graduates, voted for the young Duke of Ormond, grandson of their late head, and son of the gallant Ossory. The speed with which they came to this resolution was caused by their apprehension that, if there were a delay even of a day, the king would attempt to force on them some chief who would betray their rights. The apprehension was reasonable; for only two hours after they had separated came a mandate from Whitehall requiring them to choose Jeffreys [the infamous and brutal chief-justice]. Happily, the election of young Ormond was already complete and irrevocable.—MACAULAY'S ENG., ch. 9, p. 389.

**1800. EDUCATION, Indecision in.** *Samuel Johnson.* We talked of the education of children; and I asked him what he thought was best to teach them first. JOHNSON: "Sir, it is no matter what you teach them first, any more than what leg you shall put into your breeches first. Sir, you may stand disputing which is best to put in first, but in the mean time your breach is bare. Sir, while you are considering which of two things you should teach your child first, another boy has learnt them both."—BOSWELL'S JOHNSON, p. 125.

**1801. EDUCATION, Independent.** *Gibbon.* I spent fourteen months at Magdalen College; they proved the most idle and unprofitable of my whole life. . . . Oxford and Cambridge for nearly a century have been turning out crowds of thorough-paced scholars of the orthodox pattern. It is odd that the two greatest historians



who have been scholars as well—Gibbon and Grote—were not university-bred men. . . . As if to prove by experiment where the fault lay, in “the school or the scholar,” Gibbon had no sooner left Oxford for the long vacation than his taste for study returned, and, not content with reading, he attempted original composition. —MORRISON’S GIBBON, ch. 1.

**1802. EDUCATION vs. Legislation.** *Lycurgus.* [Lycurgus, the lawgiver,] resolved the whole business of legislation into the bringing up of youth. And this, as we have observed, was the reason why one of his ordinances forbade them to have any written laws. —PLUTARCH’S LYCURGUS.

**1803. EDUCATION vs. Licentiousness.** *Reign of Charles II.* Ladies highly born, highly bred, and naturally quick-witted, were unable to write a line in their mother-tongue without solecisms and faults of spelling such as a charity girl would now be ashamed to commit. . . . The explanation may easily be found. Extravagant licentiousness, the natural effect of extravagant austerity, was now the mode; and licentiousness had produced its ordinary effect, the moral and intellectual degradation of women. To their personal beauty it was the fashion to pay rude and impudent homage. But the admiration and desire which they inspired were seldom mingled with respect, with affection, or with any chivalrous sentiment. The qualities which fit them to be companions, advisers, confidential friends, rather repelled than attracted the libertines of Whitehall. In that court a maid of honor who dressed in such a manner as to do full justice to a white bosom, who ogled significantly, who danced voluptuously, who excelled in pert repartee, who was not ashamed to romp with lords of the bed-chamber and captains of the guards, to sing sly verses, with sly expression, or to put on a page’s dress for a frolic, was more likely to be followed and admired, more likely to be honored with royal attentions, more likely to win a rich and noble husband than Jane Grey or Lucy Hutchinson would have been. . . . The standard of female attainments was necessarily low, and it was more dangerous to be above that standard than to be beneath it. —MACAULAY’S ENG., ch. 3, p. 366.

**1804. EDUCATION, Ministerial.** *Benevolent.* Lady Huntingdon opened a school in a dilapidated castle of the twelfth century, at Trevecca, for the education of young men for the ministry, who, without regard to their denominational preference, were welcomed, and provided, at the countess’s expense, with board, tuition, and a yearly suit of clothes. —STEVENS’ METHODISM, vol. 1, p. 170.

**1805. EDUCATION misdirected.** *Accomplishments.* [The children of the nobility in the beginning of the eighteenth century were] taught dancing, fencing, and riding. It looks like a satire when Burnet recommends that the sons of the nobility should be instructed in geography and history. —KNIGHT’S ENG., vol. 5, ch. 6, p. 57.

**1806. EDUCATION, Necessary.** *Alfred the Great.* This excellent prince wisely considered the cultivation of letters as the most effectual means of thoroughly eradicating barbarous dispositions. The ravages of the Danes had totally

extinguished any small sparks of learning, by the dispersion of the monks, and the burning their monasteries and libraries. To repair these misfortunes, Alfred, like Charlemagne, invited learned men from all quarters of Europe to reside in his dominions. He established schools, and enjoined every freeholder possessed of two ploughs to send his children there for instruction. He is said to have founded, or, at least, to have liberally endowed the illustrious seminary afterward known as the University of Oxford. —TYTLER’S HIST., Book 6, ch. 5.

**1807. EDUCATION neglected.** *Ireland.* During the vain struggle which two generations of Milesian princes maintained against the Tudors, religious enthusiasm and national enthusiasm became inseparably blended in the minds of the vanquished race. The new feud of Protestant and papist inflamed the old feud of Saxon and Celt. The English conquerors, meanwhile, neglected all legitimate means of conversion. No pains were taken to provide the conquered nation with instructors capable of making themselves understood. No translation of the Bible was put forth in the Erse language. The government contented itself with setting up a vast hierarchy of Protestant archbishops, bishops, and rectors, who did nothing, and who, for doing nothing, were paid out of the spoils of a Church loved and revered by the great body of the people. —MACAULAY’S ENG., ch. 1, p. 64.

**1808.** ——. *Reign of Charles II.* Many lords of manors had received an education differing little from that of their menial servants. The heir of an estate often passed his boyhood and youth at the seat of his family, with no better tutors than grooms and gamekeepers, and scarce attained learning enough to sign his name to a mittimus. If he went to school and to college, he generally returned before he was twenty to the seclusion of the old hall, and there, unless his mind was very happily constituted by nature, soon forgot his academical pursuits in rural business and pleasures. His chief serious employment was the care of his property. He examined samples of grain, handled pigs, and on market days made bargains over a tankard with drovers and hop-merchants. His chief pleasures were commonly derived from field-sports and from an unrefined sensuality. —MACAULAY’S ENG., ch. 3, p. 298.

**1809.** ——. *Sam Houston.* What were the means of education offered to this Virginia boy. We have learned that he never could get into a schoolhouse till he was eight years old, nor that he ever accomplished much, in a literary way, after he did enter. Virginia, which has never become very famous for her common schools, had still less to boast of eighty years ago. The State made little or no provision, by law, for the education of its children, and each neighborhood was obliged to take care of its rising population. —LESTER’S HOUSTON, p. 18.

**1810. EDUCATION opposed.** *Colonial Governor of Virginia, 1671.* “The ministers,” continued Sir William [Berkeley,] “. . . should pray oftener and preach less. But I thank God there are no free schools nor printing; and I hope we shall not have these hundred years; for learning has brought disobedience and heresy and sects

into the world, and printing has divulged them, and libels against the best government. God keep us from both!"—BANCROFT'S U. S., vol. 2, ch. 14.

**1811. EDUCATION, Patron of.** *Luther's.* Martin Luther was obliged to help himself, since his parents could not provide a complete support. But good-fortune awaited him. For, because of his singing and heartfelt praying, he won the favor of Ursula Cotta, who invited him to a seat at her table. She was of the family of Schalbe, and the wife of Conrad Cotta, one of the foremost citizens of the town.—REIN'S LUTHER, ch. 2, p. 28.

**1812. EDUCATION, Philanthropic.** *Smithsonian Institute.* [In 1824] an eminent English chemist and philanthropist, named James Smithson, . . . died at Genoa, bequeathing, on certain conditions, a large sum of money to the United States. In the fall of 1838, by the death of Smithson's nephew, the proceeds of the estate, amounting to \$515,000, were secured by the agent of the national government and deposited in the mint. It had been provided in the will that the bequest should be used for the establishment at Washington of an institution for the increase and diffusion of knowledge among men.—RIDPATH'S U. S., ch. 56, p. 460.

**1813. EDUCATION, Political.** *Alexander.* Alexander was in the twentieth year of his age when he succeeded, by the death of Philip, to the throne of Macedonia. This prince possessed all the military abilities of his father, inherited a soul more truly noble, and an ambition yet more unbounded. . . . Under the tutelage of the philosopher Aristotle, he received not only a taste for learning and the sciences, but those excellent lessons of politics of which that great teacher was qualified, beyond all his contemporaries, to instruct him.—TYTLER'S HIST., Book 3, ch. 4.

**1814. EDUCATION, Power of.** *Reign of Charles II.* In Ireland, at present, a peer holds a far higher station in society than a Roman Catholic priest; yet there are in Munster and Connaught few counties where a combination of priests would not carry an election against a combination of peers. In the seventeenth century the pulpit was to a large portion of the population what the periodical press now is. Scarce any of the clowns who came to the parish church ever saw a gazette or a political pamphlet. Ill informed as their spiritual pastor might be, he was yet better informed than themselves; he had every week an opportunity of haranguing them; and his harangues were never answered. At every important conjecture, invectives against the Whigs and exhortations to obey the Lord's anointed resounded at once from many thousands of pulpits; and the effect was formidable indeed. Of all the causes which, after the dissolution of the Oxford Parliament, produced the violent reaction against the Exclusionists, the most potent seems to have been the oratory of the country clergy.—MACAULAY'S ENG., ch. 3, p. 311.

**1815. EDUCATION, Precocity in.** *Samuel Johnson.* I hate by-roads in education. Education is as well known, and has long been as well known, as ever it can be. Endeavoring

to make children prematurely wise is useless labor. Suppose they have more knowledge at five or six years old than other children, what use can be made of it? It will be lost before it is wanted, and the waste of so much time and labor of the teacher can never be repaid. Too much is expected from precocity, and too little performed.—BOSWELL'S JOHNSON, p. 266.

**1816. EDUCATION prohibited.** *Ireland. A.D. 1763.* No Protestant in Ireland might instruct a papist. Papists could not supply their want by academies and schools of their own; for a Catholic to teach, even in a private family or as usher to a Protestant, was a felony, punishable by imprisonment, exile, or death. Thus papists were excluded from all opportunity of education at home. . . . By a statute of King William, to be educated in any foreign Catholic school was an "unalterable and perpetual outlawry." The child sent abroad for education, no matter of how tender an age, . . . could never sue in law or equity, or be guardian, executor, or administrator, or receive any legacy or deed of gift; he forfeited all his goods and chattels, and forfeited for his life all his lands. Whoever sent him abroad . . . or assisted him with money . . . incurred the same liabilities and penalties. The Crown divided the forfeiture with the informer.—BANCROFT'S U. S., vol. 5, ch. 4.

**1817. EDUCATION, Public.** *Spartan.* Among the principal objects of the institutions of Lycurgus, the education of the youth of the republic was that on which the legislator had bestowed the most particular attention. Children, after they had attained the age of seven, were no longer the charge of their parents, but of the State. Before that period they were taught at home the great lessons of obedience and frugality. Afterward, under public masters. . . . They were taught to despise equally danger and pain. To shrink under the stroke of punishment was a sufficient reason for having that punishment redoubled. Their very sports and amusements were such as are fitted to promote a strength of constitution and vigor and agility of body. The athletic exercises were prescribed alike for both sexes, as the bodily vigor of the mother is essential to that of her offspring. To run, to swim, to wrestle, to hunt, were the constant exercise of the youth. With regard to the culture of the mind, the Spartan discipline admitted none of those studies which tend to refine or embellish the understanding. But the duties of religion, the inviolable bond of a promise, the sacred obligation of an oath, the respect due to parents, the reverence for old age, the strictest obedience to the laws, and, above all, the love of their country, the noble flame of patriotism, were early and assiduously inculcated.—TYTLER'S HIST., Book 1, ch. 9.

**1818. EDUCATION, Religious.** *Napoleon I.* Though not established in the belief that Christianity was of divine origin, he ever cherished a profound reverence for the religion of the Bible. . . . When the schedule of study for Madame Campan's female school was presented to him, he found as one regulation, "The young ladies shall attend prayers twice a week." He immediately erased with his pen the words "twice a week," and substituted "Every day."—ABBOTT'S NAPOLEON B., vol. 1, ch. 32.



**1819.** ——. *Wesley's*. [The home in which John Wesley was reared was a model Christian household, a sanctuary of domestic and Christian virtues.] Ten of the children attained adult years; all these became devoted Christians, and every one of them "died in the Lord."—*STEVENS' METHODISM*, vol. 1, p. 58.

**1820. EDUCATION, Sacrifices for.** *Mother's*. "My father," thus narrates Dr. Martin Luther, "was a poor miner. My mother gathered wood and carried it home on her back, in order that her children might be educated. Both toiled slavishly for our sakes. In these days people would not do so." But after a little while they reached more comfortable circumstances.—*REIN'S LUTHER*, ch. 2, p. 20.

**1821. EDUCATION and the State.** *Alexander*. [After the conquest of Persia Alexander the Great accommodated himself] to the manners of the Asiatics, and at the same time persuaded them to adopt some of the Macedonian fashions; for, by a mixture of both, he thought a union might be promoted much better than by force, and his authority maintained when he was at a distance. For the same reason he elected thirty thousand boys, and gave them masters to instruct them in the Grecian literature, as well as to train them to arms in the Macedonian manner.—*PLUTARCH'S ALEXANDER*.

**1822. EDUCATION, State.** *Spartan*. The Spartan children were not . . . under tutors purchased or hired with money, nor were the parents at liberty to educate them as they pleased; but as soon as they were seven years old Lycurgus ordered them to be enrolled in companies, where they were all kept under the same order and discipline, and had their exercises and recreations in common. He who showed the most conduct and courage among them was made captain of the company. The rest kept their eyes upon him, obeyed his orders, and bore with patience the punishment he inflicted; so that their whole education was an exercise of obedience. . . . As for learning, they had just what was absolutely necessary. All the rest of their education was calculated to make them subject to command, to endure labor, to fight and conquer. They added, therefore, to their discipline, as they advanced in age: cutting their hair very close, making them go barefoot, and play, for the most part, quite naked. At twelve years of age their under garment was taken away, and but one upper one a year allowed them. Hence they were necessarily dirty in their persons, and not indulged the great favor of baths and oils, except on some particular days of the year. They slept in companies, on beds made of the tops of reeds, which they gathered with their own hands, without knives, and brought from the banks of the Eurotas. In winter they were permitted to add a little thistle-down, as that seemed to have some warmth in it.—*PLUTARCH'S LYCURGUS*.

**1823. EDUCATION substituted.** *Bunyan*. He had studied no great model of composition, with the exception—an important exception undoubtedly—of our noble translation of the Bible. His spelling was bad. He frequently transgressed the rules of grammar. Yet the native force of genius, and his experimental knowledge of all the religious passions, from despair to ecstasy,

amply supplied in him the want of learning. His rude oratory roused and melted hearers who listened without interest to the labored discourses of great logicians and Hebraists.—*MACAULAY'S ENG.*, ch. 7, p. 209.

**1824. EDUCATION suspected.** *By Jesuits*. The opposition of the Protestant mind of the latter years of the seventeenth century to the secular teaching of the Jesuits was natural and inevitable. No consideration of their ability as teachers could disarm the suspicion that they sought to make converts, under the guise of affording instruction.—*KNIGHT'S ENG.*, vol. 4, ch. 25, p. 410.

**1825. EDUCATION, Tax for.** *Harvard University*. Once at least every family in each of the colonies gave to the college at Cambridge twelve pence, or a peck of corn, or its value in unadulterated wampompeage, while the magistrates and wealthier men were profuse in their liberality.—*BANCROFT'S U. S.*, vol. 1, ch. 10.

**1826. EDUCATION, Trials in.** *Samuel Johnson*. His debts in college, though not great, were increasing; and his scanty remittances from Lichfield, which had all along been made with great difficulty, could be supplied no longer, his father having fallen into a state of insolvency. Compelled, therefore, by irresistible necessity, he left the college in autumn, 1731, without a degree, having been a member of it little more than three years.—*BOSWELL'S JOHNSON*, p. 15.

**1827. EDUCATION, Varied.** *Military*. [The training of the Roman soldiers] comprehended whatever could add strength to the body, activity to the limbs, or grace to the motions. The soldiers were diligently instructed to march, to run, to leap, to swim, to carry heavy burdens, to handle every species of arms that was used either for offence or for defence, either in distant engagement or in a closer onset; to form a variety of evolutions; and to move to the sound of flutes in the Pyrrhic or martial dance.—*GIBBON'S ROME*, ch. 1, p. 13.

**1828. EDUCATION, Wealth for.** *Cooper Institute*. Believing, as few, very few, rich men do, that his wealth was a sacred trust to be used for the benefit of his fellow-creatures, Mr. Cooper gave not merely of his money, but his life thenceforth, and anxious thought to the building up and maintenance of the Cooper Union for the advancement of science and art. . . . The advancement of science and art is well enough; but to teach, without one cent of charge, forty thousand men and women to earn a good living at skilled trades; to cultivate, without money and without price, the hands and brains of scores of thousands so that they may advance themselves in the world, and to exalt, mentally, morally, and physically, the poor and friendless, are far nobler objects. [Quoted from the *New York Herald*.]—*LESTER'S LIFE OF PETER COOPER*, p. 40.

**1829. EFFEMINACY, Royal.** *Roman Emperor Elagabalus*. As the attention of the new emperor was diverted by the most trifling amusements, he wasted many months in his luxurious progress from Syria to Italy, passed at Nicomedia his first winter after his victory, and deferred till the ensuing summer his triumphal entry into the capital. A faithful picture, however, which

preceded his arrival, and was placed by his immediate order over the altar of Victory in the senate house, conveyed to the Romans the just but unworthy resemblance of his person and manners. He was drawn in his sacerdotal robes of silk and gold, after the loose, flowing fashion of the Medes and Phœnicians; his head was covered with a lofty tiara, his numerous collars and bracelets were adorned with gems of an inestimable value. His eyebrows were tinged with black, and his cheeks painted with an artificial red and white. The grave senators confessed with a sigh that, after having long experienced the stern tyranny of their own countrymen, Rome was at length humbled beneath the effeminate luxury of Oriental despotism.—GIBBON'S *ROME*, ch. 6, p. 170.

**1830. EFFORT, Misdirected.** *Gallienus*. [The Emperor Gallienus was celebrated for his debauchery.] In every art that he attempted his lively genius enabled him to succeed; and as his genius was destitute of judgment, he attempted every art, except the important ones of war and government. He was a master of several curious but useless sciences, a ready orator, an elegant poet, a skilful gardener, an excellent cook, and most contemptible prince.—GIBBON'S *ROME*, ch. 10, p. 320.

**1831. EFFORT, Useless.** *Frederick the Great*. Dazzled by hope . . . Frederick went forth [against the Austrian commander], and attempted to storm his intrenchments on the heights of Colin. His brave battalions were repelled with disastrous loss. Left almost unattended, as he gazed at the spectacle, "Will you carry the battery alone?" demanded one of his lieutenants; on which the hero rode calmly toward the left wing, and ordered a retreat.—BANCROFT'S *U. S.*, vol. 4, ch. 12.

**1832. EGOTISM of Caste.** *Byron*. On leaving college, he again resided with his mother, whose furious temper age had not subdued. In her paroxysms of anger, she would throw at him the poker and tongs, and not unfrequently he had to fly from the house before her. At the age of nineteen his first volume of verses appeared, entitled, "Hours of Idleness. A Series of Poems, original and translated. By George Gordon—Lord Byron—a minor. New York, 1807."—CYCLOPEDIA OF BIOG., p. 293.

**1833. EGOTISM, Characteristic.** *President John Adams*. [He wrote his wife of his inaugural address.] I had not slept well the night before, and did not sleep well the night after. I was unwell, and did not know whether I should get through or not. I did, however. How the business was received, I know not, only I have been told that Mason, the treaty-publisher, said we should lose nothing by the change, for he never heard such a speech in public in his life. All agree that, taken altogether, it was the sublimest thing ever exhibited in America.—CYCLOPEDIA OF BIOG., p. 194.

**1834. EGOTISM, Contrast in.** *Cæsar—Cicero*. Like all real great men, he rarely speaks of himself. He tells us little or nothing of his own feelings or his own purposes. Cicero never forgets his individuality. In every line that he wrote Cicero was attitudinizing for posterity, or reflecting on the effect of his conduct upon his interests

or his reputation. Cæsar is lost in his work; his personality is scarcely more visible than Shakespeare's.—FROUDE'S *CÆSAR*, ch. 14.

**1835. EGOTISM of Genius.** *Oliver Goldsmith*. When accompanying two beautiful young ladies with their mother on a tour in France, he was seriously angry that more attention was paid to them than to him; and once at the exhibition of the *Fantoccini* in London, when those who sat next him observed with what dexterity a puppet was made to toss a pike, he could not bear that it should have such praise, and exclaimed, with some warmth, "Pshaw! I can do it better myself." NOTE.—He went home with Mr. Burke to supper, and broke his shin by attempting to exhibit to the company how much better he could jump over a stick than the puppets.—BOSWELL'S *JOHNSON*, p. 114.

**1836. EGOTISM, Royal.** *James II.* [James had personal merits,] but his personal merits were as fuel to nourish the fire of his intense egotism. Every action of his life had reference to his personality. James, the king, was the one power in the State which was to counterbalance every other power.—KNIGHT'S *ENG.*, vol. 4, ch. 25, p. 402.

**1837. ELECTION, A close.** *John Adams*. President Washington had announced his intention to retire. The withdrawal of that august and commanding name threw the great prize open to competition, and all the fierce passions of party were enlisted in the strife. The Federal candidates were Adams and Pinckney; the Republican, Jefferson and Burr. After a very animated contest, John Adams was elected to the Presidency by a majority of one electoral vote; and Jefferson, having received next to the highest number, was elected vice-president. Neither party, therefore, had won a complete triumph; for, though the Federalists elected their president, the Republicans were partially consoled by placing their favorite in the second office.—CYCLOPEDIA OF BIOG., p. 191.

**1838. ELECTION, Coercion in.** *Samuel Johnson*. He observed that "the statutes against bribery were intended to prevent upstarts with money from getting into Parliament;" adding, that "if he were a gentleman of landed property, he would turn out all his tenants who did not vote for the candidate whom he supported." LANGTON: "Would not that, sir, be checking the freedom of election?" JOHNSON: "Sir, the law does not mean that the privilege of voting should be independent of old family interest; of the permanent property of the country."—BOSWELL'S *JOHNSON*, p. 244.

**1839. ELECTION expenses.** *Treating*. Evelyn laments that so many from the country came in to vote for his brother as knight for the shire of Surrey, "that I believe they ate and drank him out near to £2000, by a most abominable custom."—KNIGHT'S *ENG.*, vol. 4, ch. 21, p. 341.

**1840. ELECTION frustrated.** *John Howard*. In 1774 the liberal party in Bedfordshire nominated him for Parliament, and, after a most severe contest, he was elected by a small majority. The "issue" in this election was, whether the king and Lord North should be sustained in their American policy; and the election of Howard was, therefore, a defeat for the administration.



The ministry, however, succeeded in finding a pretext for annulling the election. Some of Howard's votes were declared illegal—enough to give the seat to a tory. The loss of a seat in Parliament was not much regretted by him for his own sake, but he felt acutely the wrong done to the great and patriotic party which had elected him. "I was a victim of the ministry," he wrote, after learning the result of the struggle. "Most surely I should not have fallen in with all their severe measures relative to the Americans, and my constant declaration that not one emolument of five shillings, were I in Parliament, would I ever accept of, marked me out as an object of their aversion."—CYCLOPEDIA OF BIOG., p. 47.

**1841. ELECTION of Grace.** *Cromwell.* [On his death-bed.] "It is terrible, yea, it is very terrible," he muttered three times in succession, "to fall into the hands of the living God!" "Do you think," said he to his chaplain, "that a man who has once been in a state of grace can ever perish eternally?" "No," replied the chaplain, "there is no possibility of such a relapse." "Then I am safe," replied Cromwell; "for at one time I am confident that I was chosen." All his inquiries tended toward futurity; none bore reference to the present life. "I am the most insignificant of mortals," continued he after a momentary lapse; "but I have loved God, praised be His name, or, rather, I am beloved by Him!"—LAMARTINE'S CROMWELL, p. 78.

**1842. ELECTION** resented. *Reign of James II.* [The fellows of Magdalen College refused to elect as president the infamous Anthony Farmer, whom the king urged.] Early in June the fellows were cited to appear before the High Commission at Whitehall. Five of them, deputed by the rest, obeyed the summons. Jeffreys treated them after his usual fashion. When one of them, a grave doctor named Fairfax, hinted some doubts as to the validity of the commission, the chancellor began to roar like a wild beast. "Who is this man? What commission has he to be impudent here? Seize him. Put him into a dark room. What does he do without a keeper? He is under my care as a lunatic. I wonder that nobody has applied to me for the custody of him." But when this storm had spent its force, and the depositions concerning the moral character of the king's nominee had been read, none of the commissioners had the front to pronounce that such a man could properly be made the head of a great college. [See more at No. 2891.]—MACAULAY'S ENG., ch. 8, p. 269.

**1843. ELECTION, A scandalous.** *James II.* [He sought to complete the religious revolution of England by securing a Roman Catholic succession to the throne.] By corruption, by intimidation, by violent exertions of prerogative, by fraudulent distortions of law, [he sought] an assembly which might call itself a Parliament, and might be willing to register any edict of the sovereign. Returning officers must be appointed who would avail themselves of the slightest pretence to declare the king's friends duly elected. Every placeman, from the highest to the lowest, must be made to understand that, if he wished to retain his office, he must, at this conjuncture, support the throne by his vote and interest. The High Commission, meanwhile, would keep its

eye on the clergy. The boroughs which had just been remodelled to serve one turn might be remodelled again to serve another. By such means the king hoped to obtain a majority in the House of Commons. [See No. 1850.]—MACAULAY'S ENG., ch. 8, p. 292.

**1844. ELECTION, A "tie."** *Jefferson—Burr.* The Democratic party triumphed in 1801, and that triumph placed Thomas Jefferson in the Presidential chair. But there was a "tie" between Thomas Jefferson and Aaron Burr, each of them having received seventy-three electoral votes. Not that any single voter had expected or desired the elevation of Aaron Burr to the first office. The difficulty arose from the law, which provided that the person receiving the greatest number of electoral votes should be President, and that the person who received the number next to the highest should be the Vice-President. Jefferson and Burr were the Republican candidates for President and Vice-President, and as each chanced to receive the same number of electoral votes, neither of them was elected to either office, and the choice devolved upon the House of Representatives.—CYCLOPEDIA OF BIOG., p. 350.

**1845. ELECTION, A timely.** *Rev. Robert Newton.* That Calvinism was not very dark or sulphurous seems to be shown from his repeating with gusto the saying of one of the old women of Olney when some preacher dwelt on the doctrine of predestination—"Ah, I have long settled that point; for if God had not chosen me before I was born, I am sure He would have seen nothing to have chosen me for afterward!"—SMITH'S COWPER, ch. 3.

**1846. ELECTION, Unanimous.** *Washington.* The first Wednesday of January, 1789, was named as the time for the election of a chief magistrate. The people had but one voice as to the man that should be honored with that trust. Early in April the ballots of the electors were counted in the presence of Congress, and George Washington was unanimously chosen President and John Adams Vice-President of the United States.—RIDPATH'S U. S., ch. 45, p. 362. Not only was every electoral vote cast for General Washington, but, so far as is known, he was the choice of every individual voter in every State of the Union.—JAMES PARTON, CYCLOPEDIA OF BIOG., p. 16.

**1847. ELECTION, Unique.** *Spartan.* The manner of the election was this: When the people were assembled, some persons appointed for the purpose were shut up in a room near the place, where they could neither see nor be seen, and only hear the shouts of the constituents; for by them they decided this and most other affairs. Each candidate walked silently through the assembly, one after another, according to lot. Those that were shut up had writing-tables, in which they set down in different columns the number and loudness of the shouts, without knowing who they were for; only they marked them as first, second, third, and so on, according to the number of the competitors. He that had the most and loudest acclamations was declared duly elected.—PLUTARCH'S LYCURGUS.

**1848.** ——. *Captain John Smith.* [Three of the five Virginia councilmen attempted to de-

sert the colony, and were caught and impeached and removed.] Only Martin and Smith now remained; the former elected the latter president of Virginia! It was a forlorn piece of business, but very necessary for the public good.—RIDPATH'S U. S., ch. 9, p. 97.

**1849. ELECTION, Vociferous.** *Emperor Pompey.* The mob was packed so thick that the house-tops were covered. A yell rose from tens of thousands of throats, so piercing that it was said a crow flying over the Forum dropped dead at the sound of it. The old patrician Catulus tried to speak, but the people would not hear him. The vote passed by acclamation, and Pompey was for three years sovereign of the Roman world.—FROUDE'S CÆSAR, ch. 10.

**1850. ELECTIONS, Farical.** *Reign of James II.* [He failed to secure a packed Parliament, by which he hoped to destroy the established church.] There was . . . only one way in which they could hope to effect their object. The charters of the boroughs must be resumed, and other charters must be granted confining the elective franchise to very small constituent bodies appointed by the sovereign. The judges themselves were uneasy. They represented that what they were required to do was in direct opposition to the plainest principles of law and justice; but all remonstrance was vain. The boroughs were commanded to surrender their charters. Few complied; and the course which the king took with those few did not encourage others to trust him. In several towns the right of voting was taken away from the commonalty, and given to a very small number of persons, who were required to bind themselves by oath to support the candidates recommended by the government. At Tewkesbury, for example, the franchise was confined to thirteen persons. Yet even this number was too large. Hatred and fear had spread so widely through the community that it was scarcely possible to bring together, in any town, by any process of packing, thirteen men on whom the court could absolutely depend. It was rumored that the majority of the new constituent body of Tewkesbury was animated by the same sentiment which was general throughout the nation, and would, when the decisive day should arrive, send true Protestants to Parliament. The regulators, in great wrath, threatened to reduce the number of electors to three.—MACAULAY'S ENG., ch. 8, p. 311.

**1851. ELECTIONS, Free.** *William of Orange.* [He ordered elections for members of Parliament.] The prince gave strict orders that no person in the public service should, on this occasion, practise those arts which had brought so much obloquy on the late government. He especially directed that no soldiers should be suffered to appear in any town where an election was going on.—MACAULAY'S ENG., ch. 10, p. 559.

**1852. ELECTIONS, Venal.** *Parliament. A.D. 1768.* [Reign of George III.] Boroughs were sold openly, and votes purchased at advanced prices. The market value of a seat in Parliament was £4000; at which rate the whole venal House would have been bought for not much over £2,000,000, sterling, and a majority for not much over £1,000,000. Yet in some places a contest cost the candidates £20,000 or £30,000 apiece, and it was affirmed that in Cumber-

land one person lavished £100,000. [It was the last Parliament] which ever legislated for America.—BANCROFT'S U. S., vol. 6, ch. 33.

**1853. ELECTRICITY, Light of.** *Columbus.* [On his second voyage,] toward the latter part of October, they had in the night a gust of heavy rain, accompanied by the severe thunder and lightning of the tropics. It lasted for four hours, and they considered themselves in much peril, until they beheld several of those lambent flames playing about the tops of the masts, and gliding along the rigging, which have always been objects of superstitious fancies among sailors. Fernando Columbus makes remarks on them strongly characteristic of the age in which he lived. "On the same Saturday, in the night, was seen St. Elmo, with seven lighted tapers at the top-mast: there was much rain and great thunder; I mean to say, that those lights were seen, which mariners affirm to be the body of St. Elmo, on beholding which they chant litanies and orisons, holding it for certain that in the tempest in which he appears no one is in danger."—IRVING'S COLUMBUS, Book 6, ch. 1.

**1854. ELOQUENCE of Action.** *Samuel Johnson.* At Mr. Thrale's in the evening, he repeated his usual paradoxical declamation against action in public speaking. "Action can have no effect upon reasonable minds. It may augment noise, but it never can enforce argument. If you speak to a dog, you use action; you hold up your hand thus, because he is a brute; and in proportion as men are removed from brutes, action will have the less influence upon them." MRS. THRALE: "What then, sir, becomes of Demosthenes' saying, 'Action, action, action'?" JOHNSON: "Demosthenes, madam, spoke to an assembly of brutes; to a barbarous people."—BOSWELL'S JOHNSON, p. 204.

**1855. ELOQUENCE of Facts.** *Appius Claudius.* [He was a tyrannical consul, and sought to suppress the plebeians.] In the midst of the public assembly, a venerable figure, hoary with age, pale and emaciated, his countenance furrowed with anguish, and his whole appearance expressive of misery and calamity, stood up before the tribunal of the consuls, and prayed aloud for mercy against the oppression of an inhuman creditor. Disfigured as he was, his countenance was known, and many remembered to have seen him in the wars, where he fought with great courage, and had received many honorable wounds in the service of his country. He told his story with affecting simplicity. The enemy, in an incursion, had ravaged his little farm, and set fire to his cottage. Bereft of subsistence, he had borrowed, to support life, a small sum from one of the rich citizens; the interest had accumulated, and being quite unable to discharge the debt, he had delivered himself, with two of his children, into bondage. In this situation he affirmed that his merciless creditor had treated him as the worst of malefactors; and throwing aside his garment, he showed his back all covered with blood from the recent strokes of the whip. This miserable sight roused the populace to the highest pitch of fury. They rushed upon the consul's tribunal; and Appius would have been torn to pieces had not the lictors cleared for him a passage and carried him off to a place of safety.—TYTLER'S HIST., Book 3, ch. 3.



**1856. ELOQUENCE, Fear of.** *Demosthenes.* It was in a similar strain of glowing eloquence that Demosthenes roused the torpid spirits of his countrymen to a vigorous effort to preserve their independence against the designs of this artful and ambitious prince; and Philip had just reason to say that he was more afraid of *that man* than of all the fleets and armies of the Athenians. It was highly, therefore, to the honor of the Athenians that they listened to the counsels of this excellent orator, and, however unequal to the contest, determined that they would dearly sell their freedom.—*TYTLER'S HIST.*, Book 2, ch. 3.

**1857. ELOQUENCE, Necessary.** *Romans.* It must not appear extraordinary that this mode of education should have been common to all the young patricians, whether their inclination led them to the camp or to the bar; for as every citizen of Rome was a branch of its legislative system, the profession of arms became no apology for the want of that ability of maintaining the rights of the State in the assemblies of the people, which was equally necessary with the capacity of defending them in the field. If a public officer was accused, it was reckoned shameful if he could not himself give an account of his conduct, and plead his own cause. A senator who could not support his opinion by the ingenuity of argument or force of eloquence was an object of contempt to the people.—*TYTLER'S HIST.*, Book 4, ch. 3.

**1858. ELOPEMENT, Royal.** *Beauty.* During a visit which he paid at Tours to Foulques le Rechin, Count of Anjou, the king conceived a violent passion for Bertrade de Montfort, the Count's wife, reputed the most beautiful woman in the kingdom. The countess, who had married her husband not from affection, but for the sake of his rank and power, was easily persuaded to elope from him and to join [King] Philip at Orleans.—*STUDENTS' FRANCE*, ch. 7, § 14.

**1859. EMANCIPATION** advocated. *Massachusetts.* Massachusetts, where the first planters assumed to themselves "a right to treat the Indians on the foot of Canaanites or Amalekites," always opposed the introduction of slaves from abroad; and in 1701 the town of Boston instructed its representatives "to put a period to negroes being slaves."—*BANCROFT'S U. S.*, vol. 3, ch. 24.

**1860. EMBARRASSMENT in Public.** *Bishop Roberts* [was reared on the Western frontier, and in early life was greatly embarrassed when in public, owing to a constitutional diffidence]. For a long time after his appointment as class-leader among his rustic neighbors, he could not assume courage enough to address them individually, and it became necessary to supersede him by another leader until he conquered his timidity. In his first attempt at public exhortation he suddenly sat down, appalled at the intent look of a good man, whose favorable interest he took for disapprobation. At another time, when he was expected to exhort, he was so alarmed as to retire in agony and conceal himself in a barn. In the third attempt he proceeded some time with good effect, but fearing he had made a blunder, stopped short in confusion.—*STEVENS' M. E. CHURCH*, vol. 4, p. 89.

**1861. EMBLEM, Significant.** *Wolf.* [Among the early Turks] the emperor's throne was turned toward the east, and a golden wolf on the top of a spear seemed to guard the entrance of his tent.—*GIBBON'S ROME*, ch. 42, p. 202.

**1862. EMERGENCY, Deliverance in.** *William, Prince of Orange.* [Invasion of England.] Torbay was the place where the prince intended to land. But the morning of Monday, the 5th of November, was hazy. The pilot of the Brill could not discern the sea-marks, and carried the fleet too far to the west. The danger was great. To return in the face of the wind was impossible. Plymouth was the next port; but at Plymouth a garrison had been posted under the command of Lord Bath. The landing might be opposed; and a check might produce serious consequences. There could be little doubt, moreover, that by this time the royal fleet had got out of the Thames, and was hastening full sail down the Channel. Russell saw the whole extent of the peril, and exclaimed to Burnet, "You may go to prayers, doctor; all is over!" At that moment the wind changed; a soft breeze sprang up from the south; the mist dispersed; the sun shone forth; and under the mild light of an autumnal noon, the fleet turned back, passed round the lofty cape of Berry Head, and rode safe in the harbor of Torbay. [See more at No. 4550.]—*MACAULAY'S ENG.*, ch. 9, p. 445.

**1863. EMIGRANTS, City of.** *New York.* New York was always a city of the world. Its settlers were relics of the first-fruits of the Reformation, chosen from the Belgic provinces and England, from France and Bohemia, and the Italian Alps.—*BANCROFT'S U. S.*, vol. 2, ch. 15.

**1864. EMIGRANTS, Dangerous.** *Criminals.* Thieves or homicides, the spendthrift or the fraudulent bankrupt, the debtors to justice or its victims, prisoners rightfully or wrongfully detained, excepting only those arrested for treason or counterfeiting money—these were to be the people by whom the colony (of New France) was, in part, to be established. . . . During the winter one was hanged for theft; several were put in irons, and "divers persons," as well men as women, were whipped.—*BANCROFT'S HIST. OF U. S.*, vol. 1, ch. 1.

**1865. EMIGRATION, Benefits of.** *Greeks.* At all events, it is universally allowed that, from the period of those strangers settling among them, the Greeks assumed a new character, and exhibited in some respects the manners of a civilized nation. The dawns of a national religion began to appear; for the Titans were a religious people. They taught the savages to worship the Phœnician gods, Ouranos, Saturn, Jupiter, etc., who were nothing more than deified heroes; and by a progress of ideas not unnatural, this rude people confounded in after times those gods with the Titans who introduced them.—*TYTLER'S HIST.*, Book 1, ch. 6.

**1866. EMIGRATION, Military.** *Goths.* The march of Theodoric must be considered as the emigration of an entire people; the wives and children of the Goths, their aged parents, and most precious effects were carefully transported; and some idea may be formed of the heavy baggage that now followed the camp, by the loss of two thousand wagons, which had been sus-

tained in a single action in the war of Epirus. For their subsistence the Goths depended on the magazines of corn, which was ground in portable mills by the hands of their women; on the milk and flesh of their flocks and herds; on the casual produce of the chase, and upon the contributions which they might impose on all who should presume to dispute the passage, or to refuse their friendly assistance.—GIBBON'S *ROME*, ch. 39, p. 9.

**1867. EMINENCE, Cowardly.** *Roman Emperor Honorius.* The Emperor Honorius was distinguished, above his subjects, by the pre-eminence of fear, as well as of rank. The pride and luxury in which he was educated had not allowed him to suspect that there existed on the earth any power presumptuous enough to invade the repose of the successor of Augustus. The arts of flattery concealed the impending danger, till Alaric approached the palace of Milan. [Honorius fled from Alaric, the king of the Visigoths.]—GIBBON'S *ROME*, ch. 30, p. 201.

**1868. EMINENCE by Worth.** *Henry Wilson.* On the 22d of November, 1875, Vice-President Wilson, whose health had been gradually failing since his inauguration, sank under a stroke of paralysis, and died at Washington City. Like Roger Sherman, he had risen from the shoemaker's bench to the highest honors of his country. Without the learning of Seward and Sumner—without the diplomatic skill of the one or the oratorical fame of the other, he nevertheless possessed those great abilities and sterling merits which transmitted his name in after times on the roll of patriot statesmen.—RIDPATH'S *U. S.*, ch. 68, p. 562.

**1869. EMOTION, Overpowered by.** *Empress Josephine.* [The imperial family and most illustrious officers of the empire were assembled at the Tuileries to receive from Napoleon and Josephine the official announcement, from each, of their intended divorce.] Josephine, holding a paper in her hand, began to read. But her heart was broken with grief. Uncontrollable sobs choked her voice. She handed the paper to M. Reynaud, and burying her face in her hands, sank into a chair. [In the paper she declared her sacrifice of personal happiness in the interest of the French people, who had no hope of an heir to the throne from the present union.]—ABBOTT'S *NAPOLEON B.*, vol. 2, ch. 10.

**1870. EMOTIONS, Hidden.** *American Indian.* He has little flexibility of features or transparency of skin, and therefore if he depicts his passions, it is by strong contortions, or the kindling of the eye, that seems ready to burst from its socket. He cannot blush; the movement of the blood does not visibly represent the movement of his affections. . . . he cannot paint to the eye the emotions of moral sublimity.—BANCROFT'S *HIST. U. S.*, vol. 3, ch. 22.

**1871. EMOTIONS from Success.** *Newton.* Newton could, therefore, at once put his conjecture to the test of arithmetic. He could ascertain two things with the greatest exactness: 1, how much force was required to keep the moon in its orbit; and, 2, with how much force the earth *did* attract the moon, supposing that the law of attraction, as established by Galileo, held good. If these two calculations agreed, his con-

jecture was a discovery. He tried them. They did not agree. Busy with other investigations, he laid aside this inquiry for nineteen years. He then learned that he, in common with all the English astronomers, was in error as to the distance of the moon from the earth. This error being corrected, he repeated his calculations. When he had brought them so near to a conclusion that he was all but sure of the truth of his theory, he became so agitated that he was unable to go on, and he was obliged to ask a friend to complete them. When they were brought to a close, he saw that his youthful thought was indeed a sublime, demonstrated truth. Thus it was that the great law of the attraction of gravitation was discovered—the most brilliant and valuable discovery ever achieved by a human mind.—*CYCLOPEDIA OF BIOG.*, p. 252.

**1872. EMPLOYMENT, Agreeable.** *Audubon.* One of the happiest men, and one of the most interesting characters we have had in America, was John James Audubon, the celebrated painter and biographer of American birds. He was one of the few men whose pursuits were in perfect accordance with his tastes and his talents. . . . Up with the dawn, and rambling about all day, he was the happiest of men if he returned to his camp at evening carrying in his game-bag a new specimen with which to enrich his collection. He had no thought whatever of publishing his pictures. "It was no desire of glory," he assures us, "which led me into this exile; I wished only to enjoy nature."—*CYCLOPEDIA OF BIOG.*, p. 163.

**1873. EMPLOYMENT, Humble.** *Washington.* He became convinced of the defective nature of the working animals employed in the agriculture of the Southern States, and set about remedying the evil by the introduction of mules, . . . the mule being longer-lived, less liable to disease, requires less food, . . . more serviceable. . . . He received a present from the King of Spain of a jack and two jennies. . . . The jack, called the *Royal Gift*, was sixteen hands high. . . . Lafayette sent out a jack and jennies from the island of Malta. [Washington bred very superior mules from his coach mares.]—CUSTIS' *WASHINGTON*, vol. 1, ch. 22.

**1874. EMPLOYMENT, Opportune.** *Stephen A. Douglas.* In the autumn of the year 1833, at the town of Winchester, in Illinois, there was to be a great auction sale of property, which drew to the place a large concourse of people from the neighboring country. When the sale was about to begin, the auctioneer was still unprovided with a clerk to enter the goods as they were sold, and he looked about for a person to perform that indispensable labor. At that moment he noticed on the outskirts of the crowd a pale, short, sickly-looking young man, with his coat upon his arm, apparently about nineteen, a stranger in the vicinity, who looked as though he might be able to write and keep accounts well enough for the purpose. He hailed him and offered him the place of clerk, at two dollars a day. It so happened that this young man was in very pressing need of employment, for he had recently arrived in the State, and having walked into Winchester that morning with all his worldly effects upon his person, including a few cents in his pocket—and but a few—he was anxious how he should



get through the week. He had not a friend within a thousand miles of the spot, and his entire property would not have brought under the hammer \$5. He accepted the clerkship, and mounted to his place near the auctioneer.—CYCLOPEDIA OF BIOG., p. 196.

**1875. EMPLOYMENT refused.** *Oliver Goldsmith.* He applied at one place, we are told, for employment in the shop of a country apothecary; but all his medical science gathered in foreign universities could not gain him the management of a pestal and mortar. He even resorted, it is said, to the stage as a temporary expedient, and figured in low comedy at a country town in Kent.—IRVING'S GOLDSMITH, ch. 6, p. 52.

**1876. EMPLOYMENT, Seeking.** *John Fitch.* [The great inventor. His wife was a vixen and unendurable.] Henceforth he was a wanderer. Trudging along the road, he offered himself as a farm-laborer; but was refused on account of his slender and weakly frame. He tried to enlist as a soldier, but could not for the same reason. He roamed the country, cleaning clocks from house to house. At length, after many wanderings, he reached Trenton, where he lived awhile on three pence a day, making brass buttons, and selling them about the country. Having obtained a few shillings of his own, he invested them in the purchase of an old brass kettle, which he made up into buttons and sold to great advantage.—CYCLOPEDIA OF BIOG., p. 149.

**1877. EMPLOYMENT, Unworthy.** *Roman Emperor Honorius.* Honorius was without passions, and consequently without talents; and his feeble and languid disposition was alike incapable of discharging the duties of his rank, or of enjoying the pleasures of his age. In his early youth he made some progress in the exercises of riding and drawing the bow; but he soon relinquished these fatiguing occupations, and the amusement of feeding poultry became the serious and daily care of the monarch of the West, who resigned the reins of empire to the firm and skilful hand of his guardian Stilicho. The experience of history will countenance the suspicion that a prince who was born in the purple received a worse education than the meanest peasant of his dominions; and that the ambitious minister suffered him to attain the age of manhood without attempting to excite his courage or to enlighten his understanding. . . . The son of Theodosius passed the summer of his life, a captive in his palace, a stranger in his country, and the patient, almost the indifferent, spectator of the ruin of the Western Empire, which was repeatedly attacked, and finally subverted, by the arms of the barbarians. In the eventful history of a reign of twenty-eight years, it will seldom be necessary to mention the name of the emperor Honorius.—GIBBON'S *ROME*, ch. 29, p. 188.

**1878. — — —.** *Roman Emperor Theodosius.* The ample leisure which he acquired by neglecting the essential duties of his high office was filled by idle amusements and unprofitable studies. Hunting was the only active pursuit that could tempt him beyond the limits of the palace; but he most assiduously labored, sometimes by the light of a midnight lamp, in the mechanic occupations of painting and carving; and the elegance with which he transcribed religious books entitled the Roman emperor to the singular epi-

thet of *Calligraphes*, or a fair writer. Separated from the world by an impenetrable veil, Theodosius trusted the persons whom he loved; he loved those who were accustomed to amuse and flatter his indolence; and as he never perused the papers that were presented for the royal signature, the acts of injustice the most repugnant to his character were frequently perpetrated in his name.—GIBBON'S *ROME*, ch. 32, p. 354.

**1879. ENCOURAGEMENT, Timely.** *Luther.* As Luther was passing to the assembly room of the diet, a noted commander, George von Frundsberg, touched him on the shoulder and said, "My dear monk, thou art now about taking a step the like of which neither I nor many a commander on the hardest-fought battle-field has ever taken. If thou art right and sure of thy cause, proceed in God's name, and be of good cheer; God will not forsake thee."—REIN'S *LUTHER*, ch. 9, p. 85.

**1880. — — —.** *Columbus.* [His crews threatened mutiny.] Fortunately the manifestations of the vicinity of land were such on the following day as no longer to admit a doubt. Besides a quantity of fresh weeds, such as grow in rivers, they saw a green fish of a kind which keeps about rocks; then a branch of thorn with berries on it, and recently separated from the tree, floated by them; then they picked up a reed, a small board, and, above all, a staff artificially carved. All gloom and mutiny now gave way to sanguine expectation; and throughout the day each one was eagerly on the watch, in hopes of being the first to discover the long-sought-for land.—IRVING'S *COLUMBUS*, Book 3, ch. 4.

**1881. ENCOURAGEMENT, Visionary.** *Columbus.* He says, about the festival of Christmas, when menaced by Indian war and domestic rebellion, when distrustful of those around him and apprehensive of disgrace at court, he sank for a time into complete despondency. In this hour of gloom, when abandoned to despair, he heard in the night a voice addressing him in words of comfort, "O man of little faith! why art thou cast down? Fear nothing, I will provide for thee. The seven years of the term of gold are not expired; in that, and in all other things, I will take care of thee." The seven years' term of gold here mentioned alludes to a vow made by Columbus on discovering the New World, and recorded by him in a letter to the sovereigns, that within seven years he would furnish, from the profits of his discoveries, fifty thousand foot and five thousand horse, for the deliverance of the holy sepulchre, and an additional force of like amount within five years afterward. The comforting assurance given him by the voice was corroborated, he says, that very day, by intelligence received of the discovery of a large tract of country rich in mines. This imaginary promise of divine aid, thus mysteriously given, appeared to him at present in still greater progress of fulfilment. The troubles and dangers of the island had been succeeded by tranquillity.—IRVING'S *COLUMBUS*, Book 12, ch. 7.

**1882. END recorded, The.** "*Charter Oak.*" In 1686. . . Andros was made royal governor of New England. . . . On the day of his arrival [at Hartford] he invaded the provincial assembly while in session, seized the minutes, and wrote *Finis* at the bottom of the page. He demanded

the immediate surrender of the colonial character. Governor Treat pleaded long and earnestly for the precious document. Andros was inexorable. The shades of evening fell. Joseph Wadsworth found in the gathering darkness an opportunity to conceal the cherished parchment—a deed which has made his name and the name of a tree immortal. [The liberties of Connecticut were restored two years later.]—RIDPATH'S U. S., ch. 21, p. 191.

**1883. ENDURANCE, German.** *General Daniel Morgan*, [of Revolutionary fame, said:] As to the fighting part of the matter, the men of all nations are pretty much alike; they fight as much as they find necessary, and no more. But, sir, for the grand essential in the composition of the good soldier, give me the Dutchman—he starves well.—CUSTIS' WASHINGTON, vol. 1, ch. 12.

**1884. ENEMIES, Detraction of.** "*Advocatus diaboli.*" In the Roman Catholic Church the person who shows cause against the canonization of one proposed for sainthood is called *advocatus diaboli*. He insists upon the weak points in the good man's or woman's life. Hence the name is sometimes applied to all who delight in detracting from the characters of good men. Most men have their *advocatus diaboli*.—AMERICAN CYCLOPEDIA, "ADVOCATE."

**1885. ENEMIES divided.** *Spanish Armada.* The Armada lay off Calais, with its largest ships ranged outside, "like strong castles fearing no assault, the lesser placed in the middle ward." The English admiral could not attack them in their position without great disadvantage, but on the night of the 29th he sent eight fire-ships among them, with almost equal effect to that of the fire-ships which the Greeks so often employed against the Turkish fleets in their late war of independence. The Spaniards cut their cables, and put to sea in confusion. One of the largest galleasses ran foul of another vessel, and was stranded. The rest of the fleet was scattered about on the Flemish coast, and when the morning broke it was with difficulty and delay that they obeyed their admiral's signal to range themselves round him near Gravelines. Now was the golden opportunity for the English to assail them, and prevent them from ever letting loose Parma's flotilla against England, and nobly was that opportunity used. Drake and Fenner were the first English captains who attacked the unwieldy leviathans.—DECISIVE BATTLES, § 430.

**1886. ENEMIES neglected.** *Turkmen.* The shepherds were converted into robbers; the bands of robbers were collected into an army of conquerors; as far as Ispahan and the Tigris, Persia was afflicted by their predatory inroads; and the Turkmen were not ashamed or afraid to measure their courage and numbers with the proudest sovereigns of Asia. Massoud, the son and successor of Mahmud, had too long neglected the advice of his wisest Omrahs. "Your enemies," they repeatedly urged, "were in their origin a swarm of ants; they are now little snakes; and, unless they be instantly crushed, they will acquire the venom and magnitude of serpents."—GIBBON'S ROME, ch. 57, p. 506.

**1887. ENEMIES, Partiality to.** *Philip of Macedon.* Scarcely was he seated on the throne, when he was attacked from every quarter. The Illy-

rians and the Pæonians made inroads upon his territories. Two rival princes, Pausanias and Argæus, relations of the last monarch, disputed his title, each claiming the sovereignty for himself. The Thracians armed for Pausanias, the Athenians for Argæus. Philip disarmed the Pæonians by bribes and promises. The Thracians were won by a similar policy. He gained a victory over the Athenians, in which his rival Argæus lost his life; and having thus accomplished the security of his title to the throne, he attained with the people of Athens the character of extreme moderation and generosity, by sending back to their country, without ransom, all the prisoners he had taken in battle. In this manner, by the most dexterous policy, he removed a part of his enemies, that he might have the rest at his mercy.—TYTLER'S HIST., Book 2, ch. 3, p. 169.

**1888. ENEMY, Generous.** *Luther.* Miltitz [the Pope's ambassador] had made an appointment to meet Tetzel at Altenburg, in Saxony, to reprimand him for his excesses. But the latter, fearing the popular wrath, did not dare to undertake the journey. After Miltitz had concluded his conference with Luther, he went to Leipsic, and meeting Tetzel he administered so severe a reproof that he sickened and died of chagrin in a Dominican cloister, July 4, 1519. Luther wrote Tetzel a comforting letter during his sickness—an evidence of the nobility of soul and large-heartedness of the great Reformer.—REIN'S LUTHER, ch. 5, p. 59.

**1889. ENEMY, Weapons from the.** *Revolutionary War.* [For Sumter's regiment in South Carolina] bullets were cast of pewter, collected from housekeepers. With scarcely three rounds of cartridges to a man, they could obtain no more but from their foes; and the arms of the dead and wounded in one engagement must equip them for another.—BANCROFT'S U. S., vol. 10, ch. 15.

**1890. ENERGY complimented.** *Napoleon I.* With such tremendous energy did he do this [attack English and Austrian armies], that he received from his antagonists the complimentary sobriquet of the *one hundred thousand men*. Wherever Napoleon made his appearance in the field, his presence alone was considered equal to that force.—ABBOTT'S NAPOLEON B., vol. 1, ch. 19.

**1891. ENERGY, Expression of.** *General Grant.* [At the battle of Fort Donelson, when ready for the final assault, General Buckner, the Confederate commander, proposed an armistice to settle terms of capitulation.] Grant wanted no armistice. He knew his advantage; . . . he replied: "No terms but unconditional and immediate surrender can be accepted. *I propose to move immediately upon your works.*" [Buckner surrendered.]—HEADLEY'S GRANT, p. 68.

**1892. ENERGY, Individual.** *Tribune Rienzi.* Never perhaps has the energy and effect of a single mind been more remarkably felt than in the sudden though transient reformation of Rome by the tribune Rienzi. A den of robbers was converted to the discipline of a camp or a convent; patient to hear, swift to redress, inexorable to punish, his tribunal was always accessible to the poor and the stranger; nor could birth or dignity or the immunities of the Church protect the offender or his accomplices. The priv-



ileged houses, the private sanctuaries in Rome, on which no officer of justice would presume to trespass, were abolished; and he applied the timber and iron of their barricades in the fortifications of the Capitol.—GIBBON'S *ROME*, ch. 70, p. 477.

**1893. ENERGY, Military.** *Emperor Trajan.* Careless of the difference of seasons and of climates, he marched on foot, and bareheaded, over the snows of Caledonia and the sultry plains of Upper Egypt; nor was there a province of the empire which, in the course of his reign, was not honored with the presence of the monarch.—GIBBON'S *ROME*, ch. 1, p. 9.

**1894. ENERGY of Patriotism.** *Israel Putnam.* A.D. 1775. On the morning [following the fight at Concord] . . . Israel Putnam, . . . in leather frock and apron, was assisting hired men to build a stone wall on his farm, when he heard the cry from Lexington. Leaving them to continue their task, he set off instantly to rouse the militia officers of the nearest towns. On his return he found hundreds who had mustered and chosen him their leader. Issuing orders for them to follow, he himself pushed forward, without changing the checked shirt he had worn in the field, and reached Cambridge at sunrise, . . . having rode the same horse one hundred miles in eighteen hours.—BANCROFT'S *U. S.*, vol. 7, ch. 29.

**1895. ENERGY, Success by.** *Wolsey.* [Thomas Wolsey, afterward the great cardinal, was a priest at Magdalen College, and subsequently chaplain of Henry VII.] His promotion in that court arose out of his capacity to seize upon a fit occasion for the display of remarkable energy. It is an attribute of genius thus to make its opportunities, while the ordinary man passes them by. [Wolsey was sent as a confidential messenger to the Emperor Maximilian, then in Flanders.] Having received his instructions from the king, he left Richmond at noon, took the ferry-boat at Gravesend, went on with horses to Dover, had a quick passage to Calais, discharged his commission to the emperor on the second night, travelled back to Calais the next day, and was again at Richmond on the fourth evening. This was an extraordinary journey for those times. Presenting himself to the king on the following morning, he was angrily asked why he had not set forth on his travel. [Henry presented him with the deanery of Lincoln.]—KNIGHT'S *ENG.*, vol. 2, ch. 16, p. 265.

**1896. ENERGY, Surpassing.** *Mahomet II.* [To the ambassadors of Constantine, who protested against the erection of a threatening fortress:] "Return and inform your king that the present Ottoman is far different from his predecessors; that *his* resolutions surpass *their* wishes; and that *he* performs more than *they* could resolve. Return in safety; but the next who delivers a similar message may expect to be flayed alive." After this declaration Constantine, the first of the Greeks in spirit as in rank, had determined to unsheathe the sword, and to resist the approach and establishment of the Turks on the Bosphorus.—GIBBON'S *ROME*, ch. 68, p. 375.

**1897. ENGINEERS, Service of.** *War in Netherlands.* When we contemplate [William, Prince of Orange] this feeble-bodied man, with the

most heroic spirit, one day in the trenches, another day on horseback from morning till night, . . . we can understand the confidence he won; . . . but while we admire the perseverance of William and the undaunted courage of all the troops of the allies, we must not forget that much of the success was due to the science of the engineer, Coehorn, the great rival of Vauban.—KNIGHT'S *ENG.*, vol. 5, ch. 12, p. 180.

**1898. ENGRAVING invented.** *Mezzotinto.* It was invented by the celebrated Prince Rupert, son of the Elector Palatine, about the year 1650; and the hint was conceived from observing the effect of rust upon a soldier's fusil, in covering the surface of the iron with innumerable small holes at regular distances. Rupert, who was a great mechanical genius and virtuoso, concluded that a contrivance might be found to cover a plate of copper with such a regular ground of holes so closely pierced as to give a black impression, which, if scraped away in proper parts, would leave the rest of the paper white; that thus light and shade might be as finely blended, or as strongly distinguished, as by the pencil in painting. He tried the experiment by means of an indented steel roller, and it succeeded to his wishes. A crenulated chisel is now used to make the rough ground in place of the roller. This art has been brought to very high perfection. Its characteristic is a softness equal to that of the pencil, and it is therefore particularly adapted to portraits; and nothing except the power of colors can express flesh more naturally, the flowing of hair, the folds of drapery, or the reflection from polished surfaces. Its defect is, that where there is one great mass of shade in the picture it wants an outline to detach and distinguish the different parts, which are thus almost lost in one entire shade; but in the blending of light and shade there is no other mode of engraving that approaches to it in excellence.—TYTLER'S *HIST.*, Book 6, ch. 22.

**1899. ENMITY, Persistent.** *Cato.* [Cato gave] a stronger instance of his enmity to Carthage; he never gave his opinion in the Senate upon any other point whatever without adding these words: "And my opinion is, that Carthage should be destroyed." Scipio, surnamed Nاسica, made it a point to maintain the contrary, and concluded all his speeches thus: "And my opinion is, that Carthage should be left standing."—PLUTARCH.

**1900. ENMITY, Race.** *Normans.* In no country has the enmity of race been carried farther than in England. . . . His ordinary form of indignant denial was, "Do you take me for an Englishman?" The descendant of such a gentleman one hundred years later was proud of the English name.—MACAULAY'S *ENG.*, ch. 1, p. 15.

**1901. ENTERPRISE, Vast.** *Pacific Railroad.* This vast enterprise was projected as early as 1853, but ten years elapsed before the work of construction actually began. The first division extended from Omaha . . . to Ogden, . . . a thousand and thirty-two miles; the western division, called the Central Pacific, . . . from Ogden to San Francisco, a distance of eight hundred and eighty-two miles. On the 10th of May, 1869, the great work was completed.—RIDPATH'S *U. S.*, ch. 68, p. 553.

**1902. ENTERTAINMENT, Genius for.** *Paulus Æmilius.* [After Paulus Æmilius had subdued the Macedonians, he made great entertainments.] And he showed so just a discernment in the ordering, the placing, and saluting of his guests, and in distinguishing what degree of civility was due to every man's rank and quality, that the Greeks were amazed at his knowledge of matters of mere politeness, and that amid his great actions even trifles did not escape his attention, but were conducted with the greatest decorum. That which afforded him the highest satisfaction was, that, notwithstanding the magnificence and variety of his preparations, he himself gave the greatest pleasure to those he entertained. And to those that expressed their admiration of his management on these occasions, he said that it required the same genius to draw up an army and to order an entertainment; that the one might be most formidable to the enemy, and the other most agreeable to the company.—*PLUTARCH'S PAULUS ÆMILIUS.*

**1903. ENTHUSIASM, Patriotic.** *"Independence Hall."* All day long the old bellman of the State House had stood in the steeple, ready to sound the note of freedom to the city and the nation. The hours went by; the gray-haired veteran in the belfry grew discouraged, and began to say, "They will never do it—they will never do it" [*i.e.*, sign the Declaration of American Independence]. Just then the lad who had been stationed below ran out and exclaimed, at the top of his voice, "Ring! ring!" and the aged patriot did ring as he never did before. . . . Everywhere the declaration was received with enthusiastic applause.—*RIDPATH'S U. S.*, ch. 39, p. 309.

**1904. ENTHUSIASM, Persistent.** *Lord Nelson.* [At the battle of Copenhagen, 1801, Nelson was vice-admiral, and led the attack against the Danish fleet. By accident one fourth of the fleet were unable to participate, and the battle became very destructive. Admiral Parker, a conservative and aged officer, seeing how little progress was made after three hours' conflict, signalled the fleet to discontinue the engagement.] That signal was No. 39. Nelson continued to walk the deck, without appearing to notice the signal. "Shall I repeat it?" said the signal lieutenant. "No; acknowledge it." He turned to the captain: "You know, Foley, I have only one eye. I can't see it," putting his glass to his blind eye. "Nail my signal for close action to the mast," cried Nelson. [The battle was a success, and the Danish fleet destroyed.]—*KNIGHT'S ENG.*, vol. 7, ch. 23, p. 404.

**1905. ENTHUSIASM for Philosophy.** *Archimedes.* It is related of him, that being perpetually charmed by a domestic siren—that is, his geometry, he neglected his meat and drink, and took no care of his person; that he was often carried by force to the baths, and when there he would make mathematical figures in the ashes, and with his finger draw lines upon his body when it was anointed; so much was he transported with intellectual delight, such an enthusiast in science. And though he was the author of many curious and excellent discoveries, yet he is said to have desired his friends only to place on his tombstone a cylinder containing a sphere, and to set down the proportion which the contain-

ing solid bears to the contained.—*PLUTARCH'S MARCELLUS.*

**1906. ENTHUSIASM, Remarkable.** *Joan of Arc.* She honestly believed herself inspired by Heaven, and she infused into others that belief. An enthusiast herself, she filled a dispirited soldiery and a despairing people with enthusiasm. The great secret of her success was the boldness of her attacks.—*KNIGHT'S ENG.*, vol. 2, ch. 4, p. 87.

**1907. ENTHUSIASM, A Soldier's.** *Battle of Manassas.* [A Confederate soldier, wounded in the breast, was being carried off the field by his comrades. An officer expressed his sympathy.] "Yes, yes!" was his reply, "they have done for me now, but my father's there yet! our army is there yet! our cause is there yet!" and raising himself from the arms of his companions, his face lighting up like a sunbeam, he cried with an enthusiasm I shall never forget, "and Liberty is there yet!" His spasmodic exertion was too much for him; . . . he swooned away.—*POLLARD'S FIRST YEAR OF THE WAR*, ch. 4, p. 121.

**1908. ENTHUSIASTS, Gospel.** *Quakers.* George Fox did not fail by letter to catechise Innocent XI. Ploughmen and milkmaids, becoming itinerant preachers, sounded the alarm throughout the world, and appealed to the consciences of Puritans and Cavaliers, of the Pope and the Grand Turk, of the negro and the savage. The plans of the Quakers designed no less than the establishment of a universal religion; their apostles made their way to Rome and Jerusalem, to New England and Egypt; and some were even moved to go toward China and Japan. The rise of the people called Quakers is one of the memorable events in the history of man. It marks the moment when intellectual freedom was claimed unconditionally by the people as an inalienable birthright.—*BANCROFT'S U. S.*, ch. 16, vol. 2.

**1909. ENVY rebuked.** *Oliver Goldsmith.* Upon another occasion, when Goldsmith confessed himself to be of an envious disposition, I contended with Johnson that we ought not to be angry with him, he was so candid in owning it. "Nay, sir," said Johnson, "we must be angry that a man has such a superabundance of an odious quality that he cannot keep it within his own breast, but it boils over." In my opinion, however, Goldsmith had not more of it than other people have, but only talked of it freely.—*BOSWELL'S JOHNSON*, p. 220.

**1910. ENVY of Reputation.** *Aristides.* At the time that Aristides was banished, when the people were inscribing the names on the shells, it is reported that an illiterate burgher came up to Aristides, whom he took for some ordinary person, and giving him his shell, desired him to write Aristides upon it. The good man, surprised at the adventure, asked him whether Aristides had ever injured him. "No," said he, "nor do I even know him; but it vexes me to hear him everywhere called the Just." Aristides made no answer, but took the shell, and having written his own name upon it, returned it to the man. When he quitted Athens, he lifted up his hands toward Heaven, and, agreeably to his character, made a prayer, very different from that of



**Achilles**—namely, that the people of Athens might never see the day which should force them to remember Aristides.—**PLUTARCH'S ARISTIDES.**

**1911. ENVY, Unhappiness of. Henry III.** [After his victory over the German auxiliaries] the king returned to Paris, where he made his triumphal entry, . . . but found, to his extreme mortification, that the entire credit and glory of the campaign was assigned by the Parisians to their idol, the Duke of Guise. "Saul has slain his thousands," cried the multitude, "but David his ten thousands."—**STUDENTS' FRANCE**, ch. 17, § 8, p. 355.

**1912. EPIDEMIC, Destructive. India.** [In 1818 the British army in India] was encamped in low ground, on the banks of a tributary of the Jumna. The Indian cholera morbus had ascended the valley of the Ganges, and reaching the camp of the main British army destroyed, in a little more than a week, one tenth of the number there crowded together.—**KNIGHT'S ENG.**, vol. 8, ch. 12, p. 417.

**1913. EPICURES, Reputed. English.** [The English people were called epicures by the impoverished Scots, who opposed the union of the two nations. They were said to be] devoted to Dutch cabbages and wheaten bread, and despising honest kale and oatmeal.—**KNIGHT'S ENG.**, vol. 5, ch. 21, p. 322.

**1914. EPISCOPACY, Fictitious. Roman.** [Reign of James II. Adda, the Pope's nuncio in England,] had, by a fiction often used in the Church of Rome, been lately raised to the episcopal dignity without having the charge of any see. He was called Archbishop of Amasia, the birthplace of Mithridates, an ancient city of which all trace had long disappeared.—**MACAULAY'S ENG.**, ch. 8, p. 249.

**1915. EPITAPH, Unique. Elihu Yale.** [Chief founder of Yale College.] Elihu Yale lived to the age of seventy-three years, dying in 1721, and was buried at Wrexham, in Wales. The epitaph on his tombstone is still legible. After the date of his birth and death these lines follow :

Born in America, in Europe bred,  
In Africa travelled, and in Asia wed,  
Where long he lived and thrived : at London,  
dead.

Much good, some ill, he did ; so hope all's even,  
And that his soul through mercy's gone to heav-

en.  
You that survive and read, take care  
For this most certain exit to prepare ;  
For only the actions of the just  
Smell sweet and blossom in the dust.

—**CYCLOPEDIA OF BIOG.**, p. 594.

**1816. EQUALITY, Religious. Mohammedan.** One of the princes of Roman Syria, Djabalah, adopted the faith of the conquerors. . . . Omar took him along with him, at the epoch of the pilgrimage, to accomplish the rites of Islamism at Medina. The Syrian prince, arrayed in silken apparel, and wearing a crown decked with priceless pearls—which resembled the ear-drop of *Maria*, of which this princess had made a present to the temple of Mecca at the moment of her conversion—followed by magnificent horses of Nedjid, which his slaves were leading by the hand, accompanied Omar in his stations around the holy

edifice. A Bedouin of the tribe of Fezara, who was walking behind him, trod on the tail of his cloak, and made it fall from his shoulders. Djabalah turned around angry, gave this man a slap, and cut him on the face. The Fezarian claimed of Omar satisfaction for this outrage. "Thou hast stricken him ?" asked the Khalif of Djabalah. "Yes," replied the latter, "and but for my veneration for the Kaaba, I would have cloven his hand with my sword." "Thou avowest the act," rejoined Omar ; "thou must purchase then from the offended party a desistance from the complaint." "And if I am unwilling to do it ?" "Then thou wilt be subject to the penalty of retaliation. I will order that this Bedouin shall strike thee upon the face, as thou hast stricken him." "But I am a king, and he is but an obscure individual." "The king and the beggar are equal before the Mussulman law ; thou hast over him but the superiority of physical force." "I had thought I would be still more honored in Islamism than in my former religion." "No more words ; satisfy the complainant, or submit to retaliation."—**LAMARTINE'S TURKEY**, p. 173.

**1917. EQUALITY, Sentimental. Napoleon I.** [He professed to believe in the nobility of merit and the equality of men.] Murat sought Napoleon's sister Caroline for a bride. "Murat ! Murat !" said Napoleon, thoughtfully and hesitatingly. "He is the son of an inn-keeper. In the elevated rank [of First Consul] to which I have attained, I cannot mix my blood with his." [He afterward consented as a matter of policy.]—**ABBOTT'S NAPOLEON B.**, vol. 1, ch. 16.

**1918. EQUIVOCATION declined. John Huss.** Huss . . . railed against the ecclesiastical hierarchy and the disorderly lives of the popes and bishops. He was cited to appear before the council of Constance, and was examined touching the most obnoxious passages of his writings. To deny the hierarchy, and to reproach the conduct and morals of the bishops, were sufficient crimes in the judgment of a council of these bishops, and Huss was condemned to be burnt alive. He might have saved his life by simply declaring that he abjured all his errors. The Emperor Sigismund, who wanted to save him, thus reasoned with him : "What harm can there be," said he, "in any man declaring that he abjures his errors ? I am ready this moment to declare that I abjure all my errors ;" but John Huss was too sincere to save his life by an equivocation, and he suffered death with heroic courage.—**TYTLER'S HIST.**, Book 6, ch. 11.

**1919. EQUIVOCATION, Ingenious. Reign of James II.** [William, Prince of Orange, issued a manifesto announcing the invitation of the prelates to an invasion of England.] Bishop Compton was called into the royal closet and asked whether he believed that there was the slightest ground for the prince's assertion. The bishop was in a strait, for he was himself one of the seven who had signed the invitation ; and his conscience, not a very enlightened conscience, would not suffer him, it seems, to utter a direct falsehood. "Sir," he said, "I am quite confident that there is not one of my brethren who is not as guiltless as myself in this matter." The equivocation was ingenious ; but whether the difference between the sin of such an equivocation and the sin of a lie be worth any expense of

ingenuity may perhaps be doubted. The king was satisfied. "I fully acquit you all," he said; "but I think it necessary that you should publicly contradict the slanderous charge brought against you in the prince's declaration." The bishop very naturally begged that he might be allowed to read the paper which he was required to contradict; but the king would not suffer him to look at it. [At another interview,] when Compton's turn came, he parried the question with an adroitness which a Jesuit might have envied. "I gave your Majesty my answer yesterday."—MACAULAY'S ENG., ch. 9, p. 440.

**1920. EQUIVOCATION, Oracular.** *Fate.* [Constantine was approaching the city with a great army.] Before Maxentius left Rome, he consulted the Sibylline books. The guardians of these ancient oracles were as well versed in the arts of this world as they were ignorant of the secrets of fate; and they returned him a very prudent answer, which might adapt itself to the event, and secure their reputation, whatever should be the chance of arms.—GIBBON'S *ROME*, ch. 14, p. 480.

**1921. ERROR from Vastness.** *Explorer.* [Seeking a western passage from Europe to Asia.] August 10, 1519, Admiral Magalhaens sailed from Seville, and reached the coast of Brazil in the middle of December. He then steered to the south, and, sailing close in shore, looked out anxiously to find a break in the continent which would let him into the great ocean that washed the shores of Asia, and encircled the rich islands of which he was in quest. The broad mouth of the La Plata lured him in at length. He entered it, but discovering soon that it was only a river, he dropped down the stream, and resumed his run along the coast.—*CYCLOPEDIA OF BIOG.*, p. 297.

**1922. ESCAPE by Bravery.** *Battle of Hastings.* [William the Norman addressed his troops:] There will be no safety in asking quarter or in flight; the English will never love or spare a Norman. Felons they were, and felons they are; false they were, and false they will be. Show no weakness toward them, for they will have no pity on you; neither the coward for running well, nor the bold man for smiting well, will be the better liked by the English, nor will any be the more spared on either account. You may fly to the sea, but you can fly no farther; you will find neither ships nor bridge there; there will be no sailors to receive you; and the English will overtake you there, and slay you in your shame. More of you will die in flight than in battle. Then, as flight will not secure you, fight, and you will conquer.—*DECISIVE BATTLES*, § 308.

**1923. ESCAPE difficult.** *Luther.* Luther's friends, fearing that he would not be permitted to depart from the city, provided for him a horse and an old companion at arms, and dismissed him at night through a secret gate in the city walls. Thus he escaped upon a hard-riding trotter, in his monk's coat, without boots or pants, spurs or sword, travelling about forty miles before he sought rest. When he dismounted at the inn at Monheim he could hardly stand, and for weariness fell down upon the straw.—*REIN'S LUTHER*, ch. 5, p. 55.

**1924. ESTRANGEMENT, Connubial.** *William and Mary.* A time would come when the prin-

cess [Mary], who had been educated only to work embroidery, to play on the spinet, and to read the Bible and the "Whole Duty of Man," would be the chief of a great monarchy [the English], and would hold the balance of Europe, while her lord [William, Prince of Orange,] ambitious, versed in affairs, and bent on great enterprises, . . . would hold power only from her bounty and during her pleasure. . . . The Princess of Orange had not the faintest suspicion of her husband's feelings. Her preceptor, Bishop Compton, had instructed her carefully in religion, and had especially guarded her mind against the arts of Roman Catholic divines, but had left her profoundly ignorant of the English Constitution and of her own position. She knew that her marriage vow bound her to obey her husband; and it had never occurred to her that the relation in which they stood to each other might one day be inverted. She had been nine years married before she discovered the cause of William's discontent; nor would she ever have learned it from himself. In general, his temper inclined him rather to brood over his griefs than to give utterance to them; and in this particular case his lips were sealed by a very natural delicacy. At length a complete explanation and reconciliation were brought about by the agency of Gilbert Burnet.—*MACAULAY'S ENG.*, ch. 7, p. 161.

**1925. ETIQUETTE burdensome.** *Edward IV.* [In 1466 a Bohemian nobleman and suite were entertained by Edward IV.] Having been feasted himself . . . he was conducted into a costly ornamented room, where the queen was to dine. . . . "The queen sat down on a golden stool, alone at her table; and her mother and the king's sister stood far below her. And when the queen spoke to [them] they kneeled down every time before her, and remained kneeling until the queen drank water. And all her ladies and maids, and those who waited upon her, even great lords, had to kneel while she was eating, which continued three hours. After dinner there was dancing, but the queen continued sitting upon her stool, and her mother knelt before her."—*KNIGHT'S ENG.*, vol. 2, ch. 11, p. 170.

**1926. ETIQUETTE, Questions of.** *American.* In the first months of his administration Washington was much vexed about questions of ceremony and etiquette. How should he appear in public? How often? What kind of entertainment should he give? What title should he bear, and in what manner be introduced? . . . He must not, on the one hand, demean himself like a king, surrounded with peers and courtiers; nor, on the other hand, must he degrade his high office by such blunt democratic ceremonies as would render himself ridiculous and the Presidency contemptible. In this embarrassment Washington sought the advice of Adams, Jefferson, Hamilton, and others. . . . Adams, in answer, would have much ceremony; Jefferson, none at all. The letter said: "I hope that the terms Excellency, Honor, Worship, Esquire, and even Mr. shall shortly and forever disappear from among us." Hamilton's reply favored a moderate and simple formality, and this view was adopted by Washington.—*RIDPATH'S U. S.*, ch. 46, p. 365.

**1927. ETIQUETTE, Restraints of.** *Princess Anne.* The princess became impatient of the re-



straints which etiquette imposed on her. She could not bear the words Madam and Royal Highness from [Sarah Churchill] the lips of one who was more to her than a sister. . . . Anne was Mrs. Morley; Lady Churchill was Mrs. Freeman; and under those childish names was carried on, during twenty years, a correspondence on which, at last, the fate of administrations and dynasties depended.—MACAULAY'S *ENG.*, ch. 7, p. 238.

**1928. EULOGISM, Sublime.** *By General Henry Lee.* Washington . . . "First in war, first in peace, and first in the hearts of his countrymen."—CUSTIS' *WASHINGTON*, vol. 1, ch. 16.

**1929. EVASION, Deceptive.** *Samuel Johnson.* [He wrote for the *Adventurer*.] Johnson's saying, "I have no part in the paper beyond now and then a motto," may seem inconsistent with his being the author of the papers marked T. But he had, at this time, written only one number; and besides, even at any after period, he might have used the same expression, considering it as a point of honor not to own them; for Mrs. Williams told me that, "as he had *given* those essays to Dr. Bathurst, who sold them at two guineas each, he never would own them; nay, he used to say he did not *write* them; but the fact was, that he *dictated* them, while Bathurst wrote."—BOSWELL'S *JOHNSON*, p. 66.

**1930. EVASION, Legal. Reversal.** It is said, that when the ambassadors from Lacedæmon came . . . to Athens [to arrange the terms of peace, they were deterred by a decree against the Megarensians, their enemies]. Pericles pretended there was a law which forbade the taking down any tablet on which a decree of the people was written. "Then," said Polyarches, one of the ambassadors, "do not take it down, but turn the other side outward; there is no law against that." Notwithstanding the pleasantry of this answer, Pericles relented not in the least.—*PLUTARCH'S PERICLES*.

**1931. EVIDENCE, Abundant. Impossible.** [Mahomet was inclined to jealousy, yet he] published a law of domestic peace, that no woman should be condemned unless four male witnesses had seen her in the act of adultery.—*GIBBON'S ROME*, ch. 50, p. 150.

**1932. EVIDENCE, Circumstantial.** *Nero's Persecution.* When once the Christians were pointed out to the popular vengeance, many reasons would be adduced to prove their connection with the conflagration. Temples had perished—and were they not notorious enemies of the temples? Did not popular rumor charge them with nocturnal orgies and Thyestæan feasts? Suspicious of incendiarism were sometimes brought against Jews; but the Jews were not in the habit of talking, as these sectaries were, about a fire which should consume the world, and rejoicing in the prospect of that fiery consummation. Nay, more, when Pagans had bewailed the destruction of the city and the loss of the ancient monuments of Rome, had not these pernicious people used ambiguous language, as though they joyously recognized in these events the signs of a coming end? Even when they tried to suppress all outward tokens of exultation, had they not listened to the fears and lamentations of their fellow-citizens with some sparkle in the

eyes, and had they not answered with something of triumph in their tones?—*FARRAR'S EARLY DAYS*, ch. 4, p. 37.

**1933. EVIDENCE, Conflicting.** *Napoleon I.* [After defeating the mob in the streets of Paris] a fish-woman, of enormous rotundity of person, exhorted the mob, with the most vehement volubility, not to disperse, exclaiming, "Never mind those coxcombs with epaulets on their shoulders; they care not if we poor people all starve, if they can but feed well and grow fat!" Napoleon, who was thin and meagre as a shadow, turned to her and said: "Look at me, my good woman, and tell me which of us two is the fatter." The Amazon was completely disconcerted by this happy repartee, and the crowd in good-humor dispersed.—*ABBOTT'S NAPOLEON B.*, vol. 1, ch. 3.

**1934. EVIDENCE, Constructive.** *Trial of Strafford.* Never did an arraigned prisoner reply with greater majesty of innocence than did Strafford in his last defence before his accusers and his king. Neither Athens nor Rome records any incident of more tragic sublimity in the united annals. "Unable to find in my conduct," said Strafford to his judges, "anything to which might be applied the name or punishment of treason, my enemies have invented, in defiance of all law, a chain of constructive and accumulative evidence, by which my actions, although innocent and laudable when taken separately, viewed in this collected light, become treasonable. It is hard to be questioned on a law which cannot be shown. Where hath this fire lain hid so many hundreds of years, without smoke to discover it, till it thus bursts forth to consume me and my children? It is better to be without laws altogether than to persuade ourselves that we have laws by which to regulate our conduct, and to find that they consist only in the enmity and arbitrary will of our accusers. If a man sails upon the Thames in a boat, and splits himself upon an anchor, and no buoy be floating to discover it, he who owneth the anchor shall make satisfaction; but if a buoy be set there, every one passeth it at his own peril. Now, where is the mark, where the tokens upon this crime, to declare it to be high treason? It has remained hidden under the water; no human prudence or innocence could preserve me from the ruin with which it menaces me. For two hundred and forty years every species of treason has been defined, and during that long space of time I am the first, I am the only exception for whom the definition has been enlarged, that I may be enveloped in its meshes."—*LAMARTINE'S CROMWELL*, p. 11.

**1935. EVIDENCE, Convincing.** *Samuel Johnson.* After we came out of the church, we stood talking for some time together of Bishop Berkeley's ingenious sophistry to prove the non-existence of matter, and that everything in the universe is merely ideal. I observed, that though we are satisfied his doctrine is not true, it is impossible to refute it. I never shall forget the alacrity with which Johnson answered, striking his foot with mighty force against a large stone, till he rebounded from it, "I refute it thus."—*BOSWELL'S JOHNSON*, p. 131.

**1936. EVIDENCE discredited.** *James II.* James informed this great assembly [of notables] that he thought it necessary to produce proofs

of the birth of his son. The arts of bad men had poisoned the public mind to such an extent that very many believed the Prince of Wales to be a supposititious child; but Providence had graciously ordered things so that scarcely any prince had ever come into the world in the presence of so many witnesses. All who were present appeared to be satisfied. The evidence was instantly published, and was allowed by judicious and impartial persons to be decisive. But the judicious are always a minority; and scarcely anybody was then impartial. The whole nation was convinced that all sincere papists thought it a duty to perjure themselves whenever they could, by perjury, serve the interests of their Church. Men who, having been bred Protestants, had, for the sake of lucre, pretended to be converted to popery, were, if possible, less trustworthy even than sincere papists. The depositions of all who belonged to these two classes were therefore regarded as mere nullities.—MACAULAY'S ENG., ch. 9, p. 434.

**1937. EVIDENCE, External. Gnostics.** As the Christian religion was received, at first, by many, from the conviction of its truth from external evidence, and without a due examination of its doctrines, it was not surprising that many who called themselves Christians should retain the doctrines of a prevailing philosophy to which they have been accustomed, and endeavor to accommodate these to the system of revelation, which they found in the sacred volumes. Such, for example, were the Christian Gnostics, who intermixed the doctrines of the Oriental philosophy concerning the two separate principles, a good and an evil, with the precepts of Christianity, and admitted the authority of Zoroaster, as an inspired personage, equally with that of Jesus Christ. Such likewise were the sect of the Ammonians, who vainly endeavored to reconcile together the opinions of all the different schools of the pagan philosophy, and attempted, with yet greater absurdity, to accommodate all these to the doctrines of Christianity. From this confusion of the pagan philosophy with the plain and simple doctrines of the Christian religion, the Church, in this period of its infant state, suffered in a most essential manner.—TYTLER'S HIST., Book 5, ch. 4.

**1938. EVIDENCE of common Fame. Monmouth's Rebellion.** The fact that Monmouth was in arms against the government was so notorious that the bill of attainder became a law with only a faint show of opposition from one or two peers, and has seldom been censured even by Whig historians; yet when we consider how important it is that legislative and judicial functions should be kept distinct, how important it is that common fame, however strong and general, should not be received as a legal proof of guilt, how important it is to maintain the rule that no man shall be condemned to death without an opportunity of defending himself, and how easily and speedily breaches in great principles, when once made, are widened, we shall probably be disposed to think that the course taken by the Parliament was open to some objection. Neither house had before it anything which even so corrupt a judge as Jeffreys could have directed a jury to consider as proof of Monmouth's crime.—MACAULAY'S ENG., ch. 5, p. 538.

**1939. EVIDENCE, Forced. Knights Templars.** On the 13th of October, 1307, not only Du Mo- lay, but all the Knights Templars throughout the realm of France, were arrested and thrown into prison; and Philip [IV.] proceeded in person to the vast fortress of the Temple at Paris, of which he took forcible possession. Certain secret revelations had been made to the king by two renegade members of the Order, who had been condemned for gross misconduct and imprisoned for life; and the Templars were charged upon their testimony with the most monstrous crimes, including systematic blasphemy and impiety, shameless immorality, and deliberate apostasy from the Christian faith. One hundred and forty of the prisoners were immediately examined before the Grand Inquisitor at Paris; and the severest tortures having been employed to extract confession, admissions were obtained which seemed to a great extent to establish their guilt.—STUDENTS' FRANCE, ch. 9, § 19, p. 188.

**1940. EVIDENCE, Impossible. Mutiny.** In their secret conferences they exclaimed against him as a desperado, bent, in a mad phantasy, upon doing something extravagant to render himself notorious. What were their sufferings and dangers to one evidently content to sacrifice his own life for the chance of distinction? . . . As an effectual means of preventing his complaints, they might throw him into the sea, and give out that he had fallen overboard while busy with his instruments contemplating the stars; a report which no one would have either the inclination or the means to controvert. Columbus was not ignorant of the mutinous disposition of his crew, but he still maintained a serene and steady countenance; soothing some with gentle words; endeavoring to stimulate the pride or avarice of others, and openly menacing the refractory with signal punishment, should they do anything to impede the voyage.—IRVING'S COLUMBUS, Book 3, ch. 4.

**1941. EVIDENCE, Indisputable. Coat of Mail.** [In 1405 Archbishop Scrope joined a rebellion against Henry IV. He was taken and beheaded. The pope claimed that the king had no jurisdiction over a prelate—that it was an offence against the Church, and he] issued a temporary sentence of excommunication against all who had been concerned in his death. There is a story [that Henry] charged a messenger to deliver the armor of the archbishop to the pope, with these words of the brothers of Joseph: "Lo! this we have found; we know not whether it be thy son's coat or no."—KNIGHT'S ENG., vol. 2, ch. 3, p. 50.

**1942. EVIDENCE, Inferential. Cæsar.** [The young desperado Clodius evidently sought to corrupt the wife of Cæsar.] Cæsar . . . divorced Pompeia; yet, when called as an evidence on the trial, he declared he knew nothing of what was alleged against Clodius [who was reputed to have injured her virtue]. As this declaration appeared somewhat strange, the accuser demanded why, if that was the case, he had divorced his wife: "Because," said he, "I would have the chastity of my wife clear even of suspicion."—PLUTARCH'S CÆSAR.

**1943. EVIDENCE manufactured. Nicias.** [The Athenian general] gave not only to those who deserved his bounty, but to such as might



be able to do him harm ; and bad men found resources in his fears, as well as good men in his liberality. . . . Teleclides introduced a trading informer speaking thus : " Charicles would not give one *mina* to prevent my declaring that he was the first-fruits of his mother's amours ; but Nicias, the son of Niceratus, gave me four. Why he did it, I shall not say, though I know it perfectly well. For Nicias is my friend, a very wise man besides, in my opinion."—PLUTARCH'S NICIAS.

**1944. EVIDENCE perverted.** *Mahomet.* Some authors consider the fits of the prophet as the principal evidence of his mission. . . . They were preceded by great depression of spirits, and his face was clouded ; and they were ushered in by coldness of the extremities and shivering. He shook as if he were suffering from ague, and called out for covering. His mind was in a most painfully excited state. He heard a tinkling in his ears, as if bells were ringing, or a humming, as if bees were swarming round his head, and his lips quivered ; but this motion was under the control of volition. If the attack proceeded beyond this stage, his eyes became fixed and staring, and the motions of his head convulsive and automatic. At length perspiration broke out, which covered his face in large drops ; and with this ended the attack. Sometimes, however, if he had a violent fit, he fell comatose to the ground, like a person who is intoxicated ; and (at least at a later period of his life) his face was flushed, and his respiration stertorous, and he remained in that state for some time. The bystanders sprinkled water in his face.—NOTE IN GIBBON'S MAHOMET, p. 53.

**1945. EVIDENCE of Prejudice.** *James I.* In the second year of this reign was framed another plot, . . . one of the most infernal that ever entered into the human breast to conceive—the *Gunpowder Treason*. . . . This conspiracy . . . had for its object to cut off at one blow the king and the whole body of the Parliament. . . . It had originated from the disgust and disappointment of the Catholics, who, on the accession of James, the son of a Catholic, had formed to themselves illusive hopes of the establishment of their religion. . . . The conduct of the king in the punishment of this conspiracy was an instance of moderation, if not of humanity. The majority of his people would have gladly seen an utter extinction of all the Catholics in the kingdom. But James confined the vengeance of the laws to those only who were actually engaged in the plot—a measure which was by a great part of his subjects construed into his own tacit inclination to favor the popish superstitions—an idea, of which the absurdity was yet greater than its illiberality.—TYTLER'S HIST., Book 6, ch. 29.

**1946. EVIDENCE, Presumptive.** *Reign of Charles II.* [During the fight occasioned by Titus Oates' pretended popery plot.] Edward Coleman, a very busy and not very honest Roman Catholic intriguer, had been among the persons accused. Search was made for his papers. It was found that he had just destroyed the greater part of them ; but a few which had escaped contained some passages which, to minds strongly prepossessed, might seem to confirm the evidence of Oates. . . . But the country was not then inclined to construe the letters of papists

candidly ; and it was urged, with some show of reason, that if papers which had been passed over as unimportant were filled with matter so suspicious, some great mystery of iniquity must have been contained in those documents which had been carefully committed to the flames.—MACAULAY'S HIST., ch. 2, p. 218.

**1947. EVIDENCE, Purchase of.** *Reign of James II.* [Papists] accused [William Douglas,] the treasurer, not only of extenuating the crime of the insurgents, but of having himself prompted it, and did all in their power to obtain evidence of his guilt. One of the ringleaders, who had been taken, was offered a pardon if he would own that Queensberry had set him on ; but the same religious enthusiasm which had impelled the unhappy prisoner to criminal violence prevented him from purchasing his life by a calumny. He and several of his accomplices were hanged. [James sought to advance the Catholic religion in Scotland, and a riot ensued.]—MACAULAY'S ENG., ch. 6, p. 107.

**1948. EVIDENCE, Refuted by.** *Peculation.* The younger Scipio (Asiaticus) was soon after impeached for the same crime which had been matter of accusation against his brother. The tribunes, it seems, were determined to have at least one victim from that illustrious house of the Cornelii. He was condemned to pay a heavy fine, as is generally believed, upon false evidence ; for when his whole property was seized, his poverty disproved the calumnious accusation, and the Senate decreed him a high recompense for the injury he had sustained.—TYTLER'S HIST., Book 3, ch. 9, p. 381.

**1949. EVIDENCE rejected.** *Roman General Belisarius.* Before her marriage with Belisarius, Antonina had one husband and many lovers ; Photius, the son of her former nuptials, was of an age to distinguish himself at the siege of Naples ; and it was not till the autumn of her age and beauty that she indulged a scandalous attachment to a Thracian youth. Theodosius had been educated in the Eunomian heresy ; the African voyage was consecrated by the baptism and auspicious name of the first soldier who embarked ; and the proselyte was adopted into the family of his spiritual parents, Belisarius and Antonina. Before they touched the shores of Africa, this holy kindred degenerated into sensual love ; and as Antonina soon overleaped the bounds of modesty and caution, the Roman general was alone ignorant of his own dishonor. During their residence at Carthage, he surprised the two lovers in a subterranean chamber, solitary, warm, and almost naked. Anger flashed from his eyes. " With the help of this young man," said the unblushing Antonina, " I was secreting our most precious effects from the knowledge of Justinian."—GIBBON'S ROME, ch. 41, p. 184.

**1950. EVIDENCE, Religious.** *Joan of Arc.* The English, wild with hate and humiliation, urged and threatened. So great was their rage against the Pucelle, that they burned a woman alive for speaking well of her. If the Pucelle herself were not tried, condemned, and burned as a sorceress—if her victories were not set down as due to the devil, they would remain in the eyes of the people miracles, God's own works. The inference would be that God was against the English,

that they had been rightfully and loyally defeated, and that their cause was the devil's. According to the notions of the time, there was no medium. A conclusion like this, intolerable to English pride, was infinitely more so to a government of bishops like that of England, and to the cardinal, its head.—MICHELET'S *JOAN OF ARC*, p. 29.

**1951. EVIDENCE, Secondary.** *Samuel Johnson*. As to the Christian religion, sir, besides the strong evidence which we have for it, there is a balance in its favor from the number of great men who have been convinced of its truth, after a serious consideration of the question. Grotius was an acute man, a lawyer, a man accustomed to examine evidence, and he was convinced. Grotius was not a recluse, but a man of the world, who certainly had no bias to the side of religion. Sir Isaac Newton set out an infidel, and came to be a very firm believer.—BOSWELL'S *JOHNSON*, p. 125.

**1952. EVIDENCE, Slender.** *Trial of Strafford*. Strafford was brought to trial; he defended himself with great ability. The charge upon the whole was certainly relevant; but though it was apparent he had acted with great intemperance and indiscretion, nothing was proved which was sufficient to justify a penal conclusion. His enemies now found it necessary to attempt a new mode of prosecution, and this was the most unjustifiable part of their procedure. A bill of attainder was brought into the House of Commons, in which the principal proof adduced of Strafford's guilt was a scrap of paper in the handwriting of Sir Henry Vane, consisting of notes taken of a debate in the privy council on the subject of the war against the Scots, in which Strafford was said to have urged the king to go on to levy the ship-money, and to have hinted that he was now absolved from all rules of government. Six counsellors, together with Vane, had been present at this debate. Four of these declared that they recollected no such expressions of Strafford's; the other two could give no evidence, as one had left the country and the other was a state-prisoner. Vane's evidence, therefore, stood single and unsupported; yet a majority of the Commons passed the bill of attainder; and the Peers, intimidated by these violent and desperate measures, which made every man tremble for his own safety, [approved.]—TYTLER'S *HIST.*, Book 6, ch. 29, p. 403.

**1953. ———.** *Roman Emperor Domitian*. The monster—for such his life declared him—contrived, like some of his unworthy predecessors, for awhile to conceal his vices. He affected to show a moderation and a love of justice, which gave promise of a happy reign; but his natural position soon unveiled itself. An insurrection, which happened at that time in Germany, gave him an opportunity of satiating himself with blood. The rebellion itself was speedily quelled, but its consequences were long deplored in the innumerable murders of the most respected among the citizens, for which the bare suspicion of having been concerned in the rebellion afforded always a sufficient pretext. Informers, that despicable brood, the scourge of men of worth, began again to swarm throughout the country; slaves were bribed to give evidence against their masters; pretenders to astrol-

ogy were appointed to draw the horoscope of the principal citizens, the emperor ordering those to be put to death to whom fortune promised anything great or successful.—TYTLER'S *HIST.*, Book 5, ch. 3.

**1954. EVIDENCE by Symbols.** *Barbarians*. Some of the northern barbarous nations use, at this day, a mode of authenticating contracts by symbols, which is a nearer approach to the solemnity of writing. After the agreement is made, the parties cut a piece of wood irregularly into two tallies; each party keeps one of these, and both are given up and destroyed when the bargain is fulfilled. A custom of this kind supposes a state of society where all agreements are of the simplest nature; for these tallies, though they might certify the existence of a contract, could never give evidence of its tenor.—TYTLER'S *HIST.*, Book 1, ch. 3.

**1955. EVIL overruled.** *Henry VIII*. The origin of the Reformation in England is to be traced to a cause still more remote from the real interests of religion than that which gave rise to the Reformation in Germany. As early as the middle of the fourteenth century, the learned Wicliffe had begun an attack against many of the abuses in the Church of Rome, both in his sermons to the people and in his writings. . . . Such was the state of things at the beginning of the reign of Henry VIII, who was a prince zealously attached from education to the doctrines of the Church of Rome; but he was yet more addicted to the unrestrained gratification of his passions, and this, in fact, was one of the minor though immediate causes of the Reformation in England.—TYTLER'S *HIST.*, Book 6, ch. 20.

**1956. EXAGGERATION, Barbarian.** *Majesty*. The barbarian princes [under Attila] confessed, in the language of devotion or flattery, that they could not presume to gaze, with a steady eye, on the divine majesty of the king of the Huns.—GIBBON'S *ROME*, ch. 34, p. 391.

**1957. EXAGGERATION detected.** *Samuel Johnson*. The king then asked him what he thought of Dr. Hill. Johnson answered that he was an ingenious man, but had no veracity; and immediately mentioned, as an instance of it, an assertion of that writer, that he had seen objects magnified to a much greater degree by using three or four microscopes at a time than by using one. "Now," added Johnson, "every one acquainted with microscopes knows that the more of them he looks through the less the object will appear." "Why," replied the king, "this is not only telling an untruth, but telling it clumsily; for, if that be the case, every one who can look through a microscope will be able to detect him."—BOSWELL'S *JOHNSON*, p. 151.

**1958. EXAGGERATION, Impious.** *Political*. There was launched from the Hague, in March, 1652, a virulent royalist piece in Latin, under the title of *Regii sanguinis clamor ad cælum* (Cry of the King's blood to Heaven against the English parricides). Its one hundred and sixty pages contained the usual royalist invective in a rather common style of hyperbolic declamation, such as that "in comparison of the execution of Charles I., the guilt of the Jews in crucifying Christ was as nothing."—MILTON, BY M. PATRISON, ch. 10.



**1959. EXAMINATION** *needless.* *Samuel Johnson.* Mrs. Montague, a lady distinguished for having written an essay on Shakespeare, being mentioned. REYNOLDS: "I think that essay does her honor." JOHNSON: "Yes, sir, it does *her* honor, but it would do nobody else honor. I have indeed not read it all. But when I take up the ead of a web, and find it pack-thread, I do not expect, by looking farther, to find embroidery." —BOSWELL'S JOHNSON, p. 164.

**1960. EXAMPLE** *followed.* *Death.* [The Moguls invaded China.] The obstinate remnant of independence and hostility was transported from the land to the sea. But when the fleet of the Song was surrounded and oppressed by a superior armament, their last champion leaped into the waves with his infant emperor in his arms. "It is more glorious," he cried, "to die a prince than to live a slave!" A hundred thousand Chinese imitated his example; and the whole empire, from Tonkin to the great wall, submitted to the dominion of Cublai.—GIBBON'S *ROME*, ch. 63.

**1961. EXAMPLE**, *Instruction by.* *Gauls.* [Siege of Rome.] Some of the barbarians employed in the siege, happening to pass by the place where Pontius had made his way by night up to the [Roman] Capitol, observed many traces of his feet and hands, as he had worked himself up the rock, torn off what grew there, and tumbled down the mould. Of this they informed the king, who, coming and viewing it, for the present said nothing; but in the evening he assembled the lightest and most active of his men, who were the likeliest to climb any difficult height, and thus addressed them: "The enemy have themselves shown us a way to reach them, which we were ignorant of, and have proved that this rock is neither inaccessible nor untrodden by human feet. What a shame would it be, then, after having made a beginning, not to finish; and to quit the place as impregnable, when the Romans themselves have taught us how to take it! Where it was easy for one man to ascend it cannot be difficult for many, one by one." . . . The foremost, having gained the top, put themselves in order, and were ready to take possession of the wall, and to fall upon the guards, who were fast asleep; for neither man nor dog perceived their coming. However, there were certain sacred geese kept near Juno's temple. . . . They immediately perceived the coming of the Gauls, and running at them with all the noise they could make, they awoke all the guards.—PLUTARCH'S *CAMILLUS*.

**1962. EXAMPLE**, *Power of.* *Patriotism.* A.D. 1774. But what most animated the country was the magnanimity of Boston; "suffering amazing loss, but determined to endure poverty and death rather than betray America and posterity." Its people, under the eyes of the [British] general, disregarding alike his army, his proclamations against a provincial congress, and the British statute against town-meetings, came together, according to their ancient forms; and with Samuel Adams as moderator elected delegates to the next provincial congress of Massachusetts.—BANCROFT'S *U. S.*, vol. 7, ch. 16.

**1963.** ———. *General Jackson*, 1812. During the winter Jackson's troops, unprovided and starving, became mutinous, and were going home,

But the general set the example of living on acorns; then rode before the rebellious line, and threatened with death the first mutineer that stirred. And no man stirred.—RIDPATH'S *U. S.*, ch. 50, p. 403.

**1964.** ———. *John Huss.* A few months afterward Jerome of Prague, the disciple and the friend of John Huss, underwent the same fate with his master. He was a man of superior talents and of great eloquence. The fear of death was at first too powerful, and he signed a recantation of his opinions; but no sooner had he heard how his master had encountered death than he was ashamed to live. He publicly retracted his recantation, preached forth his doctrines, and was condemned to the flames. . . . These executions were attended with consequences to the emperor of which he had little expectation. The succession to the kingdom of Bohemia was opened to him by the death of his brother Wincelau; but the Bohemians were so exasperated at the fate of their two countrymen, that it cost Sigismund a bloody war of sixteen years' continuance before he acquired the full possession of these dominions.—TYTLER'S *HIST.*, Book 6, ch. 11.

**1965.** ———. *Peter the Great.* The Strelitzes, a body of militia consisting of about 30,000 men, like the Turkish Janizaries, had frequently embroiled the empire by their seditions. Peter determined to abolish entirely this dangerous body, and for that purpose began with the formation of a regiment, which, by degrees, he increased to the number of 12,000 men. To set an example of subordination to his nobility, he served himself in the quality of a private soldier; thence advancing gradually to the rank of captain and general officer.—TYTLER'S *HIST.*, Book 6, ch. 35.

**1966. EXAMPLE** *quoted.* *Samuel Johnson.* Dr. Percy called upon Johnson to take him to Goldsmith's lodgings; he found Johnson arrayed with unusual care in a new suit of clothes, a new hat, and a well-powdered wig, and could not but notice his uncommon spruceness. "Why, sir," replied Johnson, "I hear that Goldsmith, who is a very great sloven, justifies his disregard of cleanliness and decency by quoting my practice, and I am desirous this night to show him a better example."—IRVING'S *GOLDSMITH*, ch. 12, p. 91.

**1967. EXASPERATION**, *Rashness of.* *Colonel Ethan Allen.* A.D. 1775. [He failed in the attempt to surprise Montreal, and was taken prisoner.] At the barrack yard in Montreal, Prescott, a British brigadier, asked the prisoner, "Are you that Allen who took Ticonderoga?" "I am the very man," quoth Allen. Then Prescott, in great rage, called him a rebel and other hard names, and raised his cane. At this Allen shook his fist, telling him: "This is the beetle of mortality to you, if you offer to strike."—BANCROFT'S *U. S.*, vol. 8, ch. 52.

**1968. EXCELLENCE**, *Cost of.* *Time.* Antisthenes . . . when he was told that Ismenias played excellently upon the flute, answered properly enough, "Then he is good for nothing else; otherwise he would not have played so well." Such also was Philip's saying to his son, when at a certain entertainment he sang in a very

agreeable and skilful manner: "Are you not ashamed to sing so well?" It is enough for a prince to bestow a vacant hour upon hearing others sing; and he does the muses sufficient honor if he attends the performances of those who excel in their arts. . . . If a man applies himself to servile or mechanical employments, his industry in those things is a proof of his inattention to nobler studies.—PLUTARCH'S PERICLES.

**1669. EXCESS, Reaction of. Execution of Charles I.** His long misgovernment, his innumerable perfidies, were forgotten. His memory was, in the minds of the great majority of his subjects, associated with those free institutions which he had, during many years, labored to destroy; for those free institutions had perished with him, and, amid the mournful silence of a community kept down by arms, had been defended by his voice alone. From that day began a reaction in favor of monarchy and of the exiled house—a reaction which never ceased till the throne had again been set up in all its old dignity.—MACAULAY'S ENG., ch. 1, p. 120.

**1670. EXCESSES, Ruinous. Charles XII.** [King of Sweden.] His character, in a few words, is well summed up by Voltaire: "He carried all the virtues of a hero to that excess that they became as dangerous as their opposite vices. The obstinacy of his resolution occasioned all his misfortunes in the Ukraine, and kept him five years in Turkey. His liberality degenerating into profusion ruined his kingdom of Sweden. His courage pushed to temerity was the occasion of his death. His justice often amounted to cruelty; and in the last years of his life the maintenance of his authority approached to tyranny. His many great qualities, of which a single one might have immortalized another prince, were the ruin of his country. He never was the first to attack, but he was not always as prudent as he was implacable in his revenge. He was the first who had the ambition to be a conqueror without the desire of aggrandizing his dominions. He wished to gain empires only to give them away. His passion for glory, for war, and for revenge prevented his being a good politician, a quality without which there can be no great conqueror. Before he gave battle, and after he gained a victory, he was all modesty; after a defeat he was all resolution, rigid to others as to himself, counting for nothing the fatigues or the lives of his subjects any more than his own. He was, in short, a singular man rather than a great one—a character more to be admired than imitated.—TYTLER'S HIST., Book 6, ch. 35, p. 482.

**1671. EXCISE, Laws of. First English.** The first imposition of a tax known as excise was by the Parliament after the civil war. Beer, ale, cider, and perry were so taxed in 1645. The Royalists raised money by a similar tax. These duties were continued at the Restoration, with additional imposts on the new luxuries of tea and coffee. In the reign of James II. there was a temporary excise upon wine. In the reign of William distilled liquors were thus taxed. The customs duties were greatly diminished by frauds of enormous magnitude.—KNIGHT'S ENG., vol. 6, ch. 4, p. 69.

**1672. EXCISE, Unexecuted. Robert Burns.** [When excise officer,] a woman who had been

brewing, on seeing Burns coming with another excise man, slipped out by the back door, leaving a servant and a little girl in the house. "Has there been any brewing for the fair here the day?" "Oh no, sir, we hae nae license for that," answered the servant maid. "That's no true," exclaimed the child; "the muckle black kist is fou' o' the bottles o' yill that my mither sat up a' nicht brewing for the fair." . . . "We are in a hurry just now," said Burns, "but when we return from the fair, we'll examine the muckle black kist."—SHAIRP'S BURNS, ch. 5.

**1673. EXCITEMENT, Delusive. William of Orange.** [In Devonshire] the very senses of the multitude were fooled by the imagination. News-letters conveyed to every part of the kingdom fabulous accounts of the size and strength of the invaders. It was affirmed that they were, with scarcely an exception, above six feet high, and that they wielded such huge pikes, swords, and muskets, as had never before been seen in England.—MACAULAY'S ENG., ch. 9, p. 452.

**1674. EXCITEMENT of Discovery. California Gold.** In the evening of February 2, 1848, James Marshall suddenly rode into the fort—his horse foaming, and both horse and rider spattered all over with mud. The man was laboring under wild excitement. Meeting Captain Sutter, he asked to be conducted to a room where they could converse alone. The astonished Sutter complied with his desire, and they entered a secluded apartment. Marshall closed the door, and asked Captain Sutter if he was certain they were safe from intrusion, and begged him to lock the door. The honest Sutter began to think the man was mad, and was a little alarmed at the idea of being locked in with a maniac. He assured Marshall that they were safe from interruption. Satisfied, at length, upon this point, he took from his pocket a pouch, from which he poured upon the table half a thimbleful of yellow grains of metal, with the exclamation that he thought they were gold. "Where did you get it?" asked Captain Sutter. Marshall replied that, early that morning, the water being shot off from the mill race, as usual, he noticed, in passing along, shining particles scattered about on the bottom. He picked up several, and, finding them to be metal, the thought had burst upon his mind that they might be gold. Having gathered about an ounce of them, he had mounted his horse and ridden forty miles to impart the momentous secret to his employer, and bring the yellow substance to some scientific test. Captain Sutter was at first disposed to laugh at his excited friend. Among his stores, however, he happened to have a bottle of aqua-fortis, and the action of this powerful acid upon the yellow particles at once proved them to be pure gold!—CYCLOPEDIA OF BIOG., p. 525.

**1675. EXCITEMENT, Popular. Assassination of Cæsar.** Mark Antony took advantage of these favorable dispositions. The body being laid on a couch of state in the *forum*, he mounted the consul's tribunal, and after reading the decree of the Senate, which had conferred upon Cæsar even the honors due to a divinity, he entered into an enumeration of all his illustrious achievements for the glory and aggrandizement of the state; he then proceeded to recount the examples of his clemency, and heightened all his virtues



with the most pathetic eloquence. "By these titles we have sworn that his person should be held sacred and inviolable; and here," said he, "behold the force of our oaths." At these words he lifted up the robe which covered the body, and holding it out to the people, who melted into tears, he showed it all covered with blood and pierced with the daggers of the conspirators. A general cry of vengeance was heard.—*TITLER'S HIST.*, Book 4, ch. 2, p. 416.

**1976. EXCUSEMENT or Money.** *Papal.* [Henry III. had received at the hands of the pope the crown of Sicily for his son Edmund.] The pope had really advanced a large sum, which Henry could not repay; and a Roman agent came before Parliament, and followed up his demand for instant payment by a threat of excommunication and general interdict.—*KNIGHT'S ENG.*, vol. 1, ch. 24, p. 367.

**1977. EXCUSE abandoned.** *Ligarius.* In Pompey's party [against Cæsar] there was one Quintus Ligarius, whom Cæsar had pardoned, though he had borne arms against him. This man, less grateful for the pardon he had received than offended with the powers which made him stand in need of it, hated Cæsar, but was the intimate friend of Brutus. The latter one day visited him, and finding him not well, said, "O Ligarius! what a time is this to be sick!" Upon which he raised himself on his elbow, and taking Brutus by the hand, answered, "If Brutus has any design worthy of himself, Ligarius is well."—*PLUTARCH'S MARCUS BRUTUS*.

**1978. EXCUSES, Ignominious.** *James II.* [He had been accused of acting] undutifully and disrespectfully toward France [the national enemy of England]. He led [the French minister] Barillon into a private room, and there apologized for having dared to take so important a step [as to call a Parliament] without the previous sanction of Louis. "Assure your master," said James, "of my gratitude and attachment. I know that without his protection I can do nothing. I know what troubles my brother brought upon himself for not steadily adhering to France. I will take good care not to let the houses meddle with foreign affairs. If I see in them any disposition to make mischief, I will send them about their business. Explain this to my good brother. I hope that he will not take it amiss that I have acted without consulting him."—*MACAULAY'S ENG.*, ch. 4, p. 425.

**1979. EXECUTION, Brutal.** *Duke of Monmouth.* The hangman addressed himself to his office; but he had been disconcerted by what the duke had said. The first blow inflicted only a slight wound. The duke struggled, rose from the block, and looked reproachfully at the executioner. The head sank down once more. The stroke was repeated again and again; but still the neck was not severed, and the body continued to move. Yells of rage and horror rose from the crowd. Ketch flung down the axe with a curse. "I cannot do it," he said; "my heart fails me." "Take up the axe, man," cried the sheriff. "Fling him over the rails," roared the mob. At length the axe was taken up. Two more blows extinguished the last remains of life; but a knife was used to separate the head from the shoulders. The crowd was wrought up to such an ecstasy of rage that the executioner

was in danger of being torn in pieces, and was conveyed away under a strong guard.—*MACAULAY'S ENG.*, ch. 5, p. 581.

**1980. EXECUTION, Inhuman.** *Kirke.* [Commander under James II.; execution of rebels under the Duke of Monmouth.] The sign-post of the White Hart Inn served for a gallows. It is said that the work of death went on in sight of the windows where the officers of the Tangier regiment were carousing, and that at every health a wretch was turned off. When the legs of the dying men quivered in the last agony, the colonel ordered the drums to strike up. He would give the rebels, he said, music to their dancing.—*MACAULAY'S ENG.*, ch. 5, p. 587.

**1981. EXERCISE, Important.** *Military.* So sensible were the Romans of the imperfection of valor without skill and practice, that in their language the name of an army was borrowed from the word which signified exercise. Military exercises were the important and unremitted object of their discipline. The recruits and young soldiers were constantly trained, both in the morning and in the evening, nor was age or knowledge allowed to excuse the veterans from the daily repetition of what they had completely learned. Large sheds were erected in the winter quarters of the troops, that their useful labors might not receive any interruption from the most tempestuous weather; and it was carefully observed that the arms destined to this imitation of war should be of double the weight which was required in real action.—*GIBBON'S ROME*, ch. 1, p. 12.

**1982. EXERTION, Absorbed by.** *Napoleon I.* [The night before the battle of Waterloo.] For eighteen hours the emperor had tasted neither sleep, repose, nor nourishment. His clothes were covered with mud and soaked with rain. But regardless of exposure and fatigue, he did not seek even to warm himself by the fires.—*ABBOTT'S NAPOLEON B.*, vol. 2, ch. 27.

**1983. EXHIBITION, Immense.** *Centennial.* The entire area of the ground floor [of the Main Building] was 872,320 square feet; of the floors of the projections, 37,344 feet; of the tower floors, 26,344, making an aggregate area of 936,008 square feet, or 21 and  $\frac{17}{100}$  acres! The ground floor proper covered a space of a little more than 20 acres. [Length, 1880 feet; breadth, 464 feet; general height within, 70 feet; principal arcades, 100 feet high.]—*RIDPATH'S U. S.*, ch. 68, p. 577.

**1984. EXPECTATION, Delusive.** *Columbus.* [On his second voyage.] One old man brought two pieces of virgin ore, weighing an ounce, and thought himself richly repaid when he received a hawk's bell. On remarking that the admiral was struck with the size of these specimens, he affected to treat them with contempt, as insignificant, intimating by signs that in his country, which lay within half a day's journey, they found pieces of gold as big as an orange. Other Indians brought grains of gold weighing ten and twelve drachms, and declared that in the country whence they got them there were masses of ore as large as the head of a child. As usual, however, these golden tracts were always in some remote valley, or along some rugged and sequestered stream; and the wealthiest spot was sure

to be at the greatest distance—for the land of promise is ever beyond the mountain.—*IRVING'S COLUMBUS*, Book 6, ch. 9.

**1985. EXPECTATIONS, Popular.** *Civil War.* It was said at the beginning of the war that while cotton would “bring Europe to its knees,” the Southern privateers would cut up the commerce of the North, and soon bring the mercenary and money-making spirits of that section to repentance. Neither result was realized.—*POLLARD'S FIRST YEAR OF THE WAR*, ch. 8, p. 212.

**1986. EXPEDITION, Remarkable.** *Fernando de Soto.* At his own dictation he was . . . appointed [A.D. 1537] governor of Cuba and Florida, with the privilege of exploring and conquering the latter country. . . . A great company of young Spaniards, nearly all of them wealthy and high born, flocked to his standard. Of these he selected 600 of the most gallant and daring. They were clad in costly suits of armor of the knightly pattern, with airy scarfs and silken embroidery and all the trappings of chivalry. Elaborate preparations were made for the great conquest. . . . Arms and stores; shackles . . . for the slaves; tools; . . . bloodhounds were bought and trained for the hunting of fugitives; cards to keep the young knights excited with gaming; twelve priests; and, last of all, a drove of swine to fatten on the maize and mast of the country. . . . After a year of impatience and delay . . . the gay Castilian squadron, ten vessels in all, left the harbor of San Lucas to conquer imaginary empires in the New World. [A constantly wasting number marched from Florida northward and westward, until overcome by melancholy and exhaustion. De Soto died, and was buried in the Mississippi River near Natchez. Mexico was no longer sought. After great sufferings the 311 heart-broken fugitives reached the Gulf.] Thus ended the most marvellous expedition in the early history of our country.—*RIDPATH'S U. S.*, ch. 4, p. 66.

**1987. EXPENSE, Divisions by.** *Thirteen States.* After [the Revolutionary War] the first great duty of the new government was to provide for the payment of the war debt, which had now reached the sum of \$38,000,000. Congress could only recommend to the several States the levying of a sufficient tax to meet the indebtedness. Some of the States made the required levy; others were dilatory; others refused. At the very outset the government was balked and thwarted. The serious troubles that attended the disbanding of the army were traceable rather to the inability than the indisposition of Congress to pay the soldiers. The princely fortune of Robert Morris was exhausted, and himself brought to poverty in a vain effort to sustain the credit of the government. For three years after the treaty of peace public affairs were in a condition bordering on chaos. . . . It was seen unless the Articles of Confederation could be replaced with a better system, the nation would go to ruin. [Hence came the present national union of the States.]—*RIDPATH'S U. S.*, ch. 45, p. 358.

**1988. EXPERIENCE, Guidance of.** *Bartholomew Dias.* [Exploring the west coast of Africa.] As the ships advanced toward the south, the astonishment of the navigators was unbounded

when they found the weather daily growing colder. This was contrary to all past experience. No European had ever before gone far enough south of the equator to discover that the temperature lowers as you go south of the equator in the same proportion as when you go north of it. This fact was the first great discovery of Dias and his followers.—*CYCLOPEDIA OF BIOG.*, p. 285.

**1989. EXPERIENCE, Needless.** *War of 1812.* The waters of Lake Erie were commanded by a British squadron of six vessels, carrying sixty-three guns. It was seen that a successful invasion of Canada could only be made by first gaining control of the lake. This serious undertaking was imposed on Commodore Oliver H. Perry, of Rhode Island, a young man not twenty-eight years old, who had never been in a naval battle. His antagonist, Commodore Barclay, was a veteran from the sea-service of Europe. With indefatigable energy Perry directed the construction of nine ships carrying fifty-four guns. [After the battle] he sent to General Harrison this famous despatch: “We have met the enemy, and they are ours—two ships, two brigs, one schooner, and one sloop.”—*RIDPATH'S U. S.*, ch. 50, p. 401.

**1990. EXPERIENCE, Personal.** *John Howard.* [The vessel in which he was sailing for Lisbon was captured by a French privateer, and all on board were made prisoners of war.] He now . . . was called to endure the anguish “which wretches feel,” and which he spent laborious years in assuaging. The privateer was forty hours in reaching the nearest French port; and during that time the prisoners had not a drop of water nor an atom of food. Arriving at Brest, they were thrust into a filthy dungeon under ground, and there again they were kept miserable hours without nourishment. At length a joint of mutton was thrown down into their dungeon, like meat into a dog-kennel; and this, for want of a knife, they were obliged to tear to pieces with their hands. For six days and nights they were detained in this damp and stinking hole, gnawing bones, and sleeping upon wet straw. [This was the beginning of his great life-work in ameliorating the sufferings of prisoners.]—*CYCLOPEDIA OF BIOG.*, p. 34.

**1991. EXPERIENCE, Test of.** *Samuel Johnson.* The conversation then took a philosophical turn. JOHNSON: “Human experience, which is constantly contradicting theory, is the greatest test of truth. A system, built upon the discoveries of a great many minds, is always of more strength than what is produced by the mere workings of any one mind, which, of itself, can do little. There is not so poor a book in the world that would not be a prodigious effort were it wrought out entirely by a single mind, without the aid of prior investigators. The French writers are superficial, because they are not scholars, and so proceed upon the mere power of their own minds; and we see how very little power they have.”—*BOSWELL'S JOHNSON*, p. 125.

**1992. EXPERIENCE, Incomplete.** *Professor Benjamin Silliman.* [The great American scientist.] An instance of the lecturer's want of skill used to be related by Professor Silliman. After informing the class, one day, that life could not be



sustained in hydrogen gas, a hen was placed under a bell glass filled with hydrogen. The hen gasped, kicked, and was still. "There, gentlemen," said the lecturer, "you see she is dead." He had no sooner uttered these words than the hen overturned the bell glass and flew screaming across the room, flapping with her wings the heads of the students, who roared with laughter.—CYCLOPEDIA OF BIOG., p. 597.

**1993. EXPERIMENT, Scientific.** *Isaac Newton.* On the day of Cromwell's death, when [Sir Isaac] Newton was sixteen, a great storm raged over all England. He used to say in his old age, that on that day he made his first purely scientific experiment. To ascertain the force of the wind, he first jumped with the wind and then against it; and by comparing these distances with the extent of his own jump on a calm day, he was enabled to compute the force of the storm. When the wind blew thereafter, he used to say it was so many feet strong.—CYCLOPEDIA OF BIOG., p. 248.

**1994. EXPERT by Practice.** *Sir George Jeffreys.* During many years his chief business was to examine and cross-examine the most hardened miscreants of a great capital. Daily conflicts with prostitutes and thieves called out and exercised his powers so effectually, that he became the most consummate bully ever known in his profession. All tenderness for the feelings of others, all self-respect, all sense of the becoming, were obliterated from his mind. He acquired a boundless command of the rhetoric in which the vulgar express hatred and contempt. The profusion of maledictions and vituperative epithets which composed his vocabulary could hardly have been rivalled in the fish-market or the bear-garden. His countenance and his voice must always have been unamiable; but these natural advantages—for such he seems to have thought them—he had improved to such a degree that there were few who, in his paroxysms of rage, could see or hear him without emotion. Impudence and ferocity sat upon his brow. The glare of his eyes had a fascination for the unhappy victim on whom they were fixed; yet his brow and eye were said to be less terrible than the savage lines of his mouth. His yell of fury, as was said by one who had often heard it, sounded like the thunder of the judgment-day. These qualifications he carried, while still a young man, from the bar to the bench.—MACAULAY'S ENG., ch. 4, p. 418.

**1995. EXPLANATION, Relief by.** *Louis Philippe.* [A disguised exile, with a great reward offered for his arrest.] Once, and once only, he heard his ancestral name pronounced. Having spent a day in the country with the family at whose house he boarded (in Christiana, Norway), just as they were about to summon their vehicles to return to the town, a young man of the party cried out in French: "The carriage of the Duke of Orleans!" Penetrated with alarm, the prince had self-control enough not to betray any agitation; and seeing that the young man did not look at him, he ventured to inquire in a careless tone why he had called the Duke of Orleans' carriage, and what relations he had with the duke. "None," replied the youth; "but when I was at Paris, whenever we came from the opera, I heard repeated from all quarters,

'The carriage of the Duke of Orleans.' I have been more than once stunned with the noise, and I just took it into my head to make the same exclamation." The prince, as may be imagined, was much relieved by this explanation.—CYCLOPEDIA OF BIOG., p. 506.

**1996. EXPOSURE of Purpose.** *James II.* [Clarendon, Lord-Lieutenant of Ireland, and Halifax, Lord-Treasurer of England, two noted Protestants, were dismissed from office.] The dismissal of the two brothers is a great epoch in the reign of James. From that time it was clear that what he really wanted was not liberty of conscience for the members of his own church, but liberty to persecute the members of other churches. Pretending to abhor tests, he had himself imposed a test. He thought it monstrous that able and loyal men should be excluded from the public service solely for being Roman Catholics. Yet he had turned out of office a treasurer whom he admitted had been both loyal and able, solely for being a Protestant. The cry was, that a general proscription was at hand, and that every public functionary must make up his mind to lose his soul or lose his place.—MACAULAY'S ENG., ch. 6, p. 148.

**1997. EXPOSURE, Threat of.** *Reign of James II.* [Tyrconnel was anxious to be Lord-Lieutenant of Ireland.] All opposition, however, yielded to Tyrconnel's energy and cunning. He fawned, bullied, and bribed indefatigably. Petre's help was secured by flattery. Sunderland was plied at once with promises and menaces. . . . Tyrconnel threatened to let the king know that [Sunderland] the lord president had, at the Friday dinners, described his Majesty as a fool, who must be governed either by a woman or by a priest. Sunderland, pale and trembling, offered to procure for Tyrconnel supreme military command, enormous appointments—anything but the vice-royalty; but all compromise was rejected; and it was necessary to yield. . . . With a chain of pearls he . . . boasted . . . he had purchased the support of the queen. [He succeeded.]—MACAULAY'S ENG., ch. 6, p. 145.

**1998. EXPULSION of Scholars.** *James II.* [The fellows of Magdalen College refused to vote for James' nominee for president, as he favored the overthrow of the Protestant faith.] Then the king, as he had threatened, laid on them the whole weight of his hand. They were by one sweeping edict condemned to expulsion. Yet this punishment was not deemed sufficient. It was known that many noblemen and gentlemen who possessed church patronage would be disposed to provide for men who had suffered so much for the laws of England and for the Protestant religion. The High Commission therefore pronounced the ejected fellows incapable of ever holding any church preferment. Such of them as were not yet in holy orders were pronounced incapable of receiving the clerical character. James might enjoy the thought that he had reduced many of them from a situation in which they were surrounded by comforts, and had before them the fairest professional prospects, to hopeless indigence. But all these severities produced an effect directly the opposite of that which he had anticipated. [See No. 2.]—MACAULAY'S ENG., ch. 8, p. 279.

**1999. EXTERMINATION, War of.** *Queen Anne's War.* The Indians vanished when their homes were invaded; they could not be reduced by the usual methods of warfare; hence a bounty was offered for every Indian scalp; to regular forces . . . the grant was £10; to volunteers in actual service twice that sum; but if men would of themselves . . . make up parties and patrol the forests in search of Indians, as . . . for wild beasts, . . . £50 per scalp.—*BANCROFT'S U. S.*, vol. 3, ch. 21.

**2000. EXTORTION complete.** *England.* Longchamp [who had charge of the English Government in the absence of Richard I., the crusader] and his revellers had so exhausted the whole kingdom, that they did not leave a man his belt, a woman her necklace, nor a nobleman his ring.—*KNIGHT'S ENG.*, vol. 1, ch. 22, p. 315.

**2001. EXTORTION, Cruel.** *Jews.* [In 1211] the memorable expedient of drawing a tooth daily from a Jew at Bristol, until he paid down 10,000 marks, is recorded in connection with the expedition of [King John] into Ireland.—*KNIGHT'S ENG.*, vol. 1, ch. 23, p. 339.

**2002.** ———. *Massachusetts Colony.* The summer of 1621 was unfruitful, and the pilgrims were brought to the point of starvation. To make their condition still more grievous, a new company of emigrants, without provisions or stores, arrived, and were quartered on the colonists during the fall and winter. For six months together the settlers were obliged to subsist on half-allowance. At one time only a few grains of parched corn remained to be distributed, and at another there was absolute destitution. In this state of affairs English fishing vessels came to Plymouth and charged the starving colonies two prices for food enough to keep them alive.—*RIDPATH'S U. S.*, ch. 13, p. 125.

**2003. EXTORTION, Dilemma in.** *Henry VII.* The chief aim of the king was the accumulation of a treasure which should relieve him from the need of ever appealing for its aid. Subsidies granted for the support of wars which Henry evaded formed the base of royal treasure, which was swelled by the revival of dormant claims of the Crown, by the exaction of fines for the breach of forgotten tenures, and by a host of petty extortions. Benevolences were again revived. A dilemma of Henry's minister, which received the name of "Morton's fork," extorted gifts to the exchequer from men who lived handsomely on the ground that their wealth was manifest, and from those who lived plainly on the plea that economy had made them wealthy. Still greater sums were drawn from those who were compromised in the revolts which checkered the king's rule.—*HIST. OF ENG. PEOPLE*, § 496.

**2004. EXTORTION of Government.** *Charles I.* [In 1633 Charles I. employed a commission to harass every owner of a new house, by levying enormous fines or commanding the houses to be pulled down. There had been proclamations by James and Charles against the increase of buildings in London, in order to preserve the health of the city; fines were accepted in lieu of removal of buildings. A Mr. Moore was fined £2000 by the Star-Chamber for not having pulled his houses down by Easter.]—*KNIGHT'S ENG.*, vol. 3, ch. 26, p. 416.

**2005. EXTORTION misnamed.** *Edward IV.* Edward IV. had been accustomed to plunder his subjects under the name of "Benevolences," which practice the Duke of Buckingham defined to be "that every man should pay, not what he of his own good-will list, but what the king of his own good-will list to take."—*KNIGHT'S ENG.*, vol. 2, ch. 12, p. 199.

**2006. EXTORTION, Outrageous.** *Romans in Briton.* [The Roman officials, after the conquest of Briton,] seized upon the corn, and made the people buy it for their own consumption.—*KNIGHT'S ENG.*, vol. 1, ch. 3, p. 35.

**2007. EXTORTION, Royal.** *Richard II.* In the face of his declared amnesty for all offences, he extorted fines from fifteen counties, to whose population he imputed crimes connected with the levying of arms in 1387 [eleven years previous]. Under forced confession of treason done at that period, he compelled rich individuals to give blank obligations, which his officers filled up with large sums, having no limitation but their despotic caprice.—*KNIGHT'S ENG.*, vol. 2, ch. 2, p. 32.

**2008. EXTORTION, Submission to.** *Marcus Crassus.* [He was charged with wasting] his money upon those who made a trade of impeachments to prevent their doing him any harm; it was a circumstance which exposed him to ridicule, and unworthy, perhaps, of the characters of Pericles and Aristides, but necessary for him, who had a timidity in his nature. It was a thing which Lycurgus the orator afterward made a merit of to the people; when censured for having bought off one of these trading informers, "I rejoice," said he, "that after being so long employed in the administration, I am discovered to have given money, and not taken it."—*PLUTARCH'S NICIAS AND CRASSUS COMPARED.*

**2009. EXTRAVAGANCE, Domestic.** *Richard II.* Richard's household consisted of ten thousand persons; he had three hundred in his kitchen; . . . all his offices were furnished in like proportion.—*KNIGHT'S ENG.*, vol. 2, ch. 2, p. 23.

**2010. EXTRAVAGANCE in Food.** *Coffee and Tea.* In the reign of George I. it was held that "the luxury of the age will be the ruin of the nation;" one of the proofs of this degeneracy was that "the wholesome breakfast of water-gruel and milk pottage is changed for coffee and tea."—*KNIGHT'S ENG.*, vol. 5, ch. 2, p. 24.

**2011. EXTRAVAGANCE, Oppression by.** *Charles I.* While the people were starving beneath the weight of oppression and forced loans, so that for the first twelve years of the reign of Charles I. scarcely any one dared to call his property his own, and a morning never rose upon an English family which was not dreaded as the possible herald of some new oppression, it is quite curious, and moves to a natural indignation, to notice the enormous sums expended by the king on diamonds, jewels, and chains of gold, either for himself or for personal presents. We read of £10,400 paid to one William Rogers, a goldsmith; we read of £10,000 paid to Philip Jacobson, a jeweller, for a ring, etc.; we read of £2000 paid to Henry Garway, Esq., for one large thick table diamond; we read of £8000 paid to Sir Manrill Abbott for a diamond set in a collar of gold; and, in fact, their lie before us



a long catalogue of similar items, indicating the reckless extravagance of the king. — HOOD'S CROMWELL, ch. 3, p. 55.

**2012. EXTRAVAGANCE of wounded Pride.** *Aged William Pitt.* [By accepting the peerage as Lord Chatham he lost his popularity with the people and his power with Parliament.] A morbid restlessness now led him to great and extravagant expense, in which he vied with those who were no more than his equals in the peerage, but who were besides the inheritors of vast estates. He would drive out with ten outriders and with two carriages, each drawn by six horses. His vain magnificence deceived no one but himself, and was but the poor relief of humbled pride. — BANCROFT'S U. S., vol. 6, ch. 31.

**2013. EXTRAVAGANCE rebuked.** *Washington.* A single shad was caught in the Delaware in February. . . . When the fish was served, Washington suspected a departure from his orders touching the provision to be made for his table, and said to Fraunces, . . . "What fish is this?" "A shad, a very fine shad," was the reply; "I knew your Excellency was particularly fond of this kind of fish, and was so fortunate as to procure this one in market—a solitary one, and the first of the season." "The price, sir; the price!" continued Washington, in a stern, commanding tone; "the price, sir?" "Three—three—three dollars," stammered the conscience-stricken steward. "Take it away," thundered the chief—"take it away, sir; it shall never be said that my table sets such an example of luxury and extravagance." — CUSTIS' WASHINGTON, vol. 1, ch. 21.

**2014. EXTRAVAGANCE, Ruinous.** *Romans.* [Cato the Censor reproved the Romans for their extravagant habits.] One day when the Romans clamored violently and unseasonably for a distribution of corn, to dissuade them from it he thus began his address: "It is a difficult task, my fellow-citizens, to speak to the belly, because it hath no ears." Another time, complaining of the luxury of the Romans, he said: "It was a hard matter to save that city from ruin, where a fish was sold for more than an ox." — PLUTARCH'S CATO.

**2015. EXTREMITY, Desperate.** *Siege of Rome.* [See No. 2079.] A crowd of spectres, pale and emaciated, their bodies oppressed with disease and their minds with despair, surrounded the palace of the governor, urged, with unavailing truth, that it was the duty of a master to maintain his slaves, and humbly requested that he would provide for their subsistence, permit their flight, or command their immediate execution. Bessas replied, with unfeeling tranquillity, that it was impossible to feed, unsafe to dismiss, and unlawful to kill, the subjects of the emperor. Yet the example of a private citizen might have shown his countrymen that a tyrant cannot withhold the privilege of death. Pierced by the cries of five children, who vainly called on their father for bread, he ordered them to follow his steps, advanced with calm and silent despair to one of the bridges of the Tiber, and, covering his face, threw himself headlong into the stream, in the presence of his family and the Roman people. — GIBBON'S ROME, ch. 43, p. 255.

**2016. EXTREMITY, Miserable.** *Britons.* Pulcheria, the sister of Theodosius, who had in real-

ity governed the empire during the whole reign of her weak and insignificant brother, now boldly placed herself on the throne, and at the same time married Marcianus, a soldier of fortune, and their joint-title was acknowledged by the Eastern Empire. The West was in the lowest state of imbecility. Rome, unable to defend her provinces, allowed them to drop off without an attempt to retain them. It was at this time that the Britons, by a very melancholy deputation, implored the Romans to protect them against the Picts and Scots. "We are," said they, "in the utmost misery, nor have we any refuge left us; the barbarians drive us to the sea, the sea drives us back upon the barbarians." In return to this miserable supplication, the Romans gave them to understand that their own situation was such that they could now afford them nothing but compassion. — TYTLER'S HIST., Book 5, ch. 5.

**2017. EYE, Disfigured.** *Samuel Johnson.* Young Johnson had the misfortune to be much afflicted with the scrofula, or king's evil, which disfigured a countenance naturally well formed, and hurt his visual nerves so much, that he did not see at all with one of his eyes, though its appearance was little different from that of the other. There is among his prayers one inscribed "When my EYE was restored to its use." — BOSWELL'S JOHNSON, p. 6.

**2018. EYES, Useless.** *Siamese Junks.* Great clumsy junks were lying here and there at anchor, with two great eyes in their prows, to let them see their way on the sea—the natives believing that they are as necessary to a ship as to a man. [Seen at Bangkok.] — GENERAL GRANT'S TRAVELS, p. 362.

**2019. FACTIONS, Dangerous.** *Constantinople.* The city . . . had been harassed during the two last reigns with violent popular factions, which had arisen from the intemperate fondness of the people for the diversions of the circus—a striking indication of the most irretrievable degeneracy of national character. The factions took the names of the green, the blue, and the red, from the dresses worn by the charioteers of the different parties. Justinian espoused with zeal the faction of the blue, while his queen Theodora, with equal intemperance, took part with the green. Her party proceeded so far as publicly to insult the emperor; and upon the punishment of some of their ringleaders took up arms to avenge their cause, and proclaimed Hypatius, a man allied to the blood-royal, for their monarch. Justinian appeared and offered indemnity, on condition of their returning to their duty, but they compelled him to retreat for safety to his palace. — TYTLER'S HIST., Book 5, ch. 5, p. 23.

**2020. FACTS assumed.** *Aristotle.* He misstates many things which he could have verified with the utmost ease. He says, for example, that a man has more teeth than a woman, and that the ox and the horse have each a bone in its heart. Mice, he informs us, die if they drink in summer; and all animals bitten by mad dogs go mad, except man. He also says that horses feeding in meadows suffer from no disease except gout, which destroys their hoofs, and that one sign of this disease is the appearance of a deep wrinkle beneath the nose. — CYCLOPEDIA OR BROS., p. 562.

**2021. FAILURE, Beginning with.** *Demos-thenes.* In his first address to the people . . . was laughed at and interrupted by their clamors ; for the violence of his manner threw him into a confusion of periods, and a distortion of his argument. Beside, he had a weakness and a stammering in his voice, and a want of breath, which caused such a distraction in his discourse, that it was difficult for the audience to understand him. At last, upon his quitting the assembly, Eunomus, the Thracian, a man now extremely old, found him wandering in a dejected condition in the Piræus, and took upon him to set him right. "You," said he, "have a manner of speaking very like that of Pericles ; and yet you lose yourself out of mere timidity and cowardice. You neither bear up against the tumults of a popular assembly, nor prepare your body by exercise for the labor of the rostrum, but suffer your parts to wither away in negligence and indolence."—PLUTARCH'S DEMOSTHENES.

**2022. FAILURE, Cause of.** *First Cable.* The cable was found, picked up, and joined to the rest ; and this wonder of the world was accomplished. The cable was taken out of the ocean where it was two and a half miles deep. "In taking up the first cable," Mr. Cooper continued, "the cause of the first failure was discovered. In passing it into the vat manufactured for it where it was intended to lie under water, the workmen neglected to keep it immersed, and on one occasion when the sun shone very hot down into the vat, its rays melted the gutta-percha, so that the copper wire inside sunk down against the outer covering."—LESTER'S LIFE OF PETER COOPER, p. 27.

**2023. FAILURE, Discouragement by.** *Bishop M'Kendree.* [He became celebrated as a pulpit orator, yet he] hardly escaped total discomfiture in his first trial. At one of his appointments, after singing and prayer, he took his text, and attempted to look at his audience ; but such was his embarrassment, that he could not lift his eyes from the Bible till he finished his sermon. After the sermon his host left the house, supposing the preacher would follow him ; but not seeing him he returned to the church, and there found him seated on the lowest step of the pulpit stairs, his face covered with his hands, looking forlorn and dejected, as if he had not a friend on earth. He invited him to go home with him. M'Kendree said, in a mournful tone, "I am not fit to go home with anybody."—STEVENS' M. E. CHURCH, vol. 3, p. 85.

**2024. FAILURE at First.** *Battle of Mohowitz.* Frederick's first battle was fought at Mohowitz, and never did the career of a great commander open in a more inauspicious manner. . . . The cavalry which he commanded in person was put to flight. Unaccustomed to the tumult and carnage of a field of battle, he lost his self-possession, and listened too readily to those who urged him to save himself. His English gray carried him many miles from the field, while Schwerin, though wounded in two places, manfully upheld the day. The skill of the old field-marshal and the steadiness of the Prussian battalions prevailed ; and the Austrian army was driven from the field with the loss of 8000 men. The news was carried late at night to a mill in which the king

had taken shelter. It gave him a bitter pang. He was successful ; but he owed his success to dispositions which others had made, and to the valor of men who had fought while he was flying. So unpromising was the first appearance of the greatest warrior of that age !—MACAULAY'S FREDERICK THE GREAT, p. 33.

**2025. FAILURE by Incompetence.** *Invasion of Canada.* Vast preparations were now made for the invasion of Canada [by the British]. . . . But for the utter incompetence of [Sir Hovenden Walker] the admiral, success would have been assured. For six weeks in midsummer the great fleet lay idly in Boston harbor. Sir Hovenden was getting ready to sail. . . . The Indians carried the news to Canada, and every day added strength to the ramparts. At last, on the 30th of July, when no further excuse could be invented, the ships set sail for the St. Lawrence. . . . On the 22d of August were enveloped in a fog. The wind blew hard. . . . The commander was cautioned to remain on deck, but he quietly went to bed. . . . Eight of his best vessels were dashed on the rocks . . . 884 men went down. . . . A council of war was held, and all voted that it was impossible to proceed. In a letter to the English Government, Walker expressed great gratitude that by the loss of 1000 men the rest had been saved from freezing to death at Quebec. —RIDPATH'S U. S., ch. 17, p. 155.

**2026. FAILURE, Lesson of.** *Minucius.* [Minucius, the Roman general, was envious of the success of Fabius Maximus, who had held the chief command of the Roman army operating against Hannibal. He obtained command of a part of the army, and was overwhelmingly defeated by the Carthaginians in an unwise attack.] Minucius, having called his men together, he thus expressed himself : "Friends and fellow-soldiers ! not to err at all in the management of great affairs is above the wisdom of men ; but it is the part of a prudent and a good man to learn, from his errors and miscarriages, to correct himself for the future. . . . I confess . . . what I could not be brought to be sensible of in so long a time, I have learned in the small compass of one day that I know not how to command, but have need to be under the direction of another ; and from this moment I bid adieu to the ambition of getting the better of a man whom it is an honor to be foiled by. In all other respects the dictator shall be your commander ; but in the due expressions of gratitude to him, I will be your leader still, by being the first to show an example of obedience and submission." —PLUTARCH'S FABIVS MAXIMUS.

**2027. FAILURE in Life.** *Robert Burns.* If success were that which most secures men's sympathy, Burns would have won but little regard ; for in all but his poetry his was a defeated life—sad and heart-depressing to contemplate beyond the lives even of most poets. Perhaps it may be the very fact that in him so much failure and shipwreck were combined with such splendid gifts, that has attracted to him so deep and compassionate interest.—SHAIRP'S BURNS, ch. 1.

**2028. FAILURE, Signal.** *Spanish Armada.* This vast project was dissipated like a summer's cloud. The English met the Invincible Armada with 100 ships of smaller size and 80 fire-ships. The fire-ships attacked them in the night, which



threw them into the utmost confusion ; an engagement ensued, in which the English were favored by a storm, which drove the Spaniards upon the coast of Zealand ; many of their vessels were taken, a great number beaten to pieces upon the rocks and sand-banks, and only 50 ships with about 6000 men of all this prodigious armament returned to Spain. When intelligence of this great national misfortune arrived at Madrid, the behavior of Philip [II.] upon that occasion was, it must be owned, truly magnanimous. "*God's holy will be done*," said he ; "*I thought myself a match for the power of England, but I did not pretend to fight against the elements.*"—**TYTLER'S HIST.**, Book 6, ch. 26, p. 370.

**2029. FAILURES** misunderstood. *George Whitefield*. [The burning of Whitefield's Orphan House, near Savannah, occasioned the failure of the ostensible design of its founder, but] it had accomplished a greater result, which was destined never to fail : it had been the centre of American attraction to its founder, had prompted his thirteen passages across the Atlantic, and had thus led to those extraordinary evangelical labors and travels, from Georgia to Maine, which quickened the spiritual life of the continent.—**STEVENS' M. E. CHURCH**, vol. 3, p. 50.

**2030. FAILURES** in Professions. *Oliver Goldsmith's*. [He met Dean Goldsmith.] This august dignity was pleased to discover signs of talent in Oliver, and suggested that as he had attempted divinity and law without success, he should now try physic. The advice came from too important a source to be disregarded, and it was determined to send him to Edinburgh to commence his studies. The dean having given the advice, added to it, we trust, his blessing, but no money ; that was furnished from the scantier purses of Goldsmith's brother, his sister (Mrs. Hodson), and his ever-ready uncle, Contarine. It was in the autumn of 1752 that Goldsmith arrived in Edinburgh.—**IRVING'S GOLDSMITH**, ch. 3, p. 37.

**2031. FAILURES** surmounted. *Atlantic Cable*. After a few weeks of successful operation, the first Atlantic cable, laid by Mr. Field in 1858, had ceased to work. The friends of the enterprise were greatly disheartened. Not so with Mr. Field. . . . He made fifty voyages across the Atlantic, and finally secured sufficient capital to begin the laying of the second cable . . . in 1865. When the steamer Great Eastern had proceeded more than twelve hundred miles [from Ireland], . . . the cable parted and was lost. Six millions of money had been spent in unsuccessful attempts, but still he persevered. In July of 1866 a third cable, two thousand miles in length, was coiled in the Great Eastern, and again the vessel started on her way. This time the work was completely successful. After twelve years of unremitting effort Mr. Field received a gold medal from the Congress of his country and the plaudits of all civilized nations.—**RIDPATH'S U. S.**, ch. 67, p. 545.

**2032. FAITH** conditioned. *John Bunyan*. His wife had been overtaken by a premature confinement, and was suffering acutely. It was at the time when Bunyan was exercised with questions about the truth of religion altogether. As the poor woman lay crying at his side, he had said, mentally, "Lord, if Thou wilt now re-

move this sad affliction from my wife, and cause that she be troubled no more therewith this night, then I shall know that Thou canst discern the more secret thoughts of the heart." In a moment the pain ceased, and she fell into a sleep which lasted till morning. Bunyan, though surprised at the time, forgot what had happened till it rushed back upon his memory, when he had committed himself by a similar mental assent to selling Christ. He remembered the proof which had been given to him that God could and did discern his thoughts. God had discerned this second thought also, and in punishing him for it had punished him at the same time for the doubt which he had allowed himself to feel. "I should have believed His word," he said, "and not have put an 'if' upon the all-seeingness of God."—**FROUDE'S BUNYAN**, ch. 4.

**2033. FAITH**, Defenders of the. *Henry VIII.* One of the first champions of the see of Rome who took up his pen against Luther was Henry VIII., King of England—the person who we shall see became a few years afterward the most inveterate enemy of the pope's jurisdiction. Henry had been educated in all the subtleties of the schools, and was fond of passing for a man of learning, and an adept in the vain philosophy of the times. He asked leave of Leo to read and to examine the works of Luther, which at that time were prohibited under pain of excommunication ; and in a short time he composed a treatise in defence of the seven sacraments, against the attacks of Luther, which was received by Pope Leo (who very probably never read it) with the highest approbation. Henry and his successors (in return for this service done to the church) had the title given them of *Defenders of the Faith*.—**TYTLER'S HIST.**, Book 6, ch. 20, p. 293.

**2034. FAITH** despised. *Science*. A just and severe censure has been inflicted on the law of [the Emperor Julian] which prohibited the Christians from teaching the arts of grammar and rhetoric. The motives alleged by the emperor to justify this partial and oppressive measure might command, during his lifetime, the silence of slaves and the applause of flatterers. Julian abuses the ambiguous meaning of a word which might be indifferently applied to the language and the religion of the Greeks ; he contemptuously observes, that the men who exalt the merit of implicit faith are unfit to claim or to enjoy the advantages of science ; and he vainly contends, that if they refuse to adore the gods of Homer and Demosthenes, they ought to content themselves with expounding Luke and Matthew in the churches of the Galileans.—**GIBBON'S ROME**, ch. 23, p. 442.

**2035. FAITH**, Fed by. *George Müller*. Children's clothing, wearing apparel, new and second-hand, material for dresses, ladies' bags, pin-cushions, needle-cases, toilet-covers, antimacassars, pen-wipers, sofa-cushions, etc., etc., were received and disposed of for the benefit of the institution. Sometimes it would happen that at nine o'clock in the morning there were no provisions in the houses, neither was there money in hand to purchase the food needed for the dinner ; then, in answer to the earnest cries of those who were engaged in the work, money was received in time to procure supplies and get the meal ready by the dinner hour at one o'clock :

but often afterward there was nothing left for supper. Another united prayer-meeting was, therefore, held, in order that they might beseech the Lord mercifully to appear on their behalf; and this He invariably did.—*LIFE OF GEORGE MÜLLER*, p. 30.

**2036. FAITH invigorated. Difficulties.** The contemporaries of Moses and Joshua had beheld with careless indifference the most amazing miracles. Under the pressure of every calamity, the belief of those miracles has preserved the Jews of a later period from the universal contagion of idolatry; and in contradiction to every known principle of the human mind, that singular people seem to have yielded a stronger and more ready assent to the traditions of their remote ancestors than to the evidence of their own senses.—*GIBBON'S ROME*, ch. 15, p. 510.

**2037. FAITH, Living by.** *George Müller.* In Bristol, as at Teignmouth, though he continued to live without any regular income, God never allowed him nor his family to want, and, with the Apostle Paul, he was generally able to say, "I have all and abound." On the other hand, however, it is right to state, that times without number his faith was sorely tried—because when God gives faith He always tries it; but whenever there was no money left, instead of being discouraged, he and his beloved wife would kneel down and ask God graciously to send them help; which, sooner or later, was invariably granted. Sometimes it happened, too, that not only was there no money left, but that all the provisions likewise in the house were gone—a trying state of things indeed; the Lord never suffered them, however, to be confounded.—*LIFE OF GEORGE MÜLLER*, p. 24.

**2038. FAITH, Power of. Puritans.** There is nothing more remarkable, in the course of this civil war, than the fact that men who had just come from the market and plough should meet the Cavaliers on their own ground, and defeat them. The Royalists prided themselves on their military character; war was their trade and their boast; swordsmen, they professed to be skilled in all the discipline and practice of the field. It was their ancestral character; it was the crest and crown of their feudalism, and, defeated in war, they had nothing further to boast of. How was it? The history we have given in some degree explains it; but the principal reason, after all, is found in the higher faith. Look at the watchwords of the two armies as they rushed on to conflict: "Truth and Peace!" "God is with us!" "The Lord of Hosts!" such mottoes contrast favorably with "The King and Queen Mary!" "Hey! for Cavaliers!" or even that of "The Covenant!" These men charged in battle as if beneath the eye of God; to them it was no play, but business: they knew that they rushed on, many of them, to their death, but they heeded not, for their spirit's eye caught visions of waiting chariots of fire, and horses of fire, hovering round the field; and they advanced to the conflict, mingling with the roar of musketry and the clash of steel the sound of psalms and spiritual songs.—*HOOD'S CROMWELL*, ch. 6, p. 103.

**2039. FAITH, Victory by.** *Sir Henry Vane.* [After the restoration of Charles II., Sir Henry Vane, who supported the Commonwealth, was

pronounced guilty of treason, and confined in the Tower. His enemies urged his execution. He writes his wife from prison:] "They that press so earnestly to carry on my trial do little know what presence of God may be afforded me in it, and issue out of it, to the magnifying of Christ in my body, by life or by death. Nor can they, I am sure, imagine how much I desire to be dissolved and be with Christ, which of all things that can befall me I account the best."—*KNIGHT'S ENGLAND*, vol. 4, ch. 16, p. 260.

**2040. FAITHFULNESS rewarded.** *By the People.* [In 1637 William Prynne was brought up from his prison with his ears sewed on, to be punished by the Star-Chamber for publishing a book against Sabbath-breaking. Also came Henry Burton, who had offended in a sermon, and in a tract. And Robert Bastwick, who had published prelaty as identical with popery. Each were fined £5000, to be degraded from their professions, to be placed in the pillory, to have their ears cut off, and their cheeks and foreheads branded, and to be confined for life in distant prisons. Three years later their principles have borne fruit. Their petitions reach the House. These prisoners were ordered to be brought to London. Burton and Prynne made a triumphal entry. Baillie says, "Never here such a like show: about a thousand horse, and, as some of good note say, above four thousand; above a hundred coaches and, as many say, above two hundred." Bastwick returned with trumpets sounding, and torches burning, and a thousand horse for his convoy.]—*KNIGHT'S ENG.*, vol. 3, ch. 28, p. 444.

**2041. FALSEHOOD, Confirmed in.** *Charles I.* Cromwell, we believe, all along used the circumstances as they transpired as best he could. What would we have had him do? When the king was conquered, would we have had him place the conquered tyrant once more upon the throne, without any promise or constitution? We have seen that there was no reliance on his faith; yet there are those who have ever a good word for him. But he could not be true, he could not be sincere. "I wonder you don't leave off this abominable custom of lying, George," said Lord Muskerry to the celebrated George Rooke, when they were sailing together. "I can't help it," said George. "Pooh! pooh!" said his lordship; "it may be done by degrees. Suppose you were to begin by uttering one truth a day!" If Charles had only told the truth "by degrees," had he been sincere only now and then, he might have been saved! He signed the death-warrant of his best friend and strongest servant, Lord Strafford, after he had most faithfully pledged that he would rather lose his crown than perform such an act of unfealty, and "on the word of a king" became a proverb and byword from that circumstance through all ages. Then came the revelations of the letters seized on the field of Naseby. Then, when the king was in the power of the Parliament, Cromwell desired to save him, and Cromwell was willing to do so. The king had appealed to him, in his despair, from the Isle of Wight; and the letters, in the saddle-bags of the king's private messenger, to the queen in France, seized at the Blue Boar, in Holborn, revealed the king as saying of Cromwell, whose hand was graciously at his own



peril saving him, "He thinks that I may confer upon him the *Garter* and the *Star*, but I shall know in good time how to fit his neck to a halter!"—HOOD'S CROMWELL, ch. 14, p. 181.

**2042. FALSEHOOD, Governmental.** *Bonaparte*. It is difficult to determine whether his proclamations to the people of Egypt or his despatches to the French Directory contain the greater number of lies and exaggerations in reference to his Syrian campaign.—KNIGHT'S ENG., vol. 7, ch. 22, p. 381.

**2043. FALSEHOOD, Growth of.** *Samuel Johnson*. While we were at breakfast, Johnson gave a very earnest recommendation of what he himself practised with the utmost conscientiousness: I mean a strict attention to truth, even in the most minute particulars. "Accustom your children," said he, "constantly to this; if a thing happened at one window, and they, when relating it, say that it happened at another, do not let it pass, but instantly check them; you do not know where deviation from truth will end." . . . "It is more from carelessness about truth than from intentional lying that there is so much falsehood in the world."—BOSWELL'S JOHNSON, p. 361.

**2044. FALSEHOOD justified.** *By Jesuits*. [When Henry Garnet, a Jesuit, was tried as a conspirator in the Gunpowder Plot, he expressed his general principles in a paper written before his trial. He had been made privy to the design through the confessional.] "Concerning equivocation, this is my opinion: in moral affairs, and in the common intercourse of life, when the truth is asked among friends, it is not lawful to use equivocation. But in cases where it becomes necessary to an individual for his defence, or for avoiding any injustice or loss, or for obtaining any important advantage, without danger or mischief to any other person, there equivocation is lawful." In an examination after the trial he goes further, and holds that an oath might be lawfully used to confirm a simple equivocation. "In cases of lawful equivocation, the speech by equivocation being saved from a lie, the same speech, without perjury, may be confirmed by oath, or by any other usual way, though it were by receiving the sacrament, if just necessity so require."—KNIGHT'S ENG., vol. 3, ch. 21, p. 337.

**2045. ———.** *Samuel Johnson*. We talked of the casuistical question, Whether it was allowable at any time to depart from *Truth*? JOHNSON: "The general rule is, that *Truth* should never be violated, because it is of the utmost importance to the comfort of life, that we should have a full security by mutual faith; and occasional inconveniences should be willingly suffered, that we may preserve it. There must, however, be some exceptions. If, for instance, a murderer should ask you which way a man is gone, you may tell him what is not true, because you are under a previous obligation not to betray a man to a murderer." BOSWELL: "Supposing the person who wrote '*Junius*' were asked whether he was the author, might he deny it?" JOHNSON: "I don't know what to say to this. If you were *sure* that he wrote '*Junius*,' would you, if he denied it, think as well of him afterward? Yet it may be urged, that what a man has a right to ask you may refuse to com-

municate; and there is no other effectual mode of preserving a secret and an important secret, the discovery of which may be very hurtful to you, but a flat denial; for if you are silent, or hesitate, or evade, it will be held equivalent to a confession. But stay, sir; here is another case. Supposing the author had told me confidentially that he had written '*Junius*,' and I were asked if he had, I should hold myself at liberty to deny it, as being under a previous promise, express or implied, to conceal it. Now what I ought to do for the author, may I not do for myself? But I deny the lawfulness of telling a lie to a sick man, for fear of alarming him. You have no business with consequences; you are to tell the truth. Besides, you are not sure what effect your telling him that he is in danger may have. It may bring his distemper to a crisis, and that may cure him. Of all lying, I have the greatest abhorrence of this, because I believe it has been frequently practised on myself."—BOSWELL'S JOHNSON, p. 526.

**2046. FAME belated.** *John Quincy Adams*. His career was in many respects remarkable. He had been minister to five different European courts, Senator of the United States, appointed to the Supreme bench, had been eight years Secretary of State, and four years President. . . . But it may fairly be doubted whether if his presidency had closed his public life, his fame would have attracted special observation. . . . But in his sixty-fifth year, when the public life of the most favored draws to a close, the noble and shining career of Mr. Adams began. He entered the House of Representatives in 1831, and for the remainder of his life—a period of seventeen years—he was the one grand figure in that assembly. . . . His warfare . . . in favor of the humblest to petition for redress of grievances are among the memorable events in the parliamentary history of the United States. It was in a large degree the moral courage of his position that first fixed the attention of the country, and then attracted its admiration.—BLAINE'S TWENTY YEARS OF CONGRESS, p. 69.

**2047. FAME by Competition.** *Sir William Parry*. In order to be very much distinguished in this busy world, it is necessary to do something that nobody else ever did. Admiral Parry could boast that he had been nearer the North Pole than any other human being. It is doubtful if a polar bear ever went nearer, or even a seal. Four hundred and ninety-five miles more would have brought him to the pole itself, and he would have lived forever in history as the first man who ever performed that feat.—CYCLOPEDIA OF BIOG., p. 385.

**2048. FAME, Costly.** *Sir Walter Scott*. In those days of high postage Scott's bill for letters "seldom came under £150 a year," and "as to coach parcels, they were a perfect ruination." On one occasion a mighty package came by post from the United States, for which Scott had to pay £5 sterling. It contained a ms. play called "*The Cherokee Lovers*," by a young lady of New York, who begged Scott to read and correct it, write a prologue and epilogue, get it put on the stage at Drury Lane, and negotiate with Constable or Murray for the copyright. In about a fortnight another packet not less formidable arrived, charged with a similar postage, which

Scott, not grown cautious\* through experience, recklessly opened ; out jumped a duplicate copy of "The Cherokee Lovers," with a second letter from the authoress, stating that as the weather had been stormy, and she feared that something might have happened to her former ms., she had thought it prudent to send him a duplicate.—HUTTON'S SCOTT, ch. 12.

**2049. FAME by Discovery.** *North-west Passage.* Martin Frobisher, an Englishman, well versed in various navigation, had revolved the design of accomplishing the discovery of the North-western passage, esteeming it "the only thing of the world that was yet left undone, by which a notable mind might be made famous and fortunate."—BANCROFT'S HIST. OF U.S., vol. 1, ch. 3.

**2050. FAME, Distant.** *Lincoln.* Since Garibaldi overthrew the Bourbon King of Naples, and the unification of Italy, Sicily has felt the spirit of the age, and various modern improvements have been made, and among them the laying out of several new avenues, one of which bears the name of Lincoln.—TRAVELS OF GENERAL GRANT, p. 106.

**2051. FAME, Impostor's.** *Reign of Charles II.* The tale of Oates . . . sufficient to convulse the whole realm, would not, until confirmed by other evidence, suffice to destroy the humblest of those whom he had accused ; for, by the old law of England, two witnesses are necessary to establish a charge of treason. But the success of the first impostor produced its natural consequences. In a few weeks he had been raised from penury and obscurity to opulence, to power which made him the dread of princes and nobles, and to notoriety such as has for low and bad minds all the attractions of glory. He was not long without coadjutors and rivals.—MACAULAY'S ENG., ch. 2, p. 222.

**2052. FAME by Infamy.** *Assassination.* A young Saxon, twenty years of age, named Von der Sulhn, was arrested in Paris. He confessed that it was his intention to assassinate the emperor, and thus to immortalize his own name by connecting it with that of Napoleon. [He was confined, but not executed.]—ABBOTT'S NAPOLEON B., vol. 2, ch. 11.

**2053. FAME, Locality for.** *Napoleon I.* "Europe," said he, "presents no fields for glorious exploits ; no great empires or revolutions are to be found but in the East. . . . [He had conquered the Italians and the Austrians.] . . . My glory is declining. This little corner of Europe is too small to supply it. We must go to the East. All the great men of the world have there acquired their celebrity."—ABBOTT'S NAPOLEON B., vol. 1, ch. 10.

**2054. FAME, Perverted.** *Columbus.* Of all the wrongs done to the memory of Columbus, perhaps the greatest was that which robbed him of the name of the new continent. This was bestowed upon one of the least worthy of the many adventurers whom the genius and success of Columbus had drawn to the west. . . . [Amerigo] Vespucci's only merit consisted in his recognition of the fact that the recent discoveries were not a portion of that India already known, but in reality another continent.—RIDPATH'S U. S., ch. 3, p. 59.

**2055. FAME, Posthumous.** *Columbus.* Columbus . . . in his lifetime met with no adequate recompense. The self-love of the Spanish monarch was offended at receiving from a foreigner in his employ benefits too vast for requital ; and the contemporaries of the great navigator persecuted the merit which they could not adequately reward.—BANCROFT'S HIST. OF U. S., ch. 1.

**2056. FAME regarded.** *Cicero.* In December it was known that an agrarian law would be at once proposed under plea of providing for Pompey's troops ; and Cicero had had to decide whether he would act in earnest in the spirit which he had begun to show when the tribunes bill was under discussion, or would fall back upon resistance with the rest of his party, or evade the difficult dilemma by going on foreign service, or else would simply absent himself from Rome while the struggle was going on. "I may either resist," he said, "and there will be an honorable fight ; or I may do nothing, and withdraw into the country, which will be honorable also ; or I may give active help, which I am told Caesar expects of me. . . . What will history say of me six hundred years hence ? I am more afraid of that than of the chatter of my contemporaries."—FROUDE'S CÆSAR, ch. 12.

**2057. FAME, Sudden.** *Lord Byron.* The fame, however, of Lord Byron dates from his twenty-fourth year, when the publication of the first cantos of "Childe Harold" revealed to England the full splendor of his talents. . . . "I awoke one morning," said he, "and found myself famous." . . . Such was his popularity at one time, that ten thousand copies of one of his poems were sold on the day of its publication at a price equal to nearly \$10 each. But his errors as a man soon lost him the esteem of his countrymen ; he was almost as extravagant as his father, and quite as dissolute, and, like his father, he squandered the fortune of his wife after he had ceased to be a husband to her.—CYCLOPEDIA OF BIOG., p. 294.

**2058. — — —.** *"Bernier's Street Hoax."* [Theodore Hook bet a guinea that in one week he could make a neat and modest house the most famous in all London.] The bet was taken, and in four or five days Hook had written and posted one thousand letters, annexing orders to tradesmen of every sort . . . all to be executed on one particular day, and as nearly as possible at a fixed hour. From "wagons of coals and potatoes, to books, prints, feathers, ices, jellies, and cranberry tarts," nothing whatever available to any human being but was commanded from scores of rival dealers, scattered all over the city. . . . The mayor and his chaplain were invited to take the death-bed confession of a speculating common councilman. There also came the Governor of the Bank, Chairman of the East India Company, the Lord Chief Justice, and the Prime Minister, . . . his Grace the Archbishop of Canterbury, and his Royal Highness the Commander in Chief. [All came at the call of Hook's letters.] They could not all reach Bernier's Street.—SMILES' BRIEF BIOGRAPHIES, p. 354.

**2059. FAME, Trials of.** *Sir Walter Scott.* At one time as many as sixteen parties of visitors applied to see Abbotsford in a single day. Strangers—especially the American travellers



of that day, who were much less reticent and more irrepressible than the American travellers of this—would come to him without introductions, facetiously cry out “Prodigious!” in imitation of Dominie Sampson, at whatever they were shown, inquire whether the new house was called Tullyveolan or Tillytudlem, cross-examine, with open note-books, as to Scott’s age and the age of his wife, and appear to be taken quite by surprise when they were bowed out without being asked to dine.—HUTTON’S SCOTT, ch. 12.

**2060. FAME** undesired. *Emperor Maximin.* The emperor of the East commanded a disciplined and veteran army of above 70,000 men; and Licinius, who had collected about 30,000 Illyrians, was at first oppressed by the superiority of numbers. His military skill and the firmness of his troops restored the day, and obtained a decisive victory. The incredible speed which Maximin exerted in his flight is much more celebrated than his prowess in the battle. Twenty-four hours afterward he was seen, pale, trembling, and without his Imperial ornaments, at Nicomedia, one hundred and sixty miles from the place of his defeat.—GIBBON’S *ROME*, ch. 14, p. 486.

**2061. FAMILIARITY**, ill-mannered. *James Hogg.* [Sir Walter Scott’s poet-friend.] In a shepherd’s dress, and with hands fresh from sheep-shearing, he came to dine for the first time with Scott in Castle Street, and finding Mrs. Scott lying on the sofa, immediately stretched himself at full length on another sofa; for, as he explained afterward, “I thought I could not do better than to imitate the lady of the house.” At dinner, as the wine passed, he advanced from “Mr. Scott,” to “Shirra” (Sheriff), “Scott,” “Walter,” and finally “Wattie,” till at supper he convulsed every one by addressing Mrs. Scott familiarly as “Charlotte.”—HUTTON’S *LIFE OF SCOTT*, ch. 6.

**2062. FAMILIARITY**, Mistake of. *Mary Queen of Scots.* The page of the Marechal de Damville, the young Du Chatelard, had remained, as we have seen, at Holyrood, for the purpose of entertaining his master with letters about all that related to the queen, his idol. Du Chatelard, treated as a child by the playful indulgence of the queen, had conceived for his mistress a passion bordering on madness. The queen had encouraged him too much to retain the right of punishing him. Du Chatelard, constantly admitted to the most intimate familiarity with his mistress, ended by mistaking sport for earnest, persuading himself that she only desired a pretext for yielding to his audacity. The ladies of the palace discovered him one night hidden under the queen’s bed; he was expelled with indignation, but his boldness was placed to the account of the thoughtlessness of his age and character. Raillery was his only punishment.—LAMARTINE’S *MARY QUEEN OF SCOTS*, p. 15.

**2063. FAMILIES**, old. *Adams.* People are mistaken who suppose that we have in America no old families. We have perhaps as many as other countries, only the torrent of emigration, and the suddenness with which new fortunes are made and lost, conceal the fact from our observation. The Adams family, for example, which descended from Thomas Adams, one of the first

proprietors of Massachusetts, has gone on steadily increasing in wealth and numbers from 1620 to the present time, and the family estate still comprises the lands originally bought by the Adams who was grandfather to the second President of the United States. John Adams died worth \$100,000. His son, John Quincy Adams, left, it is said, twice as much; and his son, Charles Francis Adams, late minister to London, is supposed to be worth \$2,000,000.—*CYCLOPEDIA OF BIOG.*, p. 173.

**2064. FAMILY**, Benefits of the. *Luther.* In place of the monk’s cowl the habit of the citizen was assumed. Because of this the heart of the German people went out to the great Reformer. As a struggling monk he excited wonder and surprise. But as a husband and father he is loved and revered by the German people.—REIN’S *LUTHER*, ch. 16, p. 137.

**2065. FAMILY** deteriorated. *Rome.* Even in the days of Tiberius the Senate, as Tacitus tells us, had rushed headlong into the most servile flattery, and this would not have been possible if its members had not been tainted by the prevalent deterioration. It was before the once grave and pure-minded Senators of Rome—the greatness of whose state was founded on the sanctity of family relationships—that the Censor Metellus had declared in A. U. C. 602, without one dissentient murmur, that marriage could only be regarded as an intolerable necessity. Before that same Senate, at an earlier period, a leading consular had not scrupled to assert that there was scarcely one among them all who had not ordered one or more of his own infant children to be exposed to death.—FARRAR’S *EARLY DAYS*, ch. 1, p. 7.

**2066. FAMILY** discord. *Of Charles IV. of Spain.* [Prince Ferdinand accused his mother, Louisa Maria, of shameless licentiousness with one of the king’s body-guard named Godroy. She charged him with ignoble birth, her husband not being his father. Napoleon was solicited to favor each side in the possession of the throne of Spain. He held an interview with all.] The imbecile old king brandished over the head of Ferdinand a long gold-headed cane . . . loaded him with reproaches and imprecations. Suddenly the mother . . . fell upon the culprit. A flood of most uncourtly epithets she poured upon the victim. . . . As Napoleon left the room he exclaimed . . . “What a mother! What a son!”—ABBOTT’S *NAPOLEON B.*, vol. 2, ch. 1.

**2067. FAMILY** interest. *Theodoric.* [The conquest of] Italy . . . was finally decided by the abilities, experience, and valor of the Gothic king. Immediately before the battle of Verona he visited the tent of his mother and sister, and requested that on a day, the most illustrious festival of his life, they would adorn him with the rich garments which they had worked with their own hands. “Our glory,” said he, “is mutual and inseparable. You are known to the world as the mother of Theodoric; and it becomes me to prove that I am the genuine offspring of those heroes from whom I claim my descent.”—GIBBON’S *ROME*, ch. 39, p. 10.

**2068. FAMILY** kinship. *Lines.* Among civilized nations the family is so constructed that

the lines of kinship diverge constantly from the line of descent, so that collateral kinsmen with each generation stand at a still greater remove from each other. . . . this is traceable to the establishment of a *male line of descent*. In the Indian family this is all reversed. The descent is established in the *female line*. . . . Ties of kinship converge upon each other until they all meet in the granddaughter. . . . Every grandson and granddaughter was the grandson and granddaughter of the whole tribe. . . . All the uncles were reckoned as his fathers; also all mothers' sisters as mothers; all the cousins were sisters and brothers; all the nieces were daughters; all the nephews, sons.—RIDPATH'S U. S., ch. 1, p. 46.

**2069. FAMILY, Prestige of. Irish.** The distinction between those Irish who were of Celtic blood and those Irish who sprang from Strongbow and De Burgh was not altogether effaced. . . . In the preceding generation one of the most powerful of the O'Neills refused to pay any mark of respect to a Roman Catholic gentleman of old Norman descent. "They say that the family has been here four hundred years. No matter. I hate the clown as though he had come here yesterday."—MACAULAY'S ENG., ch. 6, p. 121.

**2070. FAMILY, Religion in the. Mahomet.** Islamism commenced like a family. It was practised for a long time in the dwelling of Mahomet, before it was diffused and exercised in any meeting of the Khoreishites. The first of the faithful were himself, his wife, his nephew, his daughters, and his domestics. He seems to have been long content with this conversion of himself and household to the pure faith of Abraham, hoping that God would be content with this restricted worship, and would not ask of him a more onerous propagation of the truth.—LAMARTINE'S TURKEY, p. 69.

**2071. FAMILY, Responsibility to. Reign of James II.** Every battered old cavalier who, in return for blood and lands lost in the royal cause, had obtained some small place under the keeper of the wardrobe or the master of the harriers, was called upon to choose between the king and the church. The commissioners of customs and excise were ordered to attend his Majesty at the treasury. There he demanded from them a promise to support his policy, and directed them to require a similar promise from all their subordinates. One custom-house officer notified his submission to the royal will in a way which excited both merriment and compassion. "I have," he said, "fourteen reasons for obeying his Majesty's commands, a wife and thirteen young children."—MACAULAY'S ENG., ch. 8, p. 313.

**2072. FAMILY, Sanguinary. Caesar's.** On the parents, and the three sons in succession, the hopes of Rome were fixed. But Germanicus was poisoned by order of Tiberius, and Agrippina was murdered in banishment, after the endurance of the most terrible anguish. Their two elder sons, Nero and Drusus, lived only long enough to disgrace themselves, and to be forced to die of starvation. The third was the monster Gaius. Of the three daughters, the youngest, Julia Livia, was put to death by the orders of Messalina, the wife of her uncle Claudius. Drusilla died in prosperous infamy, and Agrippina the younger, after a life of crime so abnor-

mal and so detestable that it throws into the shade even the monstrous crimes of many of her contemporaries, murdered her husband, and was murdered by the orders of the son for whose sake she had waded through seas of blood. . . . That son was Nero! Truly the palace of the Cæsars must have been haunted by many a restless ghost, and amid its vast and solitary chambers the guilty lords of its splendor must have feared lest they should come upon some spectre weeping tears of blood.—FARRAR'S EARLY DAYS, ch. 1, p. 13.

**2073. FAMILY, Sorrowful. Martyr's.** [At two o'clock in the morning Dr. Rowland Taylor was delivered to the sheriff in Aldgate.] Now when the sheriff and his company came against St. Botolph Church, Elizabeth, his daughter, cried, saying, "O my dear father! Mother, mother, here is my father led away!" Then cried his wife, "Rowland, Rowland, where art thou?" for it was a very dark morning, that the one could not see the other. Dr. Taylor answered, "Dear wife, I am here," and stayed. The sheriff's men would have led him forth, but the sheriff said, "Stay a little, masters, I pray you, and let him speak to his wife;" and so they stayed. Then came she to him; and he took his daughter Mary in his arms, and he, his wife, and Elizabeth kneeled down and said the Lord's Prayer; at which sight the sheriff wept apace, and so did divers others of the company. After they had prayed, he rose up and kissed his wife, and shook her by the hand and said, "Farewell, my dear wife; be of good comfort, for I am quiet in my conscience. God shall stir up a father for my children." Then he kissed his daughter Mary and said, "God bless thee; I pray you all stand strong and steadfast unto Christ and His words, and keep you from idolatry." Then said his wife, "God be with thee, dear Rowland. I will with God's grace meet thee at Hadleigh." [Afterward he said:] "Come hither, my son Thomas;" then John Hull lifted up the child, and set him on the horse before his father. Then lifted he up his eyes toward heaven and prayed for his son, laid his hand on the child's head, and blessed him. [He then went to the stake.]—KNIGHT'S ENG., vol. 3, ch. 6.

**2074. FAMILY, Substitutes in the. Indians.** When one party prevailed, it was a rule to pursue their success by an undistinguishing carnage, as long as the enemy gave the smallest resistance. When that was over, they bound and carried off the prisoners, who were reserved for the most cruel and tormenting death. This the captives themselves knew, and were prepared for. They had, however, one chance of life; for, on returning to their village, the victors made offer to each family of a captive for every relation they had lost in the war. This offer they might either accept or reject. If accepted, the captive became a member of the family; if rejected, he was doomed to die under the most excruciating tortures. In these executions the women would bear their part, and seem actuated by the spirit of furies. What is most remarkable is the fortitude with which these unhappy wretches submitted to their fate. There was a contest between them and their tormentors which should exceed, these in inflicting, or the others in enduring the greatest ex-



acerbations of pain. It is even said that by insults they endeavored to provoke their executioners and stimulate their fury by telling them of the cruelties they had themselves inflicted on their countrymen.—*TYTLER'S HIST.*, Book 6, ch. 21.

**2075. FAMILY sufferings.** *House of the Cæsars.* It has been well said that no page, even of Tacitus, has so sombre and tragic an eloquence as the mere *Stemma Cæsarum*. The great Julius, robbed by death of his two daughters, was succeeded by his nephew Augustus, who, in ordering the assassination of Cæsarion, the natural son of Julius by Cleopatra, extinguished the direct line of the greatest of the Cæsars. Augustus by his three marriages was the father of but one daughter, and that daughter disgraced his family and embittered his life. He saw his two elder grandsons die under circumstances of the deepest suspicion; and being induced to disinherit the third for the asserted stupidity and ferocity of his disposition, was succeeded by Tiberius, who was only his stepson, and had not one drop of the Julian blood in his veins. Tiberius had but one son, who was poisoned by his favorite, Sejanus, before his own death. This son, Drusus, left but one son, who was compelled to commit suicide by his cousin, Gaius; and one daughter, whose son, Rubellius Plautus, was put to death by order of Nero.—*FARRAR'S EARLY DAYS*, ch. 1, p. 13.

**2076. FAMINE, Brutalizing.** *Athenians.* [Athens was besieged by Demetrius, and famine followed.] In the course of it many dreadful things happened, and this is related among the rest. A father and his son were sitting in the same room, in the last despair; when a dead mouse happening to fall from the roof of the house, they both started up and fought for it.—*PLUTARCH'S DEMETRIUS*.

**2077. FAMINE, Cannibals in.** *France.* A fearful famine, by which France was visited in 1033, occasioned throughout the country miseries almost unparalleled in history. For three years in succession the harvest had failed. . . . Food was obtainable only at exorbitant prices; and the poorer classes . . . were driven at last to the most revolting expedients to appease their hunger. An innkeeper near Macon was burnt alive for having massacred no less than forty-eight unhappy wayfarers, whose bodies had afterward been devoured. Human flesh was publicly exposed for sale in the market of Tournus.—*STUDENTS' FRANCE*, ch. 7, § 8, p. 110.

**2078. FAMINE, Depopulated by.** *Bengal.* 1770. [In 1770] there was a terrible famine in Bengal, in which it is supposed one third of the inhabitants perished.—*KNIGHT'S ENG.*, vol. 6, ch. 21, p. 334.

**2079. FAMINE, Distress of.** *Rome.* A.D. 546. Totila proceeded, not to assault, but to encompass and starve, the ancient capital. Rome was afflicted by the avarice and guarded by the valor of Bessas, a veteran chief of Gothic extraction, who filled, with a garrison of 3000 soldiers, the spacious circle of her venerable walls. From the distress of the people he extracted a profitable trade, and secretly rejoiced in the continuance of the siege. It was for his use that the granaries had been replenished; the charity of Pope Vigilius had purchased and

embarked an ample supply of Sicilian corn; but the vessels which escaped the barbarians were seized by a rapacious governor, who imparted a scanty sustenance to the soldiers, and sold the remainder to the wealthy Romans. The medimnus, or fifth part of the quarter of wheat, was exchanged for seven pieces of gold; fifty pieces were given for an ox, a rare and accidental prize; the progress of famine enhanced this exorbitant value, and the mercenaries were tempted to deprive themselves of the allowance which was scarcely sufficient for the support of life. A tasteless and unwholesome mixture, in which the bran thrice exceeded the quantity of flour, appeased the hunger of the poor; they were gradually reduced to feed on dead horses, dogs, cats, and mice, and eagerly to snatch the grass, and even the nettles, which grew among the ruins of the city.—[See No. 2015.] *GIBBON'S ROME*, ch. 43, p. 255.

**2080. FAMINE, Resource in.** *Horses.* [When Bonaparte's army was retreating from Moscow, during a month there were no rations, and dead horses were the only resource.]—*KNIGHT'S ENG.*, vol. 7, ch. 30, p. 359.

**2081. FAMINE, Trials of.** *Plymouth Colony.* The arrival of new emigrants, who came unprovided with food, compelled the whole colony, for six months in succession, to subsist on half-allowance only. "I have seen men," says Winslow, "stagger by reason of faintness for want of food." . . . In the third year of their settlement their victuals were so entirely spent that "they knew not at night where to have a bit in the morning." . . . When a few of their old friends arrived to join them, a lobster or a piece of fish, without bread or anything else but a cup of fair spring water, was the best dish the whole colony could offer.—*BANCROFT'S U. S.*, vol. 1, ch. 8.

**2082. FAMINE by War.** *Canada.* A.D. 1758. In the general dearth [caused by the prolongation of the war] the soldiers could receive but a half pound of bread daily; the inhabitants of Quebec but two ounces. . . . Artisans and day laborers were so enfeebled that they were unfit for toil, and tottered from debility.—*BANCROFT'S U. S.*, vol. 4, ch. 13.

**2083. FANATIC, Insane.** *Puritan.* A mad tailor, named Ludowick Muggleton, wandered from pot-house to pot-house, tipping ale, and denouncing eternal torments against those who refused to believe, on his testimony, that the Supreme Being was only six feet high, and that the sun was just four miles from the earth. George Fox had raised a tempest of derision by proclaiming that it was a violation of Christian sincerity to designate a single person by a plural pronoun, and that it was an idolatrous homage to Janus and Woden to talk about January and Wednesday.—*MACAULAY'S ENG.*, ch. 2, p. 153.

**2084. FANATICISM, Danger from.** *Reformation.* Karlstadt forbade the paying and taking of interest on money loaned, and even went so far as to recommend the introduction of the system of polygamy as practised by the ancient Hebrews. [Luther wrote the elector] he thought that Karlstadt had always ignored the praise of Christ, and that he would always do so. "His own insane desire for fame and

praise has brought him to this. He has proved to be our most dangerous enemy, so that I am inclined to believe the poor, miserable wretch is possessed of an evil spirit."—REIN'S LUTHER, ch. 14, p. 125.

**2085. FANATICISM, Idolatrous.** *Bassianus Antoninus.* In a solemn procession through the streets of Rome, the way was strewed with gold dust; the black stone, set in precious gems, was placed on a chariot drawn by six milk-white horses, richly caparisoned. The pious emperor held the reins, and, supported by his ministers, moved slowly backward, that he might perpetually enjoy the felicity of the divine presence. In a magnificent temple raised on the Palatine Mount, the sacrifices of the god Elagabalus were celebrated with every circumstance of cost and solemnity. The richest wines, the most extraordinary victims, and the rarest aromatics were profusely consumed on the altar. Around the altar a chorus of Syrian damsels performed their lascivious dances to the sound of barbarian music, while the gravest personages of the state and army, clothed in long Phœnician tunics, officiated in the meanest functions, with affected zeal and secret indignation.—GIBBON'S *ROME*, ch. 6, p. 171.

**2086. FANATICISM inflamed.** *Orleans.* And the Pucelle, left behind, found herself absolute mistress of the city, where all authority but hers seemed to be at an end. She caracolled round the walls, and the people followed her fearlessly. The next day she rode out to reconnoitre the English bastilles, and young women and children went too, to look at these famous bastilles, where all remained still and betrayed no sign of movement. She led back the crowd with her to attend vespers at the church of Saint Croix; and as she wept at prayers, they all wept likewise. The citizens were beside themselves; they were raised above all fears, were drunk with religion and with war—seized by one of those formidable accessions of fanaticism in which men can do all and believe all, and in which they are scarcely less terrible to friends than to enemies.—MICHELET'S *JOAN OF ARC*, p. 14.

**2087. FANATICISM, Miracles of.** *Test.* [A bitter contest existed between the Catholics and Arsenite faction in the thirteenth century.] In the confidence of fanaticism, they had proposed to try their cause by a miracle; and when the two papers that contained their own and the adverse cause were cast into a fiery brasier, they expected that the Catholic verity would be respected by the flames. Alas! the two papers were indiscriminately consumed, and this unforeseen accident produced the union of a day, and renewed the quarrel of an age.—GIBBON'S *ROME*, ch. 62, p. 155.

**2088. FANATICISM, Religious.** "*Prophets.*" Three of the prime movers came to Wittenberg during the Christmas holidays in the year 1521. They were curious fellows in warlike attire. Wonderful experiences did they relate: God had conversed with them; they could foretell future events; in short, they claimed to be prophets and apostles! Melancthon thought that they were possessed of a particular spirit, whatever be its nature, and that Luther alone could determine its true character. But Luther did not wish to return on that account, especially since it was

not the desire of the Elector. He wrote to Melancthon, and also to his friend Amsdorf, that the prophets of Zwickau should not be heard at once, but that the matter should quietly take its course. An investigation of their claims to a special calling should be held, and their spirits should be tried according to the advice of St. John (1. 4: 1), whether they be to God.—REIN'S LUTHER, ch. 11, p. 103.

**2089. — —.** *Gunpowder Plot.* [Henry Garnet, a Catholic priest, received through the confidential information of the Gunpowder Plot, which he did not reveal. He defended his course with ability. He acknowledged] that he had done more than he could excuse by law in having concealed his privy to the design, yet he maintained that "he had acted upon a conscientious persuasion that he was bound to disclose nothing that he had heard in sacramental confession."—KNIGHT'S *ENG.*, vol. 3, ch. 21, p. 336.

**2090. — —.** *Peter the Hermit.* In this austere solitude his body was emaciated, his fancy was inflamed; whatever he wished, he believed; whatever he believed, he saw in dreams and revelations. From Jerusalem the pilgrim returned an accomplished fanatic; but as he excelled in the popular madness of the times, Pope Urban II. received him as a prophet, applauded his glorious design, promised to support it in a general council, and encouraged him to proclaim the deliverance of the Holy Land. [Thus began the crusades.]—GIBBON'S *ROME*, ch. 58, p. 538.

**2091. — —.** *Fifth Monarchy.* The Fifth-Monarchy men rose on the 6th of January, 1661, under their old leader, Thomas Venner, the wine cooper. Some fifty or sixty of them, after an encounter with the feeble municipal police, marched to Caen Wood, near Highgate, and having been there concealed for two days, returned to encounter the trained bands, and even a regular body of guards, in the confidence that their cause—the establishment of the reign of Christ on earth, and the suppression of all other authority—would be miraculously upheld. The capital was in fearful alarm; the shops were shut; the city gates were barricaded. But these wild men drove all before them, till a rally was made, and they were for the most part slaughtered, refusing quarter.—KNIGHT'S *ENG.*, vol. 4, ch. 15, p. 251.

**2092. — —.** *Fifth Monarchy.* [In 1657 there was a great tumult in London over the Fifth Monarchy. The Assyrian monarchy, the Persian, the Greek, and the Roman, being all four extinct, it was announced that the Fifth Monarchy—the greatest of all—the reign of the saints on earth, was at hand. Thomas Venner, a wine cooper, with its standard of the Lion of the tribe of Judah, was to proclaim it as its herald on the 9th of April, on Mile End Green; a troop of horse arrested the Fifth Monarchy.]—KNIGHT'S *ENG.*, vol. 4, ch. 13, p. 206.

**2093. — —.** *Protestant.* [When Mary Stuart, Queen of Scots, was on the scaffold,] the Dean of Peterborough, Dr. Fletcher, standing outside the rail, directly before her, began an exhortation; but she stopped him, saying: "Mr. Dean, I am settled in the ancient Catholic Roman religion, and mind to spend my blood in defence of it." The pertinacious dignitary replied,



with more zeal than charity, "Madam, change your opinion, and repent of your former wickedness, and settle your faith only in Jesus Christ, by Him to be saved." Mary told him to trouble himself no further; and Shrewsbury and Kent said they would pray for her. She thanked them; "but to join with you in prayer I will not, for that you and I are not of one religion." The dean then prayed aloud from the English liturgy; and Mary, with steadfast voice, having in her hand a crucifix, began to pray in Latin; and she finally prayed in English for Christ's afflicted church, for her son, and for the Queen of England. The callous Earl of Kent was not moved even by this solemn earnestness, but told her to "leave those trumperies." Such is fanaticism, from whatever perverted view of the religion of love it may spring.—*KNIGHT'S ENG.*, vol. 3, ch. 13, p. 203.

**2094. FANATICISM, Scandalous.** *Quaker.* [In 1656 James Nayler, one of the new sect of Quakers, in his frantic enthusiasm had proclaimed that the Redeemer was incarnate in His person; and he had given a great public scandal in going about in a state of nudity. The madman narrowly escaped hanging.]—*KNIGHT'S ENG.*, vol. 4, ch. 13, p. 203.

**2095. FANATICISM, Visions of.** *Crusaders.* Their victory, or even their attempt, would immortalize the names of the intrepid heroes of the cross; and the purest piety could not be insensible to the most splendid prospect of military glory. . . . The vulgar, both the great and small, were taught to believe every wonder, of lands flowing with milk and honey, of mines and treasures, of gold and diamonds, of palaces of marble and jasper, and of odoriferous groves of cinnamon and frankincense. In this earthly paradise each warrior depended on his sword to carve a plenteous and honorable establishment, which he measured only by the extent of his wishes.—*GIBBON'S ROME*, ch. 58, p. 550.

**2096. FAREWELL to Country.** *Napoleon I.* [A captive, and sailing for St. Helena. Beholding the receding vision of his native land,] he then uncovered his head, bowed to the distant hills, and said, with deep emotion, "Land of the brave, I salute thee! Farewell! France, farewell!"—*ABBOTT'S NAPOLEON B.*, vol. 2, ch. 30.

**2097. FAREWELL desired, A final.** *James II.* [When James II. left France to head an insurrection in Ireland, Louis XIV. said at their parting. "The best thing I can desire for you is never to see you back again."]—*KNIGHT'S ENG.*, vol. 5, ch. 6, p. 81.

**2098. FAREWELL, The last.** *Christians.* [Maccail, a probationer preacher, was arrested for joining the insurgents in Scotland against Charles II. He died in torture, having a pair of iron boots on his legs, with wedges driven between iron and flesh. He was in rapture of soul;] his last words were, Farewell, sun, moon, and stars—farewell, kindred and friends—farewell, world and time—farewell, weak, frail body—welcome, eternity—welcome, angels and saints—welcome, Saviour of the world, and welcome, God the Judge of all.—*KNIGHT'S ENG.*, vol. 4, ch. 17, p. 297.

**2099. FAREWELL, A touching.** *Washington's.* [Nine days after the evacuation of New York by the British] Washington assembled

his officers, and bade them a final adieu. When they were met, the chieftain spoke a few affectionate words to his comrades, who came forward in turn, and with tears and sobs, which the veterans no longer cared to conceal, bade him farewell. Washington then walked to Whitehall, followed by a vast concourse of citizens and soldiers, and thence departed to Annapolis, where Congress was in session. On his way he paused at Philadelphia, and made to the proper officers a report of his expenses during the war. The account was in his own handwriting, and covered a total expenditure of \$74,485, all correct to a cent. The route of the chief from Paulus' Hook to Annapolis was a continuous triumph. The people by hundreds and thousands flocked to the villages and roadsides to see him pass: gray-haired statesmen to speak words of praise; young men to shout with enthusiasm; maidens to strew his way with flowers.—*RIDPATH'S U. S.*, ch. 44, p. 355.

**2100. FARMER, An unsuccessful.** *Isaac Newton.* Isaac was taken from school to assist his mother in the management of her farm. But nature claimed him for higher work. He could not be a farmer. Being sent to market once a week, with an aged and faithful servant, no sooner were the horses put into the stable than he would shut himself up in a garret with his books, till the produce was sold and it was time to return. In summer he would choose a shady nook on the road-side, out of town, and there await the return of the wagon. If he was sent to the fields to watch the sheep and cattle, he would be found, hours after, perched in a tree, absorbed in a book, or on the banks of a stream, eagerly watching the operation of a water-wheel; while the cattle, perhaps, were rioting in a corn-field, and the sheep were wandering down the road.—*PARTON'S NEWTON*, p. 76.

**2101. — — —.** *Edmund Burke.* The reader may smile as he recognizes the ardor, the earnestness, the fervid gravity of the political speeches, in letters which discuss the merits of carrots in fattening porkers, and the precise degree to which they should be boiled. Burke throws himself just as eagerly into white peas and Indian corn, into cabbages that grow into head and cabbages that shoot into leaves, into experiments with pumpkin-seed and wild parsnip, as if they had been details of the Stamp Act, or justice to Ireland. When he complains that it is scarcely possible for him, with his numerous avocations, to get his servants to enter fully into his views as to the right treatment of his crops, we can easily understand that his farming did not help him to make money. It is impossible that he should have had time or attention to spare for the effectual direction of even a small farm.—*MORLEY'S BURKE*, ch. 6.

**2102. FASHION, Depreciated by.** *Science.* Charles [II.] himself had a laboratory. . . . It was almost necessary to the character of a fine gentleman to have something to say about air-pumps and telescopes; and even fine ladies, now and then, thought it becoming to affect a taste for science, went in coaches and six to visit the Gresham curiosities, and broke forth into cries of delight at finding that a magnet really attracted a needle, and that a microscope really made a fly look as large as a sparrow, . . . It is

the universal law, that whatever pursuit, whatever doctrine becomes fashionable, shall lose a portion of that dignity which it had possessed while it was confined to a small but earnest minority, and was loved for its own sake alone. It is true that the follies of some persons who, without any real aptitude for science, professed a passion for it, furnished matter of contemptuous mirth to a few malignant satirists who belonged to the preceding generation.—MACAULAY'S ENG., ch. 3, p. 380.

**2103. FASHION** disregarded. *Benjamin Franklin*. December, 1776. Franklin [the American commissioner] reached Paris, . . . and was welcomed with wonderful unanimity. His fame as a philosopher, his unfailing good-humor, the dignity, self-possession, and ease of his manners, the plainness of his dress, his habit of wearing his straight thin gray hair without powder, contrary to the fashion of that day in France, acted as a spell.—BANCROFT'S U. S., vol. 9, ch. 16.

**2104. FASHION**, Struggle for. *French*. Hats were a French invention of 1449; a belted knight writes: "Send me a hat and a bonnet by the same man; and let him bring the hat on his head, for fear of misfashioning of it."—KNIGHT'S ENG., vol. 2, ch. 8, p. 121.

**2105. FASTS**, Religious. *Early Methodists*. Four fasts were appointed for each year on every circuit, and the preachers were ordered to write on all class papers: "The first Friday after every Quarterly Meeting is to be observed as a day of fasting and prayer." The earliest historian of Methodism remarks that it was the custom of its people "to observe formerly all Fridays as days of fasting or abstinence."—STEVENS' M. E. CHURCH, vol. 2, p. 134.

**2106. FATE**, Belief in. *Mohammedans*. The Koran inculcates, in the most absolute sense, the tenets of fate and predestination, which would extinguish both industry and virtue, if the actions of man were governed by his speculative belief. Yet their influence in every age has exalted the courage of the Saracens and Turks. The first companions of Mahomet advanced to battle with a fearless confidence; there is no danger where there is no chance; they were ordained to perish in their beds; or they were safe and invulnerable amid the darts of the enemy.—GIBBON'S MAHOMET, p. 39.

**2107. FATHER**, A confiding. *John Milton's*. There is no attempt on the part of Milton to take up a profession, not even for the sake of appearances. The elder Milton was content to provide the son, of whom he was proud, with the means of prosecuting his eccentric scheme of life, to continue, namely, to prepare himself for some great work, nature unknown. For a young man of simple habits and studious life a little suffices. The chief want is books.—MILTON, BY M. PATRISON, ch. 3.

**2108. FATHERHOOD**, Experience of. *Agessilaus*. Agessilaus [the Lacedæmonian king] was certainly a most affectionate father. It is said, when his children were small, he would join in their sports; and a friend happening to find him one day riding among them upon a stick, he desired him "not to mention it until he was a father himself."—PLUTARCH'S AGESILAUS.

**2109. FATHERHOOD** suppressed. *War of Rebellion*. [At the battle of Malvern Hill in Virginia] the son of [Confederate] Major Peyton, but fifteen years of age, called to his father for help. A ball had shattered both his legs. "When we have beaten the enemy, then I will help you," answered Peyton; "I have here other sons to lead to glory. Forward!" But the column had advanced only a few paces when the major himself fell to the earth a corpse.—POL-LARD'S SECOND YEAR OF THE WAR, p. 323.

**2110. FAVORITISM**, Scandalous. *Charles II.* Whoever could make himself agreeable to the prince, or could secure the good offices of the mistress, might hope to rise in the world without rendering any service to the government, without being even known by sight to any minister of State. This courtier got a frigate, and that a company; a third the pardon of a rich offender; a fourth, a lease of crown land on easy terms. If the king notified his pleasure that a briefless lawyer should be made a judge, or that a libertine baronet should be made a peer, the gravest counsellors, after a little murmuring, submitted.—MACAULAY'S ENG., ch. 3, p. 340.

**2111. FEAR** conquered by Faith. *Moravians*. [When John Wesley came as a missionary to the American colonists and Indians, he had not obtained the experience of the conscious favor of God. While on his passage, in the midst of a fearful storm which endangered the lives of all, he observed the calmness of a little band of Moravian passengers who were holding religious service. When in the midst of the psalm which they were singing,] the sea broke over the ship, split the mainsail into pieces, and poured in between the decks as if the great deep had already swallowed them up. A terrible outcry arose from the English, but the Moravians calmly sung on. Wesley asked one of them, "Were you not afraid?" He answered: "I thank God, no." "But were not your women and children?" "No; our women and children are not afraid to die."—STEVENS' METHODISM, vol. 1, p. 78.

**2112. FEAR**, Contagious. *Romans*. They had never yet looked Germans in the face, and imagination magnifies the unknown. Roman merchants and the Gauls of the neighborhood brought stories of the gigantic size and strength of these northern warriors. The glare of their eyes was reported to be so fierce that it could not be borne. They were wild, wonderful, and dreadful. Young officers, patricians, and knights, who had followed Cæsar for little mild experience, began to dislike the notion of these new enemies. Some applied for leave of absence; others, though ashamed to ask to be allowed to leave the army, cowered in their tents with sinking hearts, made their wills, and composed last messages for their friends. The centurions caught the alarm from their superiors, and the legions from the centurions.—FROUDE'S CÆSAR, ch. 14, p. 32.

**2113. FEAR** and Courage. *War*. [While at war with each other a small company of Thebans under Pelopidas unexpectedly met their Lacedæmonian enemies on the road.] As soon as they were perceived to be passing the straits, one ran and told Pelopidas, "We are fallen into



the enemy's hands." "And why not they," said he, "into ours?"—PLUTARCH'S PELOPIDAS.

**2114. FEAR, Government by.** *England.* [Edmund Burke said of the success of the Revolutionists of France:] I believe very few were able to enter into the effects of mere terror. . . . For four years we have seen loans made, treasures supplied, and armies levied and maintained, more numerous than France ever showed in the field, by the effects of fear alone.—KNIGHT'S ENG., vol. 7, ch. 15, p. 268.

**2115. ———.** *School.* Fashion, and even convenience, soon persuaded the conquerors of Rome to assume the more elegant dress of the natives; but they still persisted in the use of their mother-tongue; and their contempt for the Latin schools was applauded by Theodoric himself, who gratified their prejudices, or his own, by declaring that the child who had trembled at a rod would never dare to look upon a sword.—GIBBON'S ROME, ch. 39.

**2116. FEAR overcome.** *Joan of Arc.* In the midst of her triumph Jeanne still remained the pure, tender-hearted peasant girl of the Vosges. Her first visit as she entered Orleans was to the great church, and there, as she knelt at mass, she wept in such a passion of devotion that "all the people wept with her." Her tears burst forth afresh at her first sight of bloodshed and of the corpses strewn over the battlefield. She grew frightened at her first wound, and only threw off the touch of womanly fear when she heard the signal for retreat.—HIST. OF ENG. PEOPLE, § 431.

**2117. FEAR, Panic of.** *Rome.* Meanwhile the report reached Rome that Cæsar had crossed the Rubicon. The aristocracy had nursed the pleasant belief that his heart would fail him, or that his army would desert him. His heart had not failed, his army had not deserted; and, in their terror, they saw him already in their midst like an avenging Marius. He was coming. His horse had been seen on the Apennines. Flight, instant flight, was the only safety. Up they rose, consuls, prætors, senators, leaving wives and children and property to their fate, not halting even to take the money out of the treasury, but contenting themselves with leaving it locked. On foot, on horseback, in litters, in carriages, they fled for their lives to find safety under Pompey's wing in Capua.—FROUDE'S CÆSAR, ch. 21.

**2118. FEAR of Retribution.** *Reign of James II.* [Lord Sunderland, his prime-minister and tool, apprehended the revolution which dethroned James.] Visions of an innumerable crowd covering Tower Hill [the place of execution], and shouting with savage joy at the sight of the apostate [who sought to betray James to William, Prince of Orange], of a scaffold hung with black, of [Bishop] Burnet reading the prayer for the departing, and of Ketch [the executioner] leaning on the axe with which Russell and Monmouth had been mangled in so butcherly a fashion, began to haunt the unhappy statesman.—MACAULAY'S ENG., ch. 9, p. 411.

**2119. FEAR, Shameless.** *Duke of Monmouth.* [His rebellion against James II. was suppressed.] The spoiled darling of the court and of the populace, accustomed to be loved and worshipped

wherever he appeared, was now surrounded by stern jailers, in whose eyes he read his doom. Yet a few hours of gloomy seclusion, and he must die a violent and shameful death. His heart sank within him. Life seemed to be worth purchasing by any humiliation; nor could his mind, always feeble, and now distracted by terror, perceive that humiliation must degrade but could not save him. . . . He wrote to the king. The letter was that of a man whom a craven fear had made insensible to shame. He professed in vehement terms his remorse for his treason. He affirmed that, when he promised his cousins at the Hague not to raise troubles in England, he had fully meant to keep his word. Unhappily, he had afterward been seduced from his allegiance by some horrid people who had heated his mind by calumnies and misled him by sophistry: but now he abhorred them; he abhorred himself. He begged in piteous terms that he might be admitted to the royal presence.—MACAULAY'S ENG., ch. 5, p. 573.

**2120. FEAR, Stranger to.** *Colony of Georgia.* A Cherokee appeared among the English. "Fear nothing," said Oglethorpe [the governor], "but speak freely;" and the mountainer answered, "I always speak freely. Why should I fear? I am now among friends; I never feared even among my enemies."—BANCROFT'S U. S., vol. 3, ch. 24.

**2121. FEARLESSNESS, Astonishing.** *Romans.* [Hannibal's approach to Rome.] Hannibal was astonished by the constancy of the Senate, who, without raising the siege of Capua, or recalling their scattered forces, expected his approach. He encamped on the banks of the Anio, at the distance of three miles from the city; and he was soon informed that the ground on which he had pitched his tent was sold for an adequate price at a public auction, and that a body of troops was dismissed by an opposite road, to re-enforce the legions of Spain.—GIBBON'S ROME, ch. 31, p. 245.

**2122. FEARLESSNESS, Boyish.** *Benedict Arnold.* He was no common boy. The most striking trait of his character was fearlessness. He would place himself in situations of extreme peril, for no other motive than to terrify his elders, or to "show off" his courage. . . . It was often the duty of the boy Arnold to carry bags of Indian corn to a mill, two miles from home, himself riding upon the bags that were thrown over the horse's back. While he was waiting for his grist, it was his delight to astonish the miller with his wild, daring tricks. As he was bathing in the mill-stream, he would seize hold of one of the spokes of the great water-wheel, and go around with it, now dangling in the air, now buried in the foaming water, while the miller stood horror-stricken at his recklessness. He was a most daring and headlong rider. Horses that he was accustomed to ride were observed to fall into bad habits, such as kicking, starting, and running away.—CYCLOPEDIA OF BIOG., p. 229.

**2123. FEARS, Imaginary.** *Cæsar.* Sixty thousand picked men left the Gauls' camp before dawn; they stole round by a distant route, and were allowed to rest concealed in a valley till the middle of the day. At noon they came over the ridge at the Romans' back; and they had the

best of the position, being able to attack from above. Their appearance was the signal for a general assault on all sides, and for a determined sally by Vercingetorix from within. Thus before, behind, and everywhere, the legions were assailed at the same moment; and Cæsar observes that the cries of battle in the rear are always more trying to men than the fiercest onset upon them in front; because what they cannot see they imagine more formidable than it is, and they depend for their own safety on the courage of others. [Cæsar's genius saved the army.]—FROUDE'S CÆSAR, ch. 19.

**2124. FEAST, Intellectual.** *Mahomet.* He assembled his relatives to the number of forty, at a feast served in the court of his house, as was the usage of the grand councils which preceded great revolutions among the Arabs. They were all the sons and descendants of his uncle and adoptive father, Aboutaleb. The banquet, frugal, like the life of the desert, was composed but of a leg of mutton and some rice. Mahomet supplied its meagreness by the nutriment of the soul; he entertained his guests with so much inspiration and persuasion that they felt themselves quite satisfied by his words. These simple minds, astonished to find they had their fill despite the pitiful supply upon the table, attributed to the magic of the infernal spirits this charm and repletion, which were but the magic of the divine word. They retired uneasy, interrogating each other, and promising not to return to expose themselves to such enchantments.—LAMARTINE'S TURKEY, p. 73.

**2125. FEES, Extortionate.** *Jailers.* [At that day a jailer had no salary, but was supported chiefly by fees extorted from the prisoners on their leaving jail. Custom had established, with the force of law, that every prisoner, whether felon or debtor, whether discharged because the jury had acquitted him, or because no bill of indictment was found against him, or because his term of imprisonment had expired, should pay, before leaving the jail, a fee of 15s. 4d. to the jailer, and another fee of 2s. to the turnkey—about \$5 in all. If a prisoner could not pay this sum the jailer was allowed to keep him in prison till he could. . . . [John] Howard discovered one man who . . . had been confined *four years* solely because . . . unable to pay the fees for delivery. He found some prisoners, who had been proved innocent, and against whom no bill had been found, still languishing in a loathsome dungeon, because there was no one on earth able and willing to lend them the trifling sum of 19s. 4d., while the county was at the expense of supporting them. Such frightful abuses . . . come of great men putting their duties upon deputies.—CYCLOPEDIA OF BIOG., p. 42.

**2126. FEMALES, Imitation of.** *Theseus.* [When Theseus went with a tribute of seven young men and as many virgins to be sacrificed in the labyrinth at Crete, or save themselves by destroying the Minotaur,] he did not take with him all the virgins upon whom the lot had fallen, but selected two young men of his acquaintance who had feminine and florid aspects, but were not wanting in spirit and presence of mind. These by warm bathing, and keeping them out of the sun, by providing unguents for their hair and complexions, and everything necessary for

their dress, by forming their voice, their manner, and their step, he so effectually altered, that they passed among the virgins designed for Crete, and no one could discern the difference.—PLUTARCH'S THESEUS.

**2127. FESTIVAL, A coronation.** *Edward I.* [On the 19th of August, 1274, King Edward I. and his queen were crowned at Westminster.] The coronation feast presents a curious illustration of the rude hospitality of that age. . . . There were two halls; . . . many new halls were built up, in which tables were fixed in the ground, at which all who came—princes, nobles, the rich, and the poor—were feasted for fifteen days. Innumerable kitchens were built beside the halls, and numberless leaden cauldrons were placed outside the kitchens, for additional cooking. Oxen, sheep, and pigs were consumed in numbers exceeding those of a crowded market day in recent Smithfield; and Leadenhall market at Christmas could not vie with this royal poultry-show. The Pipe-rolls record that three hundred barrels of wine were purchased for this occasion.—KNIGHT'S ENG., vol. 1, ch. 25, p. 383.

**2128. FIDELITY tested.** *Roman General Belisarius.* He marched to the gates of Rome, which surrendered without an attack; he possessed himself of the city, and with 5000 men undertook to defend it against 100,000 of the rebel Ostrogoths, who sat down to besiege him. . . . After various successes the Goths themselves, filled with admiration at the character of Belisarius, requested him to accept of the crown of Italy; but that generous and heroic man refused the offer of a kingdom, incapable of betraying the interests of his sovereign, although he had repeatedly experienced his ingratitude.—TYTLER'S HIST., Book 5, ch. 5, p. 24.

**2129. FIGHTING in Death.** *Persians.* [When Alexander defeated Darius, the Persians were completely routed.] A few of the best and bravest of them, indeed, met their death before the king's chariot; and falling in heaps one upon another, strove to stop the pursuit; for in the very pangs of death they clung to the Macedonians, and caught hold of their horses' legs as they lay upon the ground.—PLUTARCH'S ALEXANDER.

**2130. FIGHTING, Desperate.** *Battle of Mauge.* [Cæsar's wars in Gaul.] The Nervii fought with a courage which filled Cæsar with admiration; men of greater spirit he said that he had never seen. As their first ranks fell, they piled the bodies of their comrades into heaps, and from the top of them hurled back the Roman javelins. They would not fly; they dropped where they stood; and the battle ended only with their extermination. Out of 600 senators there survived but three; out of 60,000 men able to bear arms, only 500. The aged of the tribe, and the women and children, who had been left in the morasses for security, sent in their surrender, their warriors being all dead.—FROUDE'S CÆSAR, ch. 14.

**2131. FIGHTING and Praying.** *Admiral Blake.* It was against those splendid Spanish galleons and India-built merchantmen, their holds full of the choicest products of the far West—gold and silver, pearls and precious stones, hides, indigo, cochineal, sugar, and tobacco—that he



and his men set forth ; and abundant were the treasures of sparkling silver pieces which fell into the horny hands of Blake's men. He made his first seizure on this venture, and sent it home ; the bullion was conveyed to London, under the charge of soldiers, and eight-and-thirty wagon-loads of silver reeled along through the streets of London to the Tower, amid the cheerful applause of the multitude. Blake did not come home ; he was still out on those distant seas waiting for, and ready to pounce upon, more prizes. Perhaps many of our readers will think it a difficult thing to conceive of this warlike sailor as a God-fearing man, following up all this mischief against the Spaniards in the fear of the Lord ; but it was even so ; not an oath was heard on board his vessel or vessels, the ordinances of religion were followed up punctiliously. Why not ? he was fighting the cause of freedom and faith against popery and absolutism, and their persecutions ; and whereas Spain and Rome had made Protestants everywhere tremble, this Gustavus of the seas, in turn, made Spain and Rome to tremble, and perhaps stirred some new thoughts about Protestant heroism within their cruel souls. He appears to have seen plainly the sphere in which he had to play his part. "It is not for us," said he, "to mind State affairs, but to keep the foreigners from fooling us ;" and his name became as terrible to the foes of England on the sea as Cromwell's on the land.—HOOD'S CROMWELL, ch. 16, p. 207.

**2132. FILTH and Disease.** *England.* The sweating-sickness was the terror of England at the beginning of the sixteenth century, as the plague was in the seventeenth and the cholera in the nineteenth. Filth and imperfect ventilation were among the main causes of epidemic disease in each of these periods.—KNIGHT'S ENG., vol. 2, ch. 15, p. 254.

**2133. FILTH, Equality in.** *Daniel Webster.* Daniel Webster when a lad . . . was one day called up by the teacher for punishment. . . . His hands happened to be very dirty. Knowing this, he spit upon the palm of his right hand, wiping it off on the side of his pantaloons. "Give me your hand," said the teacher, very sternly. Out went the right hand, partly cleansed. The teacher looked at it a moment, and said, "Daniel, if you will find another hand in this room as filthy as that, I will let you off this time !" Instantly from behind his back came the left hand. "Here it is," was the ready reply. "That will do," said the teacher, "for this time ; you can take your seat, sir."—RAYMOND'S LINCOLN, p. 748.

**2134. FINANCE, Delusions in.** *John Law.* [A Scotchman who financed for Louis XIV.] A bank was Law's first scheme—capital 6,000,000 francs, in shares of 5000 francs each ; the shares to be paid for in four instalments—one fourth in coin and three fourths in royal bonds at their par value ! . . . All tax-gatherers [were ordered] to receive the notes of the bank in payment of all sums due the government. To the bank was soon added a company, called the "Company of the West," designed to settle and trade with the French province of Louisiana. Shares in this company were also purchasable with the same royal bonds at their par value, with the addition of a small percentage in coin

or bank-notes. A "Guinea Company" was also started for trading with the coast of Africa. . . . The schemes having been launched, the next thing was to impose upon the credulity and inflame the avarice of the public. A large engraving was posted . . . exhibiting a number of Louisiana Indians running to meet a group of Frenchmen, each holding out a piece of gold. [The collapse of these schemes was more astonishing than their rise.]—CYCLOPEDIA OF BIOG., p. 454.

**2135. FINANCE, Fraudulent.** *Rome.* A.D. 544. The improvement of the revenue was committed to Alexander, a subtle scribe, long practised in the fraud and oppression of the Byzantine schools, and whose name of *Psalliction*, the *scissors*, was drawn from the dexterous artifice with which he reduced the size, without defacing the figure, of the gold coin. Instead of expediting the restoration of peace and industry, he imposed a heavy assessment on the fortunes of the Italians.—GIBBON'S ROME, ch. 43, p. 252.

**2136. FINANCE, Patriotism in.** *William of Orange.* The city of London undertook to extricate the prince from his financial difficulties. The common council, by a unanimous vote, engaged to find him £200,000. It was thought a great proof, both of the wealth and of the public spirit of the merchants of the capital, that in forty-eight hours the whole sum was raised on no security but the prince's word. A few weeks before James had been unable to procure a much smaller sum, though he had offered to pay higher interest, and to pledge valuable property.—MACAULAY'S ENG., ch. 10, p. 550.

**2137. FINANCES, Unsoundness in.** *Restoration.* [The selfish and profligate government of Charles II. appropriated moneys designed to support the navy. The Dutch invaded England, and found sailors demoralized and ships rotting in the ports. Many English sailors on Dutch ships cried out to their companions,] "We did heretofore fight for tickets ; now we fight for dollars." . . . The sailors' wives went up and down the streets of Wapping, crying, "This comes of your not paying our husbands." [England received a dishonor never to be wiped off, from the corruption of national honor at the fountain-head.]—KNIGHT'S ENG., vol. 4, ch. 17, p. 298.

**2138. FINE nullified.** *Charles I.* [He presented a declaration against illegal taxation and innovations in the religion of the State ; Parliament was not reassembled for eleven years.] Eliot was fined £2000 ; he very likely increased the spite of the king by taking precautions against his pouncing upon this valuable little peculation ; he said he had two cloaks, a few books, a few pairs of boots, and that was all his personal substance, and if they could turn this into £2000, much good might it do them. So the sheriffs appointed to seize upon his possessions in Cornwall, for the king, were obliged to return a *nil*.—HOOD'S CROMWELL, ch. 3, p. 75.

**2139. FIRE, Ancient.** *Persians.* The ancient religion of Zoroaster, too, is yet preserved among the Persian Guebres, who pretend in their temples to have kept alive the sacred fire from the days of the great founder of their religion down

to the present time.—**TYTLER'S HIST.**, Book 6, ch. 23, p. 331.

**2140. FIRE, Calamity by.** *Rome.* Fire is the most powerful agent of life and death; the rapid mischief may be kindled and propagated by the industry or negligence of mankind; and every period of the Roman annals is marked by the repetition of similar calamities. A memorable conflagration, the guilt or misfortune of Nero's reign, continued, though with unequal fury, either six or nine days. Innumerable buildings, crowded in close and crooked streets, supplied perpetual fuel for the flames; and when they ceased, four only of the fourteen regions were left entire; three were totally destroyed, and seven were deformed by the relics of smoking and lacerated edifices. → **GIBBON'S ROME**, ch. 71, p. 520.

**2141.** ——. *Rome.* In the tenth year of the reign of Nero, the capital of the empire was afflicted by a fire which raged beyond the memory or example of former ages. The monuments of Grecian art and of Roman virtue, the trophies of the Punic and Gallic wars, the most holy temples, and the most splendid palaces were involved in one common destruction.—**GIBBON'S ROME**, ch. 16, p. 17.

**2142. FIRE, Destruction by.** *By Government.* Louis XIV., unable to maintain his conquests, . . . gave orders for the wholesale devastation of the Palatinate by fire and sword, for the purpose of preventing the enemy's army from reoccupying the country. This inhuman decree was instantly carried into execution, and with far more disastrous effect than in the former campaign under Turenne. Having warned the population to retire, the French generals set fire to Heidelberg, with the magnificent palace of the electors, and reduced it to a mass of blackened ruins. Mannheim, Spirens, Worms, Oppenheim, Bingen, were condemned in succession to the flames. Crops, farms, vines, orchards, fruit-trees, were all destroyed; and this once rich and smiling land was converted into a desolate wilderness. The houseless peasants, to the number of a hundred thousand, wandered about in abject misery, imprecating the vengeance of Heaven upon the heartless tyrant who had caused their ruin.—**STUDENTS' FRANCE**, ch. 22, § 13, p. 443.

**2143. FIRE, Destructive.** *Greek Fire.* The principal ingredient of the Greek fire was the *naphtha*, or liquid bitumen, a light, tenacious, and inflammable oil, which springs from the earth, and catches fire as soon as it comes in contact with the air. The *naphtha* was mingled, I know not by what methods or in what proportions, with sulphur and with the pitch that is extracted from evergreen firs. From this mixture, which produced a thick smoke and a loud explosion, proceeded a fierce and obstinate flame, which not only rose in perpendicular ascent, but likewise burnt with equal vehemence in descent or lateral progress; instead of being extinguished, it was nourished and quickened by the element of water; and sand, urine, or vinegar were the only remedies that could damp the fury of this powerful agent, which was justly denominated by the Greeks the *liquid* or the *maritime* fire. . . . This important art was preserved at Constantinople, as the palladium of the State; the galleys and artillery might occasion-

ally be lent to the allies of Rome; but the composition of the Greek fire was concealed with the most jealous scruple, and the terror of the enemies was increased and prolonged by their ignorance and surprise.—**GIBBON'S ROME**, ch. 52, p. 283.

**2144. FIRE, Helpful.** *London.* The [great] fire of London [in 1666] had rendered it impossible to carry on the spiritual instruction of the people by the established clergy (the parish churches being in ruins), and therefore assemblies to hear the sermons of Presbyterians and Independents were not visited with the penalties of the Conventicle Act [which forbid five or more Non-conformists to unite in independent worship]. "It was," says Baxter, "at the first a thing too gross to forbid an undone people all worshipping of God, with too great rigor; and if they had been so forbidden, poverty had left them so little to lose as would have made them desperate to go on."—**KNIGHT'S ENG.**, vol. 4, ch. 18, p. 307.

**2145. FIRE, Holy.** *Altar of Jupiter.* [After the Greeks had defeated the Persians they offered sacrifice.] They were directed by Apollo "To build an altar to Jupiter, the deliverer, but not to offer any sacrifice upon it until they had extinguished all the fire in the country (because it had been polluted by the barbarians), and supplied themselves with pure fire from the common altar at Delphi." Hereupon the Grecian generals went all over the country, and caused the fires to be put out; and Euechidas, a Platean, undertaking to fetch fire, with all imaginable speed, from the altar of the god, went to Delphi, sprinkled and purified himself there with water, put a crown of laurel on his head, took fire from the altar, and then hastened back to Platea, where he arrived before sunset, thus performing a journey of a thousand furlongs in one day. But having saluted his fellow-citizens, and delivered the fire, he fell down on the spot and presently expired. The Plateans carried him to the temple of Diana, surnamed Euechia, and buried him there, putting this short inscription on his tomb: "Here lies *Euechidas*, who went to Delphi, and returned the same day."—**PLUTARCH'S ARISTIDES**.

**2146. FIRE, Ignorance of.** *Pacific Islanders.* The inhabitants of the Marian Islands, when they were discovered by Magellan in 1521, had, till that time, never seen fire, and expressed the utmost astonishment at it. They believed it to be an animal which fixed itself upon wood and fed upon it, and when approaching so near as to be burnt, they thought they were bit by it. The inhabitants of the Philippine and Canary Islands were, at their first discovery, in a state of equal ignorance.—**TYTLER'S HIST.**, Book 1, ch. 7, p. 59.

**2147. FIRMNESS, Call to.** *William III.* [William of Orange, afterward King of England, said he learned a word while crossing the English Channel which he would never forget.] When in a great storm the captain was all night crying out to the men at the helm, "Steady! steady! steady!"—**KNIGHT'S ENG.**, vol. 4, ch. 70, p. 330.

**2148. FIRMNESS, Effect of.** *Alexander Severus.* While the emperor lay at Antioch, in his



Persian expedition, the particulars of which we shall hereafter relate, the punishment of some soldiers, who had been discovered in the baths of women, excited a sedition in the legion to which they belonged. Alexander ascended his tribunal, and with a modest firmness represented to the armed multitude the absolute necessity, as well as his inflexible resolution, of correcting the vices introduced by his impure predecessor, and of maintaining the discipline, which could not be relaxed without the ruin of the Roman name and empire. Their clamors interrupted his mild expostulation. "Reserve your shout," said the undaunted emperor, "till you take the field against the Persians, the Germans, and the Sarmatians. Be silent in the presence of your sovereign and benefactor, who bestows upon you the corn, the clothing, and the money of the provinces. Be silent, or I shall no longer style you soldiers, but *citizens*, if those indeed who disclaim the laws of Rome deserve to be ranked among the meanest of the people." His menaces inflamed the fury of the legion, and their brandished arms already threatened his person. "Your courage . . . would be more nobly displayed on the field of battle; *me* you may destroy, you cannot intimidate; and the severe justice of the republic would punish your crime and revenge my death." . . . The emperor pronounced the decisive sentence, "Citizens, lay down your arms!" [They were overwhelmed with shame and repentance.]—GIBBON'S *ROME*, ch. 6, p. 183.

**2149. FISHING, Fraud in.** *Antony.* [When visiting Cleopatra in Egypt he was guilty of many follies.] He was a fishing one day with Cleopatra, and had ill success, which, in the presence of his mistress, he looked upon as a disgrace; he therefore ordered one of his assistants to dive and put on his hook such as had been taken before. This scheme he put in practice three or four times, and Cleopatra perceived it. She affected, however, to be surprised at his success; expressed her wonder to the people about her; and the day following invited them to see fresh proofs of it. When the day following came, the vessel was crowded with people; and as soon as Antony had let down his line, she ordered one of her divers immediately to put a salt fish on his hook. When Antony found he had caught his fish, he drew up his line; and this, as may be supposed, occasioned no small mirth among the spectators. "Go, general!" said Cleopatra; "leave fishing to us petty princes of Pharos and Canopus; your game is cities, kingdoms, and provinces."—PLUTARCH'S *ANTONY*.

**2150. FLAG, A despised.** *United States.* [During the war with England in 1812.] In the course of the year 250 British ships, carrying 3000 sailors and cargoes of immense value, were captured by American cruisers. . . . France was well pleased. . . . For awhile the English themselves were well-nigh paralyzed. The British newspapers burst forth raging, and declared that the time-honored flag of England had been disgraced "by a piece of striped bunting flying at the mast-head of a few fir-built frigates manned by a handful of . . . outlaws!" And the comment, though stated in unpleasant language, was true!—RIDPATH'S *U. S.*, ch. 49, p. 398.

**2151. FLAG, Devotion to the.** *Sergeant Jasper.* For eight hours [June 28, 1776] the vessels of the [British] fleet poured a tempest of balls upon the fort [Sullivan, South Carolina]; but the walls, built of the spongy palmetto, were little injured. The 400 militiamen who composed the garrison fought like veterans.—RIDPATH'S *U. S.*, ch. 39, p. 308. In the fort, William Jasper, a sergeant, perceived that the flag had been cut down by a ball from the enemy, and had fallen over the ramparts. "Colonel," said he to Moultrie, "don't let us fight without a flag." "What can you do?" asked Moultrie; "the staff is broken off." "Then," said Jasper, "I'll fix it on a halberd, and place it on the merlon of the bastion next the enemy;" and leaping through an embrasure, and braving the thickest fire from the ship, he took up the flag, returned with it in safety, and planted it, as he had promised, on the summit of the merlon.—BANCROFT'S *U. S.*, vol. 8, ch. 66.

**2152. FLATTERY, Artful.** *Captive Queen Zenobia.* When the Syrian queen was brought into the presence of Aurelian, he sternly asked her how she had presumed to rise in arms against the emperors of Rome. The answer of Zenobia was a prudent mixture of respect and firmness. "Because I disdained to consider as Roman emperors an Aureolus or a Gallienus. You alone I acknowledge as my conqueror and my sovereign."—GIBBON'S *ROME*, ch. 11, p. 357.

**2153. FLATTERY, False.** *Henry VIII.* [Rich, the] Speaker of the House of Commons in 1537, compared Henry [VIII.] to Solomon for prudence, to Samson for strength, and to Absalom for beauty—the very sun which warmed and enlightened the universe. [History distinguishes him as the licentious tyrant and infamous husband of six successive wives.]—KNIGHT'S *ENG.*, vol. 2, ch. 23, p. 380.

**2154. FLATTERY, Fulsome.** *James I.* [He was called the "wisest fool in Christendom."] His vanity was abundantly gratified in being king of Great Britain and Ireland—an absolute king as he believed—and not only a king, but a master of all learning, and especially of theological learning, of whom his chancellor declared, at the Hampton Court conference, that never since our Saviour's time had the king and the priest been so wonderfully united in the same person. . . . His figure was ungainly; his habits were slovenly; he was by nature a coward.—KNIGHT'S *ENG.*, vol. 3, ch. 20, p. 319.

**2155. FLATTERY, Irritating.** *Frederick the Great.* [Voltaire was made a member of the court with great honor.] But even amid the delights of the honeymoon, Voltaire's sensitive vanity began to take alarm. A few days after his arrival he could not help telling his niece that the amiable king had a trick of giving a sly scratch with one hand while patting and stroking with the other.—MACAULAY'S *FREDERICK THE GREAT*, p. 63.

**2156. FLATTERY, resented.** *Alexander.* While sailing down the Hydaspes, Aristobulus, a mean sycophant, who had composed a narration of the king's battles, was reading to him for his amusement the accounts of the Indian expedition, in which the writer had exaggerated in many circumstances palpably beyond the truth.

Alexander seized the book, and threw it with indignation into the river, telling the author that he merited the same treatment for having absurdly endeavored to magnify by fiction those deeds which needed no embellishment to attract the admiration of mankind.—*TYTLER'S HIST.*, Book 2, ch. 4, p. 192.

**2157. FLATTERY rewarded.** *Excessive.* One of his flatterers . . . procured a decree that Demetrius, whenever he visited Athens, should be received with the same honors that were paid to Ceres and Bacchus; and that whoever exceeded the rest in the splendor and magnificence of the reception he gave that prince should have money out of the treasury to enable him to set up some pious memorial of his success. These instances of adulation concluded with their changing the name of the month *Munychion* to *Demetrian*, with calling the last day of every month *Demetrias*; and the *Dionysia*, or feasts of Bacchus, *Demetria*.—*PLUTARCH'S DEMETRIUS*.

**2158. FLEET, Immense.** *Powerless.* Heracian, Count of Africa, who, under the most difficult and distressful circumstances, had supported with active loyalty the cause of Honorius, was tempted, in the year of his consulship, to assume the character of a rebel and the title of emperor. The ports of Africa were immediately filled with the naval forces, at the head of which he prepared to invade Italy; and his fleet, when it cast anchor at the mouth of the Tiber, indeed surpassed the fleets of Xerxes and Alexander, if all the vessels, including the royal galley and the smallest boat, did actually amount to the incredible number of 3200. Yet with such an armament, which might have subverted or restored the greatest empires of the earth, the African usurper made a very faint and feeble impression on the provinces of his rival. As he marched from the port, along the road which leads to the gates of Rome, he was encountered, terrified, and routed by one of the Imperial captains; and the lord of this mighty host, deserting his fortune and his friends, ignominiously fled with a single ship.—*GIBBON'S ROME*, ch. 31.

**2159. FLOGGING, Comfort under.** *Rev. Samuel Johnson.* [He had written tracts against Roman Catholicism. Reign of James II.] The day appointed for the flogging came. A whip of nine lashes was used. Three hundred and seventeen stripes were inflicted; but the sufferer never winced. He afterward said that the pain was cruel, but that, as he was dragged at the tail of the cart, he remembered how patiently the cross had been borne up Mount Calvary, and was so much supported by the thought that, but for the fear of incurring the suspicion of vainglory, he would have sung a psalm with as firm and cheerful a voice as if he had been worshipping God in the congregation.—*MACAULAY'S ENG.*, ch. 6, p. 99.

**2160. FLOGGING, Excessive.** *Titus Oates.* [Titus Oates, the infamous scoundrel and perjurer, was flogged seventeen hundred lashes in two days.] Flogging under the government of James II. became a favorite punishment.—*KNIGHT'S ENG.*, vol. 4, ch. 24, p. 387.

**2161. FLOWER, Mysterious.** *Golden Rose.* The mission of Miltitz was to deprive Luther of his patron's support, and then to lead him away to

Rome. To this end the papal ambassador appeared before the Elector, presenting him with a distinguished emblem of gracious favor, the golden rose. This was "a very precious and mysterious present," which the pope was accustomed annually to bestow upon that eminent Christian prince who had rendered good service to the apostolic authority, the Pope at Rome. Miltitz was commissioned to present this golden rose to the Elector of Saxony, to the intent that the divine fragrance of this flower should penetrate the heart of Frederick, so that he might receive the requests of the ambassador with a pious regard, and be disposed with glowing ardor to carry out the sacred wishes of the Pope. At least this much was expected in Rome from the fragrance of the golden rose. Irreverent wits remarked, that if the rose had arrived sooner in Wittenberg its perfume would have been more agreeable; for it had lost its fragrance on the long and wearisome journey!—*REIN'S LUTHER*, ch. 5, p. 58.

**2162. FLOWERS in Blood.** *War of the Roses.* [Gloucester had been adverse to the marriage of Margaret of Anjou to Henry VII.] The Duke of Gloucester was arrested soon after on an accusation of treason, and was next morning found dead in his bed. These outrageous proceedings produced the greatest disgust in the minds of the people against the queen and the cardinal of Winchester, and rendered the king's name, who was supposed at least to countenance these enormities, both odious and despicable. It was the time for a competitor to start forth and to avail himself of this general disaffection to the prince on the throne. This competitor was Richard, duke of York, a descendant, by the mother's side, from Lionel, who was one of the sons of Edward III., and elder brother to John of Gaunt, from whom the present monarch was descended. Richard, therefore, stood plainly in right of succession before Henry. He bore for his ensign a white rose, while Henry bore a red one; and this circumstance gave the name to the two factions which deluged England in blood.—*TYTLER'S HIST.*, Book 6, ch. 14.

**2163. FLOWERS, Influence of.** *Wordsworth.* [The poet's mother died when he was eight years old.] I remember my mother only in some few situations, one of which was her pinning a nosegay to my breast when I was going to catechism in the church, as was customary before Easter.—*MYER'S WORDSWORTH*, ch. 1.

**2164. FOGYISM, Judicial.** *Learning needless.* Lord Campbell says, "I have heard the late Lord Ellenborough, from the bench, regret the change [requiring lawyers to plead in English instead of Latin], on the ground that it has had the tendency to make attorneys illiterate."—*KNIGHT'S ENG.*, vol. 6, ch. 4, p. 66.

**2165. FOGYISM an Obstacle.** *Manufactures.* An act of 1668 recites, that the wood and timber of the crown in the forest of Dean had become totally destroyed. The manufacture of iron was unpopular. Many said, "It were well if there were no iron works in England, and it was better when no iron was made in England; the iron works destroy all the woods, and foreign iron from Spain will do better and last longer."—*KNIGHT'S ENG.*, vol. 5, ch. 1, p. 12.



**2166. FOGYISM** unveiled. *British.* It is natural that, being dissatisfied with the present, we should form a too favorable estimate of the past. . . . It is now the fashion to place the golden age of England in times when noblemen were destitute of comforts the want of which would be intolerable to a modern footman; when farmers and shop-keepers breakfasted on loaves the very sight of which would raise a riot in a modern work-house; when men died faster in the purest country air than they now die in the most pestilential lanes of our towns; and when men died faster in the lanes of our towns than they now die on the coast of Guiana.—MACAULAY'S *ENG.*, ch. 3, p. 396.

**2167. FOLLOWER**, An inferior. *Greek Emperor.* I should perhaps compare the Emperor Alexius to the jackal, who is said to follow the steps and to devour the leavings of the lion. Whatever had been his fears and toils in the passage of the first crusade, they were amply recompensed by the subsequent benefits which he derived from the exploits of the Franks.—GIBBON'S *ROME*, ch. 59, p. 1.

**2168. FOLLY**, Delight in. *Diogenes.* Discouraging one day, in a grave tone, on the practice of virtue, when he observed his auditors dropping off, he began all at once to bawl out a song of ribaldry and nonsense, when immediately a great crowd gathered around him. "See," said he, "how willingly a fool is listened to, when a wise man is neglected."—TYTLER'S *HIST.*, Book 2, ch. 9, p. 270.

**2169. FOLLY** incurable. *James II.* James, as usual, came to the help of his enemies. A letter from him to the convention had just arrived in London. . . . No member of either house ventured to propose that a paper which came from such a quarter should be read. The contents, however, were well known to all the town. His Majesty exhorted the Lords and Commons not to despair of his clemency, and graciously assured them that he would pardon those who had betrayed him, some few excepted, whom he did not name. How was it possible to do anything for a prince who, vanquished, deserted, banished, living on alms, told those who were the arbiters of his fate that, if they would set him on his throne again, he would only hang a few of them. [After the overthrow of James a convention met to dispose of the throne.]—MACAULAY'S *ENG.*, ch. 10, p. 594.

**2170. FOLLY**, Learned. *Disputes.* [Pericles was abused by his son Xanthippus in this manner:] He exposed and ridiculed the company he kept in his house and the conversations he held with the philosophers. He said that Epitimus, the Pharsalian, having undesignedly killed a horse with a javelin which he threw at the public games, his father spent a whole day in disputing with Protogorus which might be properly deemed the cause of his death—the javelin, or the man that threw it, or the president of the games.—PLUTARCH'S *PERICLES*.

**2171. FOLLY** rebuked. *Joan of Arc.* At Bourges, when the woman prayed her to touch crosses and chaplets, she began laughing, and said to Dame Marguerite, at whose house she was staying, "Touch them yourself; they will be just as good."—MICHELET'S *JOAN OF ARC*, p. 25.

**2172. FOLLY**, Religious. *Egyptians.* The extravagant length to which the Egyptians carried their veneration for their consecrated animals exceeds all belief. The sacred crocodile, the dog, or the cat were kept in an enclosed space set apart, adjoining to the temples dedicated to their worship. They were constantly attended by men of the highest rank, whose business was to provide them with the choicest victuals, which they were at pains to dress in the manner they supposed most agreeable to their palate. They washed them in warm baths, and anointed them with the richest perfumes. The finest carpets were spread for them to lie on; chains of gold and circlets of precious stones were hung around their legs and necks; and when the stupid animal, insensible of the honors that were bestowed on him, died like the rest of his kind, the whole province was filled with lamentation; and not only the fortunes of the priests but the public revenue was without scruple expended in the performance of the most sumptuous funeral obsequies.—TYTLER'S *HIST.*, Book 1, ch. 4.

**2173. FOOD**, Abominable. *Tartars.* Corn is a bulky and perishable commodity; and the large magazines, which are indispensably necessary for the subsistence of our troops, must be slowly transported by the labor of men or horses. But the flocks and herds which accompany the march of the Tartars afford a sure and increasing supply of flesh and milk; in the far greater part of the uncultivated waste the vegetation of the grass is quick and luxuriant; and there are few places so extremely barren that the hardy cattle of the North cannot find some tolerable pasture. The supply is multiplied and prolonged by the undistinguishing appetite and patient abstinence of the Tartars. They indifferently feed on the flesh of those animals that have been killed for the table or have died of disease. Horse-flesh, which in every age and country has been proscribed by the civilized nations of Europe and Asia, they devour with peculiar greediness; and this singular taste facilitates the success of their military operations. The active cavalry of Scythia is always followed, in their most distant and rapid incursions, by an adequate number of spare horses, who may be occasionally used, either to redouble the speed or to satisfy the hunger of the barbarians.—GIBBON'S *ROME*, ch. 26.

**2174. FOOD**, Animal. *King of the Huns.* The dress of Attila, his arms, and the furniture of his horse were plain, without ornament, and of a single color. The royal table was served in wooden cups and platters; flesh was his only food; and the conqueror of the North never tasted the luxury of bread.—GIBBON'S *ROME*, ch. 34.

**2175. FOOD**, Changes in. *Reign of Charles II.* The rotation of crops was very imperfectly understood. . . . It was, therefore, by no means easy to keep [cattle] alive during the season when the grass is scanty. They were killed in great numbers, and salted at the beginning of the cold weather; and during several months even the gentry tasted scarcely any fresh animal food, except game and river fish. . . . In the reign of Henry VII. fresh meat was never eaten, even by the gentlemen attendant on a great earl, except during the short interval between midsummer and

Michaelmas. But in the course of two centuries an improvement had taken place; and under Charles II. it was not till the beginning of November that families laid in their stock of salt provisions, then called Martinmas beef.—MACAULAY'S ENG., ch. 3, p. 293.

**2176. FOOD, Chosen.** *Lord Palmerston.* It is reported of Lord Palmerston, the late prime minister of England, that whenever he engaged a new cook he used to say to him: "I wish you to prepare what is called a good table for my guests; but for *me* there must always be a leg of mutton and an apple-pie." . . . A life like this Lord Palmerston led for fifty-seven years, supporting the animal man on such fare as roast mutton and apple-pie. He could not have done it on turtle and venison, still less on our American hot bread, buckwheat cakes, and fried meat.—CYCLOPEDIA OF BIOG., p. 499.

**2177. FOOD, Dangerous.** *Poison Yuca.* The Indians . . . brought . . . cakes of a kind of bread called cassava, which constituted a principal part of their food, and was afterward an important article of provisions with the Spaniards. It was formed from a great root called yuca, which they cultivated in fields. They cut it into small morsels, which they grated or scraped, and strained in a press, making a broad thin cake, which was afterward dried hard, and would keep for a long time, being steeped in water when eaten. It was insipid, but nourishing, though the water strained from it in the preparation was a deadly poison. There was another kind of yuca destitute of this poisonous quality which was eaten in the root, either boiled or roasted.—IRVING'S COLUMBUS, Book 4, ch. 15.

**2178. FOOD, Extravagance in.** *Singing Birds.* Æsopus Clodius, a famous Roman actor, lived in the most luxurious manner, and once served up a dish of singing birds that cost \$4000 at a banquet.—AM. CYCLOPEDIA, "ÆSOPUS."

**2179. FOOD, Figure by.** *Spartans.* The first intention of their spare diet, a subordinate one, is to make them grow tall. For when the animal spirits are not too much oppressed by a great quantity of food, which stretches itself out in breadth and thickness, they mount upward by their natural lightness, and the body easily and freely shoots up in height. This also contributes to make them handsome; for thin and slender habits yield more freely to nature, which then gives a fine proportion to the limbs, while the heavy and gross resist her by their weight.—PLUTARCH'S LYCURGUS.

**2180. FOOD, Mind affected by.** *Mahomet.* [The Arabs relate that the king of Persia, hearing the renown of Mahomet,] asked: "What aliment is he fed upon?" "Bread and cheese," it was replied. "So I thought," rejoined the monarch, "for milk and dates could not produce this subtlety."—LAMARTINE'S TURKEY, p. 66.

**2181. FOOD, Poor.** *England.* Meat was also cheaper, but was still so dear that there were hundreds of thousands of families who scarcely knew the taste of it. In the cost of wheat there has been very little change. The average price of the quarter, during the last twelve years of Charles II., was fifty shillings. Bread, therefore, such as is now given to the inmates of a workhouse, was then seldom seen, even on the tren-

cher of a yeoman or of a shopkeeper. The great majority of the nation lived almost entirely on rye, barley, and oats.—MACAULAY'S ENG., ch. 3, p. 391.

**2182. FOOD, Public.** *Spartan Tables.* The whole citizens of the republic were divided into vicinages of fifteen families, and each vicinage had a common table, where all were obliged to dine . . . without distinction of ranks—the kings, senators, and magistrates, indiscriminately with the people. Here all partook of the same homely fare, dressed in the simplest and most frugal manner. At those public tables the youth not only learned moderation and temperance, but wisdom and good morals. The conversation was regulated and prescribed. It turned solely on such subjects as tended to instil into the minds of the rising generation the principles of virtue, and that affection for their country which characterizes the worthy citizens of every government, but was peculiarly eminent under the Spartan constitution.—TYTLER'S HIST., Book 1, ch. 9.

**2183. FOOD, Regard for.** *Samuel Johnson.* I never knew any man who relished good eating more than he did. When at table he was totally absorbed in the business of the moment; his looks seemed riveted to his plate; nor would he, unless when in very high company, say one word, or even pay the least attention to what was said by others, till he had satisfied his appetite, which was so fierce, and indulged with such intenseness, that while in the act of eating the veins of his forehead swelled, and generally a strong perspiration was visible. To those whose sensations were delicate this could not but be disgusting; and it was doubtless not very suitable to the character of a philosopher, who should be distinguished by self-command.—BOSWELL'S JOHNSON, p. 130.

**2184. FOOD, Suspicious.** *Watering-place.* England, however, was not, in the seventeenth century, destitute of watering-places. The gentry of Derbyshire and of the neighboring counties repaired to Buxton, where they were crowded into low wooden sheds, and regaled with oat-cake and with a viand which the hosts called mutton, but which the guests strongly suspected to be dog.—MACAULAY'S ENG., ch. 3, p. 322.

**2185. FOOD, Variety in.** *Emperor Elagabalus.* The invention of a new sauce was liberally rewarded; but if it was not relished, the inventor was confined to eat of nothing else till he had discovered another more agreeable to the Imperial palate.—NOTE IN GIBBON'S ROME, ch. 6, p. 172.

**2186. FOOD, Wonder in.** *London.* The greatest wonder that London presented to a New Zealander, who was brought to England some years ago, was the mystery of feeding an immense population, as he saw neither cattle nor crops.—KNIGHT'S ENG., vol. 8, ch. 22, p. 388.

**2187. FORCE, Distinguished by.** *Charles Martel.* [The deliverer of Europe from the Saracens.] The Arabian fleet might have sailed without a naval combat into the mouth of the Thames. Perhaps the interpretation of the Koran would now be taught in the schools of Oxford, and her pulpits might demonstrate to a circumcised people the sanctity and truth of the revelation of



**Mabrouet.** From such calamities was Christendom delivered by the genius and fortune of one man. Charles, the illegitimate son of the elder Pepin, was content with the titles of mayor or duke of the Franks; but he deserved to become the father of a line of kings. . . . The epithet of *Martel*, the *Hammer*, which has been added to the name of Charles, is expressive of his weighty and irresistible strokes.—GIBBON'S *ROME*, ch. 51.

**2198. FORCE, Fictitious.** *Queen of Scots.* Some days after the 24th of April, while returning from Stirling, where she had been visiting her son, Bothwell, with a body of his friends, awaited her at Almond Bridge, six miles from Edinburgh. He dismounted from his horse, respectfully took hold of the bridal of the queen's palfry, feigned a slight compulsion, and conducted his voluntary captive to the castle of Dunbar, of which he was governor, as warden of the borders. There she passed with him eight days, as if suffering violence, and returned on the 8th of May with him to Edinburgh, "resigned," she said, "to marry with her consent him who had disposed of her by force." This comedy deceived no one, but saved Mary from the open accusation of espousing from choice the assassin of her husband. Bothwell . . . had three other wives living. By gold or threats he got rid of two, and he divorced the third; . . . to secure this divorce, he consented to be found guilty of adultery.—LAMARTINE'S *MARY QUEEN OF SCOTS*, p. 31.

**2199. FOREIGNERS, Antipathy to.** *Egyptians.* We have seen the Egyptians, a people remarkable for their early civilization, for the antiquity of their government, the systematic order of their civil policy, the wisdom of many of their laws, and their singular progress in the arts, at a period when almost all the nations of the earth were sunk in ignorance and barbarism. It must, therefore, without doubt, appear extraordinary that, with all these advantages, the character of this people was held extremely low, and even despicable among the contemporary nations of antiquity. This peculiarity may, perhaps, be traced up to a single cause. They were a people who chose to sequester themselves from the rest of mankind, and obstinately or fastidiously refused all correspondence with other nations. They were not known to them by their conquests; they had no connection with them by their commerce; and they had a rooted antipathy to the manners, and even to the persons of all strangers.—TYTLER'S *HIST.*, Book 1, ch. 4.

**2190. FOREIGNERS dishonored.** *Athens.* It was a law at Athens, that every citizen who had a foreigner to his mother should be deemed a bastard, though born in wedlock, and should consequently be incapable of inheriting his father's estate.—PLUTARCH'S *THEMISTOCLES*, LANGHORNE'S *NOTE*.

**2191. FOREIGNERS feared.** *Sparta.* [Lycurgus forbid strangers] to resort to Sparta who could not assign a good reason for their coming; not, as Thucydides says, out of fear they should imitate the constitution of that city, and make improvements in virtue, but lest they should teach his own people some evil. For along with foreigners come new subjects of discourse; new discourse produces new opinions; and from these

there necessarily spring new passions and desires, which, like discords in music, would disturb the established government. He therefore thought it more expedient for the city to keep out of it corrupt customs and manners, than even to prevent the introduction of a pestilence.—PLUTARCH'S *LYCURGUS*.

**2192. FORGERY confessed.** *Deed.* Upon the accession of Philip [VI.] Robert, Count of Artois, became one of the most influential and powerful persons in the kingdom, and he determined to make a third attempt to recover the possessions of his ancestors. It was not likely, however, that the Court of Peers would be induced to reverse its former judgments, except upon the strength of fresh and conclusive evidence; and the count accordingly gave out that certain missing documents had lately come to light which would establish his claim beyond dispute. The trial proceeded, and Robert's principal witness, a young lady of Bethune, named Jeanne de Divion, at length produced a packet of papers, which had hitherto been secreted, she said, by the late Bishop of Arras, the friend and minister of the last Count of Artois, and placed in her hands by the deceased prelate on his death-bed. Among these papers was a deed by which the county of Artois was formerly bequeathed to Philip, son of Robert II., and father of the present claimant, who would of course have succeeded as the natural heir. The evidence, however, upon this critical point being severely sifted, the witnesses began to hesitate, grew confused, prevaricated, contradicted each other, and the Demoiselle de Divion, struck with remorse, at length confessed that she had been guilty of a wholesale forgery, denouncing at the same time Jeanne de Valois, Robert's wife, as her accomplice in the fraud. . . . Jeanne de Divion was at once condemned, and paid the forfeit of her crime by being burnt at the stake, together with others of the perjured witnesses.—STUDENTS' *FRANCE*, ch. 10, § 3.

**2193. FORGERY, Convenient.** *Roman Emperor Carinus.* A confidential secretary, who had acquired uncommon skill in the art of forgery, delivered the indolent emperor, with his own consent, from the irksome duty of signing his name.—GIBBON'S *ROME*, ch. 12.

**2194. FORGERY, A delusive.** *William of Orange.* [He had invaded England. A manifesto appeared under the apparent hand and seal of the prince.] Vengeance alien from the usages of Christian and civilized nations was denounced against all papists who should dare to espouse the royal cause. They should be treated, not as soldiers or gentlemen, but as freebooters. The ferocity and licentiousness of the invading army, which had hitherto been restrained with a strong hand, should be let loose on them. Good Protestants, and especially those who inhabited the capital, were adjured, as they valued all that was dear to them, and commanded, on peril of the prince's highest displeasure, to seize, disarm, and imprison their Roman Catholic neighbors. This document, it is said, was found by a Whig bookseller one morning under his shop door. He made haste to print it. Many copies were dispersed by the post, and passed rapidly from hand to hand. Discerning men had no difficulty in pronouncing it a forgery devised by some

unquiet and unprincipled adventurer, such as, in troubled times, are always busy in the foulest and darkest offices of faction. But the multitude was completely duped.—MACAULAY'S *ENG.*, ch. 9, p. 491.

**2195. FORGERY, Perilous.** *Paris. A.D. 1812.* [When Napoleon was retreating from Moscow,] an officer by the name of Mallet forged an account of the death of Napoleon. Availing himself of the panic which the announcement caused, he gathered around him a few hundred of the National Guard, and made the most audacious attempt to take into his own hands the reigns of power. The conspirator, however, was soon arrested and shot.—ABBOTT'S *NAPOLEON B.*, vol. 2, ch. 14.

**2196. FORGETFULNESS desired.** *Themistocles.* When Simonides offered to teach Themistocles the art of memory, he answered, "Ah! rather teach me the art of forgetting; for I often remember what I would not, and cannot forget what I would."—PLUTARCH'S *THEMISTOCLES*, LANGHORNE'S NOTE.

**2197. FORGIVENESS, Christian.** *The Turk.* [Romanus] the successor of Constantine, in a plebeian habit, was led into the Turkish divan, and commanded to kiss the ground before the lord of Asia. He reluctantly obeyed; and Alp Arslan, starting from his throne, is said to have planted his foot on the neck of the Roman emperor. . . . In the preliminaries of negotiation, Alp Arslan asked him what treatment he expected to receive, and the calm indifference of the emperor displays the freedom of his mind. "If you are cruel," said he, "you will take my life; if you listen to pride, you will drag me at your chariot-wheels; if you consult your interest, you will accept a ransom, and restore me to my country." "And what," continued the sultan, "would have been your own behavior had fortune smiled on your arms?" The reply of the Greek betrays a sentiment which prudence, and even gratitude, should have taught him to suppress. "Had I vanquished," he fiercely said, "I would have inflicted on thy body many a stripe." The Turkish conqueror smiled at the insolence of his captive; observed that the Christian law inculcated the love of enemies and forgiveness of injuries; and nobly declared that he would not imitate an example which he condemned.—GIBBON'S *ROME*, ch. 57.

**2198. FORGIVENESS for the Dead.** *Napoleon I.* [At the battle of Wagram] Napoleon recognized among the slain a colonel who had given him cause for displeasure. He stopped and gazed for a moment upon his sadly mutilated body stretched upon the gory field, and said, with emotions which every generous heart will understand, "I regret not having been able to speak to him before the battle, in order to tell him that I had long forgotten everything."—ABBOTT'S *NAPOLEON B.*, vol. 2, ch. 9.

**2199. FORGIVENESS, Generous.** *John Wesley.* Joseph Bradford was for many years the travelling companion of the Rev. John Wesley, and considered no assistance to him too servile, but was subject to changes of temper. Wesley directed him to carry a package of letters to the post; Bradford wished to hear his sermon first; Wesley was urgent and insisted; Bradford re-

fused. "Then," said Wesley, "you and I must part." "Very good, sir," replied Bradford. . . . They slept over it. On rising the next morning Wesley accosted his old friend and asked if he had considered what he had said, that "they must part." "Yes, sir," replied Bradford. "And must we part?" inquired Wesley. "Please yourself, sir," was the reply. "Will you ask my pardon?" rejoined Wesley. "No, sir." "You won't?" "No, sir." "Then I will ask yours!" replied the great man. Bradford melted under the example, and wept like a child.—STEVENS' *METHODISM*, vol. 2, p. 386.

**2200. ———.** *Louis XII.* [When Louis XII. was made king the] magistrates of Orleans, who sent a deputation to ask pardon . . . for indignities which he had suffered while a prisoner in that city, were dismissed with the generous and celebrated answer that "it did not become the King of France to resent the injuries of the Duke of Orleans."—STUDENTS' *FRANCE*, ch. 13, § 1.

**2201. FORGIVENESS impossible.** *Divorce of Josephine.* It is the great and the ineffable stain which rests upon the character of Napoleon. Josephine the gentle, the loving, the magnanimous, forgave him. The world never can. . . . Napoleon himself was constrained to confess that it was the greatest calamity of his life.—ABBOTT'S *NAPOLEON B.*, vol. 2, ch. 3.

**2202. FORGIVENESS, Prospective.** *Frederick William.* [On his death-bed the minister reminded him of the need of confession of sin.] "Well—is there anything more? Out with it, then; better now than too late!" [And certain building operations of an oppressive character come under review.] . . . "And then there is forgiveness of enemies; your Majesty is bound to forgive all men, or how can you ask to be forgiven?" "Well, I will; I do. You Feeekin [his wife, Queen Sophie], write to your brother (unforgiveablest of beings), after I am dead, that I forgave him, died in peace with him." "Better her Majesty should write at once," suggests Roloff. "No, after I am dead," persists the son of nature, "that will be safer!" An unwedgeable and gnarled big block of manhood and simplicity and sincerity; such as we rarely get sight of among the modern sons of Adam, among the crowned sons nearly never. At parting he said to Roloff, "You (*Er*, He) do not spare me; it is right. You do your duty like an honest Christian man."—CARLYLE'S *FREDERICK THE GREAT*, vol. 2, pp. 681-683.

**2203. FORSAKEN, Justly.** *James II.* On the morning of the 26th [his Protestant daughter] Anne's apartment was found empty; the consternation was great in Whitehall. The ladies of her bed-chamber ran up and down the courts of the palace, screaming and wringing their hands. . . . In the midst of this distress and terror arrived the news of Prince George's flight. The courier who brought these evil tidings was fast followed by the king himself. The evening was closing in when James arrived, and was informed that his daughter had disappeared. After all that he had suffered, this affliction forced a cry from his lips. "God help me," he said; "my own children have forsaken me!"—MACAULAY'S *ENG.*, ch. 9, p. 480.



**2204. FORTITUDE, Esteem for.** *Mucius.* [He entered into the camp of Porsena, a powerful Italian prince, to assassinate him. Not knowing which man was Porsena, he killed the wrong man.] Upon this he was seized and examined. Meantime, as there happened to be a portable altar there, with fire upon it, where the king was about to offer sacrifice, Mucius thrust his right hand into it; and as the flesh was burning, he kept looking upon Porsena with a firm and menacing aspect, until the king, astonished at his fortitude, returned him his sword with his own hand. He received it with his left hand, from whence we are told he had the surname of *Scævola*, which signifies *left-handed*; and thus addressed himself to Porsena: "Your threatenings I regarded not, but am conquered by your generosity, and out of gratitude will declare to you what no force should have wrested from me. There are three hundred Romans that have taken the same resolution with mine, who now walk about your camp, watching their opportunity. It was my lot to make the first attempt, and I am not sorry that my sword was directed by fortune against another, instead of a man of so much honor, who, as such, should rather be a friend than an enemy to the Romans." Porsena believed this account, and was more inclined to hearken to terms, not so much in my opinion through fear of three hundred assassins, as admiration of the dignity of the Roman valor.—PLUTARCH'S PUBLICOLA.

**2205. FORTITUDE, Puritanic.** *Hugh Peter's.* [Once minister of Salem. Condemned for regicide—death of Charles I.] He was allowed no council. . . . At the gallows he was compelled to wait while the body of his friend Cooke, who had just been hanged, was cut down and quartered before his eyes. "How like you this?" cried the executioner, rubbing his bloody hands. "I thank God," replied the martyr, "I am not terrified at it; you may do your worst." To his friends he said, "Weep not for me; my heart is full of comfort."—BANCROFT'S U. S., vol. 2, ch. 11.

**2206. FORTUNE, Change of.** *Columbus.* Great was the agitation of the inhabitants, therefore, when they beheld one of the ships standing up the river; but when they learned that she returned in triumph from the discovery of a world, the whole community broke forth into transports of joy. The bells were rung, the shops shut, all business was suspended; for a time there was nothing but hurry and tumult. Some were anxious to know the fate of a relative, others of a friend, and all to learn the particulars of so wonderful a voyage. When Columbus landed, the multitude thronged to see and welcome him, and a grand procession was formed to the principal church, to return thanks to God for so signal a discovery made by the people of that place—forgetting, in their exultation, the thousand difficulties they had thrown in the way of the enterprise. Wherever Columbus passed he was hailed with shouts and acclamations. What a contrast to his departure a few months before, followed by murmurs and execrations; or, rather, what a contrast to his first arrival at Palos, a poor pedestrian, craving bread and water for his child at the gate of a convent! —IRVING'S COLUMBUS, Book 5, ch. 5.

**2207. FORTUNE, Contrasts in.** *Inheritance.* "How different," said the younger Andronicus, "is my situation from that of the son of Philip! Alexander might complain that his father would leave him nothing to conquer; alas! my grand-sire will leave me nothing to lose."—GIBBON'S ROME, ch. 63.

**2208. FORTUNE, Favors of.** *Charles V.* The siege of Metz is one of the most memorable episodes in the struggle between the rival houses of France and Austria. For two months the Imperialists . . . battered the walls with a ceaseless cannonade, and exhausted all other resources of the art of war, with a total want of success. The defenders repaired by night the breaches effected by the enemy during the day. . . . Thousands were slain by the well-directed fire from the ramparts; and as the winter advanced, the besiegers suffered still greater losses from the pitiless severity of the weather, from sickness, hardship, and famine. The siege became at length evidently hopeless; and Charles, bitterly observing that "Fortune, like the rest of her sex, favored the young and neglected those advanced in years," gave orders to abandon it.—STUDENTS' FRANCE, ch. 15, § 4.

**2209. FORTUNE, Forsaken by.** *Louis XIV.* Louis received the news of the disheartening reverses [of his forces at Blenheim and Ramillies] with unmoved composure. His behavior to the unfortunate marshal Villeroi was magnanimous. "Monsieur le Maréchal," said the king, when he made his appearance at Versailles, "at our age one is no longer fortunate."—STUDENTS' FRANCE, ch. 22, § 8.

**2210. FORTUNE reversed.** *Duke of Exeter.* [After the triumph of the Yorkists Edward IV. was crowned, and Lancastrians went into exile and poverty.] "Some of them," says Comines, "were reduced to such extremity of want before the Duke of Burgundy received them, that no common beggar could have been in greater. I saw one of them, who was Duke of Exeter, but who concealed his name, following the Duke of Burgundy's train bare-foot and bare-legged, begging his bread from door to door. This man was next of the house of Lancaster; had married King Edward's sister; and being afterward known, had a small pension allowed him for his subsistence."—KNIGHT'S ENG., vol. 2, ch. 10, p. 151.

**2211. ———.** *Nicetas.* [Sacking of Constantinople by crusaders.] His stately palace had been reduced to ashes . . . and the senator [Nicetas], with his family and friends, found an obscure shelter in another house, which he possessed near the church of St. Sophia. It was the door of this mean habitation that his friend, the Venetian merchant, guarded in the disguise of a soldier, till Nicetas could save, by a precipitate flight, the relics of his fortune and the chastity of his daughter. In a cold, wintry season, these fugitives, nursed in the lap of prosperity, departed on foot; his wife was with child; the desertion of their slaves compelled them to carry their baggage on their shoulders; and their women, whom they placed in the centre, were exhorted to conceal their beauty with dirt, instead of adorning it with paint and jewels. Every step was exposed to insult and danger.—GIBBON'S ROME, ch. 60.

**2212. FORTUNE, Reverses of, Beggar.** John of Cappadocia, whose actions had deserved a thousand deaths, was at last condemned for a crime of which he was innocent. A great minister, who had been invested with the honors of consul and patrician, was ignominiously scourged like the vilest of malefactors; a tattered cloak was the sole remnant of his fortunes; he was transported in a bark to the place of his banishment at Antinopolis in Upper Egypt, and the prefect of the East begged his bread through the cities which had trembled at his name.—GIBBON'S *ROME*, ch. 40.

**2213. FORTUNE, Sensitiveness of, Timotheus.** The enemies of Timotheus ascribed all his success to fortune, and got a picture drawn in which he was represented asleep, and Fortune by his side taking cities for him in her net. Upon this he gave way to an indecent passion, and complained that he was robbed of the glory due to his achievements. Nay, afterward, on his return from a certain expedition, he addressed the people in these terms: "My fellow-citizens, you must acknowledge that in this Fortune has no share." It is said the goddess piqued herself so far on being revenged on this vanity of Timotheus, that he could never do anything extraordinary afterward, but was baffled in all his undertakings, and became so obnoxious to the people that they banished him.—PLUTARCH'S *SYLLA*.

**2214. FRAUD, Gigantic, South Sea Scheme.** [In July of 1720] . . . the crowds of those that possess the redeemable annuities is so great that the bank . . . has been forced to set tables with clerks in the streets. The £100 shares went up to £1000 in August. [The company sought to lessen the number of their competitors. A panic ensued.] By the middle of September holders of South Sea Stock were crowding the Exchange, not as buyers, but as more eager sellers. The stock was at 850 on the 18th of August; in a month it had fallen to 410. . . . On the 29th of September . . . it was 175. [The consternation was inexpressible; thousands of families were reduced to beggary;] merchants, lawyers, physicians, clergy, passed from their dream of fabulous wealth and from their wonted comforts into poverty. Some died of broken hearts, others withdrew to remote parts of the world, and never returned. [The sufferers reproached every one but themselves who sought sudden wealth by gambling rather than by work.]—KNIGHT'S *ENG.*, vol. 6, ch. 3, p. 40.

**2215. FRAUD, Governmental, Charles II.** The first object of Charles was to obtain from the Commons supplies which might be employed in executing the secret treaty [with France]. . . . It was necessary to have recourse to fraud. The king accordingly professed great zeal for the principles of the Triple Alliance, and pretended that, in order to hold the ambition of France in check, it would be necessary to augment the fleet. The Commons fell into the snare, and voted a grant of £800,000. The Parliament was instantly prorogued; and the court, thus emancipated from control, proceeded to the execution of the great design.—MACAULAY'S *ENG.*, ch. 2, p. 201.

**2216. FRAUD, Suspicious of, First Cable.** This was placed upon two ships, which were to

meet in mid-ocean. They did meet; the two ends of the cable were joined and laid down successfully. At the Newfoundland end four hundred messages were received from Europe, when the current became weaker and weaker, and finally ceased to make any mechanical movement. On this side people were sceptical; few believed that any message had been sent at all; they looked upon the whole thing as a gigantic humbug.—LESTER'S *LIFE OF PETER COOPER*, p. 26.

**2217. FRAUD in Trade, "Honest Leather."** [In 1536 Parliament passed] acts to protect the public against the frauds of money-making tradesmen; to provide that shoes and boots should be made of honest leather; that food should be sold at fair prices; that merchants should part with their goods at fair profits.—KNIGHT'S *ENG.*, vol. 2, ch. 23, p. 369.

**2218. FREEDOM, Determined for, William Wallace.** Wallace in September, 1297, encamped near Stirling, the pass between the north and the south, and awaited the English advance. It was here that he was found by the English army. The offers of John of Warenne were scornfully rejected. "We have come," said the Scottish leader, "not to make peace, but to free our country." The position of Wallace behind a loop of Forth was, in fact, chosen with consummate skill. The one bridge which crossed the river was only broad enough to admit two horsemen abreast; and though the English army had been passing from daybreak, but half its force was across at noon, when Wallace closed on it and cut it, after a short combat, to pieces in sight of its comrades.—HIST. OF *ENG. PEOPLE*, § 291.

**2219. FREEDOM of Speech, In Parliament.** [James I. attempted a despotism in the government of England.] On the 18th of December, 1681, the Commons deliberately recorded their opinions in a memorable protestation, in which they solemnly affirmed that the liberties and jurisdictions of Parliament are the ancient and undoubted birthright and inheritance of the subjects of England; that the affairs of the king and the State, of the defence of the realm, and of the Church of England, the making of laws, the redress of grievances, are proper subjects of debate in Parliament; that in handling such business every member of the House hath, and of right ought to have, freedom of speech; and that every member hath like freedom from all impeachment, imprisonment, and molestation, except by the censure of the House itself.—KNIGHT'S *ENG.*, vol. 3, ch. 24, p. 382.

**2220. FRIEND, Chosen, Alexander's.** Hephæstion was the constant companion of his pleasures, and dear to him through the sweetness of his nature; they were nearly of the same age, but Hephæstion was the more handsome. When Sysigambis, the captive mother of Darius, entered Alexander's tent, she threw herself at Hephæstion's feet; he modestly retired, and the empress felt abashed at her mistake. The generous conqueror said, "You have not erred, madam, for he too is Alexander."

**2221. FRIEND or Foe, Agesilaus.** When the [King of Sparta] had crossed the Hellespont, he marched through Thrace without asking leave of any of the barbarians. He only desired to



know of each people whether they would have him pass as a friend or as an enemy. All the rest received him with tokens of friendship, and showed him all the civilities in their power on his way; but the Trallians, of whom Xerxes is said to have bought a passage, demanded of Agesilaus 100 talents of silver, and as many women. He answered the messenger ironically, "Why did not they then come to receive them?" At the same time, he marched forward, and finding them drawn up to oppose him, he gave them battle, and routed them with great slaughter. He sent some of his people to put the same question to the King of Macedon, who answered, "I will consider of it." "Let him consider," said he; "in the mean time we march." The king, surprised and awed by his spirit, desired him to pass as a friend.—PLUTARCH'S AGESILAUS.

**2222. FRIEND, Obsequious.** *Cæsar's.* One obsequious senator proposed that every woman in Rome should be at his disposition, and filthy libels against him were set floating under the surface. The object, he perfectly understood, "was to draw him into a position more and more invidious, that he might the sooner perish."—FROUDE'S CÆSAR, ch. 26.

**2223. FRIEND in Sickness, A.** *Prince of Orange.* [Seized by the small-pox.] The public consternation was great. . . . His escape was attributed partly to his own singular equanimity, and partly to the intrepid and indefatigable friendship of Bentinck [a noble Batavian]. From the hands of Bentinck alone William took food and medicine. By Bentinck alone William was lifted from bed and laid down in it. "Whether Bentinck slept or not while I was ill," said William to Temple, with great tenderness, "I know not; but this I know, that, through sixteen days and nights, I never once called for anything but that Bentinck was instantly at my side. [Bentinck took the disease, but recovered.] [See No. 2235.] —MACAULAY'S ENG., ch. 7, p. 157.

**2224. FRIEND, A sordid.** *Oliver Goldsmith's.* [He went out to see the world, and fell short of cash to return home. Called on an old "friend."] I again renewed the tale of my distress, and asked "how he thought I could travel above a hundred miles upon one half crown?" I begged to borrow a single guinea, which I assured him would be repaid with thanks. "And you know, sir," said I, "it is no more than I have done for you." To which he firmly answered, "Why, look you, Mr. Goldsmith, that is neither here nor there. I have paid you all you ever lent me, and this sickness of mine has left me bare of cash. But I have be-thought myself of a conveyance for you; sell your horse, and I will furnish you a much better one to ride on." I readily grasped at his proposal, and begged to see the nag; on which he led me to his bed-chamber, and from under the bed he pulled out a stout oak stick. "Here he is," said he; "take this in your hand, and it will carry you to your mother's with more safety than such a horse as you ride." I was in doubt, when I got it into my hand, whether I should not, in the first place, apply it to his pate.—IRVING'S GOLDSMITH, ch. 3, p. 34.

**2225. FRIEND, A welcome.** *Lafayette.* At last the Republicans of France, displeased with the double-dealing of their government, began to

embark for America. Foremost of all came the gallant young Marquis of Lafayette. Though the [French] king withheld permission, though the British minister protested, though family and home and kindred beckoned the youthful nobleman to return, he left all to fight the battle of freedom in another land. Fitting a vessel at his own expense, he eluded the officers, and with the brave De Kalb and a small company of followers reached Georgetown, South Carolina, in April of 1777.—RIDPATH'S U. S., ch. 40, p. 320.

**2226. FRIEND, A wounded.** *"Stonewall Jackson."* [On the 2d of May, 1863, he led a destructive attack on the right wing of General Hooker's Union army.] As night came on, with ruin impending over the Federal army, the brave Confederate leader, riding through the gathering darkness, received a volley from his own lines, and fell mortally wounded.—RIDPATH'S U. S., ch. 65, p. 518.

**2227. FRIENDS in Battle.** *Locked their Shields.* Being placed together among the heavy-armed infantry, and fighting with the Arcadians, that wing of the Lacedæmonians in which they were gave way, and was broken; whereupon Pelopidas and Epaminondas locked their shields together, and repulsed all that attacked them, until at last Pelopidas, having received seven large wounds, fell upon a heap of friends and enemies who lay dead together. Epaminondas, though he thought there was no life left in him, yet stood forward to defend his body and his arms, and being determined to die rather than leave his companion in the power of his enemies, he engaged with numbers at once. He was now in extreme danger, being wounded in the breast with a spear and in the arm with a sword, when Agesipolis, King of the Lacedæmonians, brought succors from the other wing, and, beyond all expectation, delivered them both.—PLUTARCH'S PELOPIDAS.

**2228. FRIENDS, Complemental.** *Lady Churchill ill—Princess Anne.* Differences of taste, understanding, and disposition are no impediments to friendship, and . . . the closest intimacies often exist between minds each of which supplies what is wanting to the other. Lady Churchill was loved and even worshipped by Anne. The princess could not live apart from the object of her romantic fondness. She married, and was a faithful and even an affectionate wife; but Prince George, a dull man, whose chief pleasures were derived from his dinner and his bottle, acquired over her no influence comparable to that exercised by her female friend, and soon gave himself up with stupid patience to the dominion of that vehement and commanding spirit by which his wife was governed. [Also see No. 1927.]—MACAULAY'S ENG., ch. 7, p. 239.

**2229. FRIENDS, Discouraging.** *Luther's.* "Go to your cell and pray, my brother, that the Lord will have mercy upon you"—thus said many a one that thought so vast an undertaking by an insignificant monk against the pope—of whose might and influence kings were afraid—would surely come to grief. "My dear Brother Martin," said an aged Westphalian clergyman, "if you can do away with purgatory and the traffic in indulgences, you are indeed a great man!" . . . Luther's prior and sub-prior came and entreated him not to bring reproach upon

his order, for the other orders were already leaping with joy, saying that they were not the only ones guilty of offences, but that now the Augustinians were also in the fire and bearers of shame. Luther replied to them, "Dear fathers, if this work has not been begun in God's name, it will soon come to naught; but if it has been begun in His name, then let Him rule as He will!"—REIN'S LUTHER, ch. 4, p. 47.

**2230. FRIENDS, Faults of.** *Napoleon I.* [During his captivity at St. Helena a paper was presented] to all the companions [who had chosen to go into exile with him] and the domestics of the Emperor, stating that they were at liberty to leave St. Helena and return to Europe if they wished to do so. If they desired to remain . . . they were required to submit to all the restrictions which might be imposed upon the emperor, . . . and remaining on the dreary rock during the lifetime of the emperor. All promptly signed it [to remain] but General Bertrand. His hesitation wounded the feelings of the emperor. He simply remarked, however, "Bertrand is always the same. Although he constantly speaks of going, when the time comes he will not have the courage to leave. We must be able to love our friends with all their faults."—ABBOTT'S NAPOLEON, vol. 2, ch. 31.

**2231. FRIENDS, Unlike.** *Halifax—Burnet.* Halifax and Burnet had long been on terms of friendship. No two men, indeed, could resemble each other less. Burnet was utterly destitute of delicacy and tact. Halifax's taste was fastidious, and his sense of the ludicrous morbidly quick. Burnet viewed every act and every character through a medium distorted and colored by party spirit. The tendency of Halifax's mind was always to see the faults of his allies more strongly than the faults of his opponents. Burnet was, with all his infirmities, and through all the vicissitudes of a life passed in circumstances not very favorable to piety, a sincerely pious man. The sceptical and sarcastic Halifax lay under the imputation of infidelity. Halifax, therefore, often incurred Burnet's indignant censure, and Burnet was often the butt of Halifax's keen and polished pleasantry. Yet they were drawn to each other by a mutual attraction, liked each other's conversation, appreciated each other's abilities, interchanged opinions freely, and interchanged also good offices in perilous times. [Lord Halifax was a statesman, and Bishop Burnet the religious adviser of Queen Mary.]—MACAULAY'S ENG., ch. 9, p. 499.

**2232. FRIENDSHIP applauded.** *Napoleon I.* [In 1808 there was a notable meeting of kings and emperors at Erfurth. Princes and courtiers were numerous.] The town was illuminated. A tragedy developing the noblest traits of human nature was performed by the most accomplished actors of France. [Emperor] Alexander [of Russia] sat by the side of Napoleon. As the sentiment was expressed from the stage, "The friendship of a great man is a gift from the gods!"

Alexander gracefully rose, took the hand of Napoleon, and bowing said, "I experience the truth of that sentiment to-day." An instinctive burst of applause from a pit full of princes, nobles, and kings shook the walls of the theatre.—ABBOTT'S NAPOLEON B., vol. 2, ch. 3.

**2233. FRIENDSHIP, Commanding.** *Reign of James II.* Ever since the reign of Edward III. the Talbots had sat among the peers of the realm. . . . [The Earl of Shrewsbury was Charles Talbot.] His person was pleasing, his temper singularly sweet, his parts such as, if he had been born in a humble rank, might well have raised him to the height of civil greatness. All these advantages he had so improved, that before he was of age he was allowed to be one of the finest gentlemen and finest scholars of his time, . . . though his principles were unsteady, his impulses were so generous, his temper so bland, his manners so gracious and easy, that it was impossible not to love him. He was early called the King of Hearts, and never, through a long, eventful, and checkered life, lost his right to that name.—MACAULAY'S ENG., ch. 8, p. 296.

**2234. FRIENDSHIP, Complemental.** *William of Orange.* [See No. 2235.] The friends [William and Bentinck] were indeed made for each other. William wanted neither a guide nor a flatterer. Having a firm and just reliance on his own judgment, he was not partial to counsellors who dealt much in suggestions and objections. At the same time, he had too much discernment and too much elevation of mind to be gratified by sycophancy. The confidant of such a prince ought to be a man, not of inventive genius or commanding spirit, but brave and faithful, capable of executing orders punctually, of keeping secrets inviolably, of observing facts vigilantly, and of reporting them truly; and such a man was Bentinck.—MACAULAY'S ENG., ch. 7, p. 159.

**2235. FRIENDSHIP, Confidential.** *William, Prince of Orange.* [Bentinck was a noble Batavian and chosen friend. See No. 2223.] He whom even his admirers generally accounted the most distant and frigid of men here forgets all distinctions of rank, and pours out all his feelings with the ingenuousness of a schoolboy. He imparts without reserve secrets of the highest moment. He explains with perfect simplicity vast designs affecting all the governments of Europe. Mingled with his communications on such subjects are other communications of a very different, but perhaps not of a less interesting kind. All his adventures, all his personal feelings, his long run after enormous stags, his carousals on St. Hubert's day, the growth of his plantations, the failure of his melons, the state of his stud, his wish to procure an easy pad-nag for his wife, his vexation at learning that one of his household, after ruining a girl of good family, refused to marry her, his fits of sea-sickness, his coughs, his headaches, his devotional moods, his gratitude for the Divine protection after a great escape, his struggles to submit himself to the Divine will after a disaster, are described with an amiable garrulity hardly to have been expected from the most discreet and sedate statesman of the age.—MACAULAY'S ENG., ch. 7, p. 157.

**2236. FRIENDSHIP, Confirmed.** *By Money.* Frederick, . . . the Elector of Saxony—a bold man and a hard drinker, . . . was brought into the confederacy [against the encroachments of France under Louis XIV.] by the promise of money. "For," said he, "our friendships, though



ever so good, must be confirmed by presents."—KNIGHT'S ENG., vol. 5, ch. 8, p. 123.

**2237. FRIENDSHIP by Contrast.** *Frederick the Great.* [The infidel] . . . Marquess D'Argens was among the king's favorite companions, on account, as it would seem, of the strong opposition between their characters. The parts of D'Argens were good and his manners those of a finished French gentleman; but his whole soul was dissolved in sloth, timidity, and self-indulgence. . . . He was the slave of dreams and omens—would not sit down to the table with thirteen in company, turned pale if the salt fell toward him, begged his guests not to cross their knives and forks on their plates, and would not for the world commence a journey on Friday. His health was a subject of constant anxiety to him. Whenever his head ached or his pulse beat quick, his dastardly fears and effeminate precautions were the jest of all Berlin. All this suited the king's purpose admirably. He wanted somebody by whom he might be amused, and whom he might despise. When he wished to pass half an hour in easy, polished conversation, D'Argens was an excellent companion; when he wanted to vent his spleen and contempt, D'Argens was an excellent butt.—MACAULAY'S *FREDERICK THE GREAT*, p. 55.

**2238. FRIENDSHIP, Controlling.** *Alexander Pope.* Pope resembled one of the inferior bodies of the solar system, whose orbit is dependent upon that of some more massive planet; and having been a satellite of Swift, he was now swept into the train of the more imposing Bolingbroke.—MYER'S *WORDSWORTH*, ch. 7.

**2239. FRIENDSHIP, Inseparable.** *Napoleon I.* [After his burial at St. Helena] the devoted household of Napoleon sadly embarked for Europe. . . . One of their number, however, Sergeant Hubert, in the enthusiasm of his deathless devotion, refused to abandon even the grave of the emperor. For nineteen years he continued at St. Helena, daily guarding the solitary tomb; and when . . . they were removed to repose on the banks of the Seine, beneath the dome of the Invalides, . . . this faithful servant followed them to their last resting-place.—ABBOTT'S *NAPOLEON B.*, vol. 2, ch. 34.

**2240. FRIENDSHIP, Perilous.** *Robert Burns.* [With smugglers and adventurers at Irving.] Among these he contracted, says Gilbert, "some acquaintance of a freer manner of thinking and living than he had been used to, whose society prepared him for overleaping the bonds of rigid virtue which had hitherto restrained him." One companion, a sailor-lad of wild life and loose and irregular habits, had a wonderful fascination for Burns, who admired him for what he thought his independence and magnanimity. "He was," says Burns, "the only man I ever knew who was a greater fool than myself where woman was the presiding star; but he spoke of lawless love with levity, which hitherto I had regarded with horror. *Here his friendship did me a mischief.*"—SHAIRP'S *BURNS*, ch. 1.

**2241. FRIENDSHIP repaired.** *Samuel Johnson.* He said to Sir Joshua Reynolds: "If a man does not make new acquaintance as he advances through life, he will soon find himself left alone. A man, sir, should keep his friend-

ship in constant repair."—BOSWELL'S *JOHNSON*, p. 80.

**2242. FRIENDSHIP, Schoolboy's.** *Byron.* We have one of his school letters, in which he reproaches one of his friends for beginning his last letter "My dear Byron," instead of "My dearest Byron." In the defence of his friends he was a very valiant champion. One of them being weak from a recent sickness was ill-fitted to fight his way in a great concourse of rough boys, and Byron said to him: "Harness, if any one bullies you, tell me, and I'll thrash him if I can." He kept his word, and the two boys remained fast friends for many years.—*CYCLOPEDIA OF BIOG.*, p. 292.

**2243. FRIENDSHIP, Treacherous.** *James I.* [In 1616 James I. ordered the arrest of the Earl of Somerset, once his favorite, on suspicion of a connection with the murder of Thomas Overbury, in the Tower.] The king had a loathsome way of lolling his arms about his favorites' necks, and kissing them. In this posture the messenger with the warrant found the king with Somerset, saying, "When shall I see thee again?" . . . Somerset exclaimed that never such an affront was offered to a peer of England in presence of the king. "Nay, man," said the king; "if Coke" (the Lord Chief Justice) "sends for me, I must go;" and when he was gone: "Now may the Deel go with thee," said the king, "for I will never see thy face any more."—KNIGHT'S ENG., vol. 3, ch. 24, p. 365.

**2244. FRIVOLITY, Shameful.** *Charles II.* The Dutch fleet sailed up the Thames and burned the ships of war which lay at Chatham. It was said that on the very day of that great humiliation the king feasted with the ladies of his seraglio, and amused himself with hunting a moth about the supper-room.—MACAULAY'S ENG., ch. 2, p. 179.

**2245. FRUGALITY, Misapplied.** *Charles II.* Our relations with foreign courts had been put on the most economical footing. In this frugality there was nothing laudable. Charles was, as usual, niggardly in the wrong place, and munificent in the wrong place. The public service was starved that courtiers might be pampered. The expense of the navy, of the ordnance, of pensions to needy old officers, of missions to foreign courts, must seem small indeed to the present generation; but the personal favorites of the sovereign, his ministers, and the creatures of those ministers were gorged with public money.—MACAULAY'S ENG., ch. 3, p. 287.

**2246. FRUGALITY, Plan of.** *Irish Painter.* [To Samuel Johnson.] His Ofellus, in the "Art of Living in London," I have heard him relate, was an Irish painter, whom he knew at Birmingham, and who had practised his own precepts of economy for several years in the British capital. He assured Johnson, who, I suppose, was then meditating to try his fortune in London, but was apprehensive of the expense, "that £30 a year was enough to enable a man to live there without being contemptible. He allowed £10 for clothes and linen. He said a man might live in a garret at 18d. a week; few people would inquire where he lodged; and if they did, it was easy to say, 'Sir, I am to be found at such a place.'" By

spending 3*d.* in a coffee-house he might be for some hours every day in very good company; he might dine for 6*d.*, breakfast on bread and milk for a penny, and do without supper. On *clean-shirt-day* he went abroad and paid visits.—BOSWELL'S JOHNSON, p. 23.

**2247. FUNERAL criticised.** *Of Charles II.* [Under reign of his brother James II.] The funeral called forth much censure. It would, indeed, hardly have been accounted worthy of a noble and opulent subject. The Tories gently blamed the new king's parsimony; the Whigs sneered at his want of natural affection; and the fiery Covenanters of Scotland exultingly proclaimed that the curse denounced of old against wicked princes had been signally fulfilled, and that the departed tyrant had been buried with the burial of an ass.—MACAULAY'S ENG., ch. 4, p. 413.

**2248. FUNERAL Customs.** *From the Romans.* Our funeral images and customs are Roman—the cypress and the yew, the flowers strewn upon the graves, the black for mourning.—KNIGHT'S ENG., vol. 1, ch. 3, p. 49.

**2249. FUNERAL, An expensive.** *Queen Mary's.* The funeral [of Queen Mary] cost £50,000.—KNIGHT'S ENG., vol. 5, ch. 11, p. 174.

**2250. FUNERAL, Fatal.** *George Canning, Premier.* The funeral of the Duke of York took place at Windsor on the night of the 20th of January. . . . The Cabinet ministers were marshalled by the heralds in the nave of St. George's Chapel two hours before the arrival of the funeral procession. The night was bitterly cold. As we ourselves looked down from the organ loft upon the greatest in the land, thus doomed to stand upon the unmatted pavement, shivering, and shifting their uneasy positions, we observed the oldest man in the Cabinet taking very wise precautions for his personal comfort and safety. One who was by the side of Mr. Canning attributes to his kindness of heart a suggestion to the chancellor that he should lay down his cocked hat and stand upon it. The chancellor's health was preserved by this precaution. The funeral of the duke proved fatal to Mr. Canning. He caught a cold there which resulted in an illness from which he never really recovered.—KNIGHT'S ENG., vol. 8, ch. 11, p. 202.

**2251. FUNERAL, Honors of.** *Julius Cæsar's.* Part proposed to carry it to the Temple of Jupiter, in the Capitol, and to burn it under the eyes of the assassins; part to take it into the Senate-house and use the meeting-place of the Optimates a second time as the pyre of the people's friend. A few legionaries, perhaps to spare the city a general conflagration, advised that it should be consumed where it lay. The platform was torn up and the broken timbers piled into a heap. Chairs and benches were thrown on to it, the whole crowd rushing wildly to add a chip or splinter. Actors flung in their dresses, musicians their instruments, soldiers their swords. Women added their necklaces and scarfs. Mothers brought up their children to contribute toys and playthings. On the pile so composed the body of Cæsar was reduced to ashes. The remains were collected with affectionate care and deposited in the tomb of the

Cæsars, in the Campus Martius.—FROUDE'S CÆSAR, ch. 27.

**2252. ———. Egyptians.** To be deprived of funeral rites they considered as one of the greatest calamities. The Egyptians did not, like most other nations, consign the bodies of the dead to destruction; they preserved them by embalming, and celebrated their obsequies with extraordinary solemnity. But these funeral honors were never bestowed unless in virtue of a solemn and judicial decree. A court composed of forty judges granted their warrant for every funeral. The character of the deceased was rigorously investigated, and if any criminal or improper conduct was proved, the customary honors were refused to him. If his life had been virtuous and exempt from all blame, a public panegyric was pronounced on his memory, and permission was granted for the usual embalming and obsequies. The most singular and at the same time the most admirable circumstance attending this custom was, that the sovereigns themselves, though venerated during their lives with an almost superstitious regard, which forbade all scrutiny into their actions, were yet after death subjected to the same rigorous and impartial inquest with the meanest of their subjects; and Diodorus assures us that some of the Egyptian kings had been deprived of funeral obsequies, and their memories thus consigned to infamy, by the judgment of that solemn tribunal.—TYTLER'S HIST., Book 1, ch. 4, p. 37.

**2253. FUNERAL, Humble.** *Pompey.* [His assassins] cut off his head and cast his naked body upon the sand, where a faithful slave who had attended him, stealing to the place during the silence of the night, made a small funeral pile from the fragments of a boat, and burnt the body, carrying the ashes to Cordelia.—TYTLER'S HIST., Book 4, ch. 2, p. 410.

**2254. FUNERAL, Immense.** *Abraham Lincoln.* [The funeral cortege stopped at New York en route for Springfield, Ill. The remains of the assassinated President were exhibited at the City Hall.] All through that day [April 24, 1866] and the succeeding night the endless stream poured in, while outside the Park, Broadway, and the entire area of Printing House Square, reaching up Chatham Street and East Broadway, as far as the eye could see, a vast throng of people stood silent and hopeless, but still expectant, of a chance to enter and see the body of the murdered President. Not less than 150,000 persons obtained admission, and not less than twice that number had waited for it in vain. . . . On the 25th, . . . escorted by the finest military display ever seen in New York, and followed in procession by great numbers of her citizens, the car moved through the principal streets . . . to the depot.—RAYMOND'S LINCOLN, ch. 21, p. 710.

**2255. FUNERAL, Impressive.** *Julius Cæsar's.* Cæsar's body, after remaining till evening on the floor of the Senate-house, had been carried home in the dusk in a litter by three of his servants, and was now lying in his palace. If it was not to be thrown into the Tiber, what was to be done with it? . . . Though Cicero had advised in the Senate that the discussion whether Cæsar had deserved death should not be raised, yet it was plain to him and to every one that, unless Cæsar



was held guilty of conspiring against the Constitution, the murder was and would be regarded as a most execrable crime. He dreaded the effect of a public funeral. . . . The body was brought down to the Forum and placed upon the Rostra. The dress had not been changed; the gown, gashed with daggers and soaked in blood, was still wrapped about it. The will was read first. Cicero said: . . . "Toward the gods he was High Priest. To you he was Consul; to the army he was Imperator; to the enemies of his country, Dictator. In sum he was *Pater Patriæ*. And this your father, your Pontifex, this hero, whose person was declared inviolable, lies dead—dead, not by disease or age, not by war or visitation of God, but here at home, by conspiracy within your own walls, slain in the Senate-house, the warrior unarmed, the peacemaker naked to his foes. The righteous judge in the seat of judgment. He whom no foreign enemy could hurt has been killed by his fellow-countrymen—he, who had so often shown mercy, by those whom he had spared. Where, Cæsar, is your love for mankind? Where is the sacredness of your life? Where are your laws? Here you lie murdered—here in the Forum, through which so often you marched in triumph wreathed with garlands; here upon the Rostra from which you were wont to address your people. Alas for your gray hairs dabbled in blood! alas for this lacerated robe in which you were dressed for the sacrifice!"—FROUDE'S CÆSAR, ch. 27.

**2256. FUNERAL panegyrics.** *Criticised.* It was an ancient custom in the funerals, as well as in the triumphs, of the Romans, that the voice of praise should be corrected by that of satire and ridicule; and that, in the midst of the splendid pageants, which displayed the glory of the living or of the dead, their imperfections should not be concealed from the eyes of the world. This custom was practised in the funeral of Julian. The comedians, who resented his contempt and aversion for the theatre, exhibited, with the applause of a Christian audience, the lively and exaggerated representation of the faults and follies of the deceased emperor. His various character and singular manners afforded an ample scope for pleasantries and ridicule. In the exercise of his uncommon talents he often descended below the majesty of his rank. Alexander was transformed into Diogenes; the philosopher was degraded into a priest. The purity of his virtue was sullied by excessive vanity; his superstition disturbed the peace and endangered the safety of a mighty empire; and his irregular sallies were the less entitled to indulgence, as they appeared to be the laborious efforts of art, or even of affectation. The remains of Julian were interred at Tarsus in Cilicia; his stately tomb arose in that city, on the banks of the cold and limpid Cydnus.—GIBBON'S *ROME*, ch. 24.

**2257. FUNERAL, Patriotic.** *Boston.* A.D. 1770. A number of boys chased Richardson [an informer] to his own house, and threw stones. Provoked but not endangered, he fired among them and killed one of eleven years old, the son of a poor German. At his funeral five hundred children walked in front of the bier; six of his school-fellows held the pall; and men of all

ranks moved in procession from Liberty Tree to the Town House, and thence to the "burying-place." Soldiers and officers looked on with wounded pride.—BANCROFT'S *U. S.*, vol. 6, ch. 48.

**2258. FUTURE LIFE, Belief in.** *Gauls.* [With the Gauls] it was a common practice to contract debts with a stipulation that they should be payable in the next stage of existence. Hence, letters were thrown upon the funeral pile, that the deceased might carry to his relatives and friends in Paradise information of the wishes and proceedings of those who remained on earth. And thus, upon the death of a chieftain, whatever he had most valued in this life—armor, ornaments, horses, dogs, sometimes even his household servants—were either burned or interred with him, that he might resume his treasures at his entrance on a higher sphere.—STUDENTS' *FRANCE*, ch. 1, § 10.

**2259. ———.** *Persians.* Man becomes subject to death in consequence of his sins; but when the period arrives that the whole inhabitants of the earth shall be converted to the religion of Zoroaster, then shall be the resurrection of the dead, with their earthly bodies and souls. The just shall be separated from the unjust, the former to be translated to Paradise, where they shall enjoy the highest pleasures, both of soul and body; the latter to be purified for an appointed space in burning metals, and cleansed from all their offences; after which all created beings shall enjoy the most perfect happiness forever. Ahriman and his evil genii shall undergo the same purification; and after his limited punishment even he shall partake of the joys of eternity, repeat the Zendavesta, and join with all beings in the praises of Ormuzd.—TYTLER'S *HIST.*, Book 1, ch. 11, p. 128.

**2260. FUTURE overlooked.** *Ignorance.* The Indian who fells the tree that he may gather the fruit, and the Arab who plunders the caravans of commerce, are actuated by the same impulse of savage nature, which overlooks the future in the present, and relinquishes for momentary rapine the long and secure possession of the most important blessings. And it was thus that the shrine of St. Peter was profaned by the thoughtless Romans, who pillaged the offerings and wounded the pilgrims, without computing the number and value of similar visits, which they prevented by their inhospitable sacrilege.—GIBBON'S *ROME*, ch. 69, p. 425.

**2261. FUTURITY disclosed.** *Impostors.* With a rude and unenlightened people there is no passion more strong than the desire of penetrating into futurity. It would seem that the less the human mind is aided by experience, or enabled from extensive knowledge to form probable conjectures of the future from the past, the more it is apt to wish for and to believe the possibility of some secret art or method of obtaining such anticipated views. All barbarous nations have their augurs, their sorcerers, or their oracles. The Canadian savages have in every tribe a few crafty impostors, who pretend to foretell future events by visions, which they have in their sleep, and who are thence termed *dreamers*. When the tribe marches to war, these dreamers constantly attend in the rear of the troop, and no measure is ventured upon till they

are consulted. The African negroes have their *Obi* men and women, who deal in charms and incantations, and are firmly believed to have the power of dispensing good and evil fortune at their pleasure. The sorceries of the Laplander are well known, and the second-sight of the Scottish Highlanders; all proceed from the same source—ignorance and superstition.—*TYTLER'S HIST.*, Book 1, ch. 7, p. 64.

**2262. GAIN or Loss.** *The Tartar.* [When the inhabitants of the conquered city of Ispahan revolted against the authority of Timour,] he despatched instantly 100,000 men, with orders that each should bring him the head of a Persian, under penalty of losing his own.—*LAMARTINE'S TURKEY*, p. 311.

**2263. GALLANTRY, Inconsiderate.** *Oliver Goldsmith.* While strolling one day in these gardens, he met three females of the family of a respectable tradesman to whom he was under some obligation. With his prompt disposition to oblige, he conducted them about the garden, treated them to tea, and ran up a bill in the most open-handed manner imaginable; it was only when he came to pay that he found himself in one of his old dilemmas—he had not the wherewithal in his pocket. A scene of perplexity now took place between him and the waiter, in the midst of which came up some of his acquaintances, in whose eyes he wished to stand particularly well. This completed his mortification. There was no concealing the awkwardness of his position. The sneers of the waiter revealed it. His acquaintances amused themselves for some time at his expense, professing their inability to relieve him. When, however, they had enjoyed their banter, the waiter was paid, and poor Goldsmith enabled to convoy off the ladies with flying colors.—*IRVING'S GOLD-SMITH*, ch. 12, p. 95.

**2264. GALLANTRY, Proof of. Female Rulers.** As Alexander [Severus] was a modest and dutiful youth, of only seventeen years of age, the reins of government were in the hands of two women—of his mother Mama, and of Mesa, his grandmother. . . . In hereditary monarchies, . . . especially those of modern Europe, the gallant spirit of chivalry and the law of succession have accustomed us to allow a singular exception [to the confinement of the female sex to domestic life]; and a woman is often acknowledged the absolute sovereign of a great kingdom, in which she would be deemed incapable of exercising the smallest employment, civil or military.—*GIBBON'S ROME*, ch. 6, p. 175.

**2265. GAMBLING, Degraded by.** *Charles Fox.* [When Fox was opposing, as a member of the government, the petition of some of the clergy,] Gibbon writes: "Charles Fox prepared himself for that holy work by passing twenty-two hours in the pious exercise of hazard; his devotion only cost him about £500 an hour—in all, £11,000." [In 1779 Lord Carlisle writes:] "Charles tells me that he has not now, nor has had for some time, one guinea, and is happier on that account." [He must have felt the degradation of his situation when he borrowed money of club-waiters, and saw his goods seized for execution.] —*KNIGHT'S ENG.*, vol. 7, ch. 6, p. 105.

**2266.** ———. *Earl of Sunderland.* [Reign of James II.] His ill-luck at the hazard-table was

such that his estates were daily becoming more and more encumbered. In the hope of extricating himself from his embarrassments, he betrayed to Barillon all the schemes adverse to France which had been meditated in the English cabinet, and hinted that a secretary of state could in such times render services for which it might be wise in Louis to pay largely. The ambassador told his master that 6000 guineas was the smallest gratification that could be offered to so important a minister. Louis consented to go as high as 25,000 crowns, equivalent to about £5600 sterling. It was agreed that Sunderland should receive this sum yearly, and that he should, in return, exert all his influence to prevent the reassembling of the Parliament.—*MACAULAY'S ENG.*, ch. 6, p. 59.

**2267.** ———. *Coffee-Houses.* Into these places of public resort [the coffee-houses] the lowest sharpers found their way; and gentlemen were not ashamed to stake their money against the money of the most infamous of society. The "people of quality" were not ashamed of their companions till the light of public opinion was let in on them.—*KNIGHT'S ENG.*, vol. 5, ch. 27, p. 429.

**2268. GAMBLING, Escape from. Wilberforce.** [When young and rich, he went to London as Member of Parliament. He writes his experience:] The very first time I went to Boodle's I won 25 guineas of the Duke of Norfolk. I belonged at that time to five clubs. The first time I was at Brookes', scarcely knowing any one, I joined, from mere shyness, in play at the faro-table. A friend who knew my inexperience, and regarded me as a victim decked out for sacrifice, called out to me, "What, Wilberforce, is that you?" The bank-keeper resented the interference, and said, in his most expressive tone, "Oh sir, don't interrupt Mr. Wilberforce; he could not be better employed." Some time after he was persuaded to keep the bank at a faro-table of one of the clubs. "As the game grew deep," says his son, "he rose the winner of £600. Much of this was lost by those who were only heirs to future fortunes, and could not therefore meet such a call without inconvenience. The pain he felt at their annoyance cured him of a taste which seemed but too likely to become predominant."—*KNIGHT'S ENG.*, vol. 7, ch. 6, p. 106.

**2269. GAMBLING, Fashionable. Folly.** Cowper wrote: "It is in vain to look for conversation—where we might expect to find it in the greatest perfection—among persons of fashion; there it is almost annihilated by universal card-playing." —*KNIGHT'S ENG.*, vol. 7, ch. 6, p. 106.

**2270. GAMBLING, Losses by.** *Gibbon.* In July, 1776, he writes: "I have undone myself, and it is to no purpose to conceal from you my abominable madness and folly. I never lost so much in five times as I have to-night, and am in debt to the house for the whole." [He lost £10,000.] —*KNIGHT'S ENG.*, vol. 7, ch. 6, p. 104.

**2271. GAMBLING, Passion for. England.** A.D. 1752. Peers went out of town to Richmond to play at whist on Saturday and Sunday; and Lord Sandwich, a minister of state, when he hunted with the Duke of Cumberland carried dice in his pocket, to throw a main under a tree when the bounds were at fault. —*KNIGHT'S ENG.*, vol. 6, ch. 12, p. 192.



**2272. GAMBLING, Pride in.** *High Life.* High play was then the reigning pleasure of society in every country in Europe. Louis XIV. was not displeased when he heard that the Portuguese ambassador had won 1,800,000 francs of his niece in a single night. High play, he thought, became a princess of the royal house of France, and he was willing Europe should know on what a scale of grandeur gambling was done at his court. John Law, cool, adroit, calculating, found the careless nobles of the time an easy prey. A stout footman preceded him to the houses of his antagonists, carrying two heavy bags of gold, and the servant usually had a heavier load to carry home than the one he brought. In the course of a few years, besides living like a prince, he could produce in ready money a sum equal in our currency to \$1,000,000. Indeed, such was his success, that he was suspected of cheating, and at last few ventured to play with him.—*CYCLOPEDIA OF BIOG.*, p. 451.

**2273. GAMBLING, Ruinous.** *Oliver Goldsmith.* [He had recently lost £30—all his earnings—in a short tour taken to “see the world.”] A new consultation was held among Goldsmith’s friends as to his future course, and it was determined he should try the law. His uncle Contarine agreed to advance the necessary funds, and actually furnished him with £50, with which he set off for London to enter on his studies at the Temple. Unfortunately, he fell in company at Dublin with a Roscommon acquaintance, one whose wits had been sharpened about town, who beguiled him into a gambling-house, and soon left him as penniless as when he bestrode the redoubtable Fiddle-back.—*IRVING’S GOLDSMITH*, ch. 4, p. 35.

**2274.** ———. *English Gentry.* [Henry St. John writes in 1766:] You ask me how play uses me this year? I am sorry to say very ill, as it has already, since October, taken £800 from me; nor am I in a likely way to reimburse myself soon by the emoluments of any place or military preferment, having voted the other evening in a minority. . . . If ruined, there were two resources against starvation—a place or a wife. Henry St. John became Lord Bolingbroke. In 1777 Charles Townshend writes of him: “He is gone to Bath in pursuit of a lady, who he proposes should recruit his finances. It is said she has accepted his proposal.”—*KNIGHT’S ENG.*, vol. 7, ch. 6, p. 103.

**2275. GAMBLING, Universal.** *A.D. 1194.* The passion of playing for money was so universal, that in the crusade, in which all ranks of men were engaged, the kings of England and France made the most stringent regulations to keep gambling within limits. No man in the army was to play at any kind of game for money, with the exception of knights and the clergy, and no knight or clerk was to lose more than 20s. in one day.—*KNIGHT’S ENG.*, vol. 1, ch. 22, p. 326.

**2276. GAMBLING, Vice of.** *Prolific.* Petronius Maximus, a wealthy senator of the Anician family, who had been twice consul, was possessed of a chaste and beautiful wife; her obstinate resistance served only to irritate the desires of Valentinian; and he resolved to accomplish them either by stratagem or force. Deep gaming was one of the vices of the court; the em-

peror, who, by chance or contrivance, had gained from Maximus a considerable sum, uncourtously exacted his ring as a security for the debt, and sent it by a trusty messenger to his wife, with an order, in her husband’s name, that she should immediately attend the Empress Eudoxia. The unsuspecting wife of Maximus was conveyed in her litter to the Imperial palace; the emissaries of her impatient lover conducted her to a remote and silent bedchamber; and Valentinian violated, without remorse, the laws of hospitality. Her tears, when she returned home, her deep affliction, and her bitter reproaches against a husband whom she considered as the accomplice of his own shame, excited Maximus to a just revenge.—*GIBBON’S ROME*, ch. 35.

**2277. GAME, Preservation of.** *Inhuman.* The African lions, when pressed by hunger, infested the open villages and cultivated country; and they infested them with impunity. The royal beast was reserved for the pleasure of the emperor and the capital; and the unfortunate peasant who killed one of them, though in his own defence, incurred a very heavy penalty. This extraordinary *game-law* was mitigated by Honorius, and finally repealed by Justinian.—*MILMAN’S NOTE, GIBBON’S ROME*, ch. 4.

**2278. GAMES, Beneficial.** *Ancient.* In a political view, these public games were, during the first ages of their institution, of the most important consequence. Independently of their effect in promoting in the youth a hardy and vigorous conformation of body, and that activity and address in martial exercises and in single combat, which, according to the ancient system of war, were of the utmost importance, a most beneficial consequence of those public games was the frequent assembling together of the inhabitants of all the States of Greece, and thus promoting a national union; to which the difference of their governments, and their separate interests, were otherwise opposing a constant resistance. Assembled on these public occasions from motives of pleasure and amusement, to which was joined the notion of performing a duty of religion and indulging in every species of festivity, they could not avoid considering each other as brethren and fellow-citizens. Whatever were the political interferences of the several States, or their national animosities, every grudge of this kind was at least for the time obliterated. Thucydides informs us that all hostile operations between States actually at war were suspended during the performance of those solemnities. Another consequence of those meetings was the dissemination of knowledge, arts, science, and literature; for it must be observed, that although the chief contests in the sacred games were those in the martial and athletic exercises, there were likewise trials of skill in poetry, history, and music; and it is chiefly to these latter exercises of genius that we must attribute the eminence of the Greeks in those sciences above all the nations of antiquity.—*TYTLER’S HIST.*, Book 1, ch. 7, p. 66.

**2279. GAMES, Employment in.** *Military.* In a long-continued war at a distance, as that of Troy, the winter season was spent in the camp, and there was a complete cessation of hostilities. Dictys of Crete informs us that the Greeks during the winter exercised themselves in a va-

riety of games, which tended to relieve the anxiety of the troops, and keep up the martial spirit. The game of chess is said to have been invented by Palamedes during this tedious siege.—TYTLER'S HIST., Book 1, ch. 8.

**2280. GAMES, Passion for.** *Greeks.* This passion of the Greeks for shows and games, extremely laudable, and even beneficial, when confined within due bounds, was carried, at length, to a most blamable and pernicious excess. The victor, in the Olympic games, who had gained the first prize at running, wrestling, or driving a chariot, was crowned with higher honors than the general who had gained a decisive battle. His praises were sung by the poets; he had statues, and even temples, dedicated to his name. Cicero remarks that among the Greeks it was accounted more glorious to carry off the palm at the Olympic games than among the Romans to have obtained the honors of a triumph. Of these nations it was easy to foretell which was doomed to be the master, and which the slave.—TYTLER'S HIST., Book 2, ch. 8, p. 238.

**2281. GAMES, Use of.** *Samuel Johnson.* Johnson, I believe, did not play at draughts after leaving college, by which he suffered; for it would have afforded him an innocent, soothing relief from the melancholy which distressed him so often. I have heard him regret that he had not learned to play at cards; and the game of draughts we know is peculiarly calculated to fix the attention without straining it. There is a composure and gravity in draughts which insensibly tranquilizes the mind; and, accordingly, the Dutch are fond of it, as they are of smoking, of the sedative influence of which, though he himself never smoked, he had a high opinion. Besides, there is in draughts some exercise of the faculties; and, accordingly, Johnson wishing to dignify the subject in his Dedication with what is most estimable in it, observes: "Triflers may find or make anything a trifle; but since it is the great characteristic of a wise man to see events in their causes, to obviate consequences, and ascertain contingencies, your Lordship will think nothing a trifle by which the mind is inured to caution, foresight, and circumspection."—BOSWELL'S JOHNSON, p. 85.

**2282. GAMING condemned.** *Napoleon I.* For gaming in all its branches he manifested . . . through the whole of his life the strongest disapproval. He ever refused to repose confidence in any one who was addicted to that vice.—ABBOTT'S NAPOLEON B., vol. 1, ch. 4.

**2283. Generalization, Vicious.** *Sophists.* As all the strength and skill of the Sophists lay in the application of general arguments to the questions which they canvassed, nothing more was necessary for their confutation than to bring them to particulars—to set out by some simple and self-evident proposition, which being granted, another followed equally undeniable, till the disputant was conducted, step by step, by his own confessions, to that side of the question on which lay the truth. No method could be devised more effectual than this for the detection of sophistry; and the Athenian logicians very soon found that their general aposotus of argument would not avail them against so subtle an antagonist. They lost all credit and reputation

as philosophers.—TYTLER'S HIST., Book 2, ch. 9, p. 267.

**2284. GENERALS, Too many.** *Macedonians.* When Micion marched a considerable corps of Macedonians and mercenaries to Rhamnus, and ravaged the sea-coast and the adjacent country, Phocion advanced against him with a body of Athenians. On this occasion a number of them were very impertinent in pretending to dictate or advise him how to proceed. One counselled him to secure such an eminence, another to send his cavalry to such a post, and a third pointed out a place for a camp. "Heavens!" said Phocion, "how many generals we have, and how few soldiers!"—PLUTARCH'S PHOCION.

**2285. GENERALSHIP, Successful.** *Pompey.* Rome had put out her real strength, and at once, as before, all opposition went down before her. Asia was completely conquered up to the line of the Euphrates. . . . A triumphal inscription in Rome declared that Pompey, the people's general, had in three years captured 1500 cities, and had slain, taken, or reduced to submission, 12,000,000 human beings. He justified what Cicero had foretold of his moral uprightness. In the midst of opportunities such as had fallen to no commander since Alexander, he outraged no woman's honor, and he kept his hands clean from "the accursed thing." When he returned to Rome, he returned, as he went, personally poor, but he filled the treasury to overflowing.—FROUDE'S CÆSAR, ch. 10.

**2286. GENEROSITY, Artful.** *Roman Emperor Tacitus.* When Tacitus was elected by the Senate, he resigned his ample patrimony to the public service, an act of generosity specious in appearance, but which evidently disclosed his intention of transmitting the empire to his descendants.—GIBBON'S ROME, ch. 12.

**2287. GENEROSITY, Easy.** *Pope Alexander VII.* Several causes impeded the career of English discovery during the greater part of the sixteenth century. The next year after the new world was found the pope, Alexander VI., drew an imaginary line north and south, three hundred miles west of the Azores, and issued a papal bull, giving all islands and countries west of that line to Spain. Henry VII. of England was himself a Catholic, and he did not care to begin a conflict with his Church by pressing his own claims to the newly found regions of the West. His son and successor, Henry VIII., at first adopted the same policy, and it was not till after the Reformation had been accomplished in England that the decision of the pope came to be disregarded, and finally despised and laughed at.—RIDPATH'S U. S., ch. 6, p. 78.

**2288. GENEROSITY, Example of.** *Rev. John Harvard.* After struggling with disease for about a year, he died of consumption. When his will was opened, it was found that he had left his whole library of two hundred and sixty volumes and one half of his estate to the proposed college—his estate being worth nearly £1600 sterling. Provided thus with a fund of nearly £1200, the trustees went forward, erected a building, established the college, and conferred upon it the name of its first benefactor. The example of John Harvard was more beneficial even than the money which he bequeathed, for it inspired a



large number of other persons with generous feelings toward the infant institution.—CYCLOPEDIA OF BIOG., p. 583.

**2289. GENEROSITY, Indiscreet.** *Mohammedan.* A dispute had arisen, who, among the citizens of Mecca, was entitled to the prize of generosity; and a successive application was made to the three who were deemed most worthy of the trial. Abdallah, the son of Abbas, had undertaken a distant journey, and his foot was in the stirrup when he heard the voice of a suppliant, "O son of the uncle of the apostle of God, I am a traveller, and in distress!" He instantly dismounted to present the pilgrim with his camel, her rich caparison, and a purse of 4000 pieces of gold, excepting only the sword, either for its intrinsic value, or as the gift of an honored kinsman. The servant of Kais informed the second suppliant that his master was asleep; but he immediately added, "Here is a purse of 7000 pieces of gold (it is all we have in the house), and here is an order that will entitle you to a camel and a slave," the master, as soon as he awoke, praised and enfranchised his faithful steward, with a gentle reproof, that by respecting his slumbers he had stinted his bounty. The third of these heroes, the blind Arabah, at the hour of prayer, was supporting his steps on the shoulders of two slaves. "Alas!" he replied, "my coffers are empty! but these you may sell; if you refuse, I renounce them." At these words, pushing away the youths, he groped along the wall with his staff.—GIBBON'S *ROME*, ch. 50.

**2290. GENEROSITY, Noble.** *Benjamin Franklin.* When, at the age of seventeen, he landed at Philadelphia, a runaway apprentice, he had one silver dollar and one shilling in copper coin. It was a fine Sunday morning, as probably the reader remembers, and he knew not a soul in the place. He asked the boatmen upon whose boat he had come down the Delaware how much he had to pay. They answered, Nothing, because he had helped them row. Franklin, however, insisted upon their taking his shilling's worth of coppers, and forced the money upon them. An hour after, having bought three rolls for his breakfast, he ate one, and gave the other two to a poor woman and her child, who had been his fellow-passengers. These were small things, you may say; but remember, he was a poor, ragged, dirty runaway, in a strange town.—CYCLOPEDIA OF BIOG., p. 129.

**2291.** ———. *Peter Cooper.* [Erection of Cooper Institute.] He bought the first lot about thirty years before he began to build, and from that time continued to buy pieces of the ground as he could spare the money. In 1854 the whole block was his own, and he began to erect thereon a massive structure of stone, brick, and iron, six stories in height, and fire-proof in every part. It cost \$700,000, which was all the fortune the founder possessed, except that invested in his business. In 1859 he delivered the property, with the joyful and proud consent of his wife and children, into the hands of trustees, and thus placed it forever beyond his control. Two thousand pupils immediately applied for admission, a number which has greatly increased every year, until now most of the departments are filled during the winter season with attentive students. From the beginning, as many as three

thousand persons used the reading-room every week.—CYCLOPEDIA OF BIOG., p. 579.

**2292. GENEROSITY, Patriotic.** *North Carolina to Boston.* A.D. 1774. At Wilmington . . . the sum of £2000 currency was raised in a few days; the women of the place gave liberally; Parker Quince offered his vessel to carry a load of provisions, freight free, and master and mariners volunteered to navigate her without wages.—BANCROFT'S *U. S.*, vol. 7, ch. 5.

**2293.** ———. *South Carolina to Boston.* A.D. 1774. [Boston port was closed by the Port Act, and the people began to suffer.] The colonies vied with each other in liberality. The record kept at Boston shows that "the patriotic and generous people" of South Carolina were the first to minister to the sufferers, sending early in June two hundred barrels of rice, and promising eight hundred more.—BANCROFT'S *U. S.*, vol. 7, ch. 5.

**2294. GENEROSITY, Sincerity in.** *Cromwell.* He was moved to tears when he heard of the sufferings of the people of the valleys. He sent immediately the sum of £2000 from his own purse to aid the exiles. He appointed a day of humiliation to be held throughout the kingdom, and a general collection on their behalf. The people heartily responded to his call, and testified their sympathy with their distressed brethren by raising the sum of £40,000 for distribution among them.—HOOD'S *CROMWELL*, ch. 16, p. 213.

**2295. GENIUS, Advance of.** *Isaac Newton.* This great man, whose genius far outshone all who have gone before him in the path of philosophy, and who has, perhaps, exhausted the most important discoveries of the law of nature, so as not to leave to posterity the possibility of eclipsing his fame, had, it is certain, made the greatest of his discoveries before he had attained the age of twenty-four. Before that early period of life he had discovered the theory of universal gravitation. Dr. Pemberton, who has given an excellent view of his philosophy, informs us that Newton, as he sat one day alone in a garden, fell into a reverie or speculation on the power of gravity. It occurred to him that as this power is not found sensibly to diminish at the remotest distance to which we can ascend from the centre of the earth—for instance, at the top of the highest mountains—it was not unreasonable to suppose that it might extend much farther than was usually thought. Why not (said he to himself) as high as the moon? and if so, her motion must be influenced by it. Perhaps it is that which retains her in her orbit! However, though the power of gravity is not sensibly weakened in the little change of distance at which we can place ourselves from the centre of the earth, yet it is very possible that so high as the moon this power may differ much in strength from what it is here. To make an estimate what might be the degree of the diminution, he considered with himself that if the moon be retained in her orbit by the force of gravity, no doubt the primary planets are carried round the sun by the like power; and by comparing the periods of the several planets with their distances from the sun, he found that if any power like gravity held them in their courses, its strength must decrease in the duplicate proportion of the increase of

distance. Supposing, therefore, the power of gravity, when extended to the moon, to decrease in the same proportion, he computed whether that force would be sufficient to keep the moon in her orbit, and he found it would be sufficient. Newton had now the satisfaction to perceive that this inquiry, which an accidental thought had given rise to, led to the discovery of a universal law of nature, which solved the most striking of her phenomena. It is thus that genius proceeds, step by step, from the simplest principles to the most sublime conclusions.—*TYTLER'S HIST.*, Book 6, ch. 36, p. 490.

**2296. GENIUS, Age of.** *Athenians.* Athens, after her Persian triumphs, adopted the philosophy of Ionia and the rhetoric of Sicily; and these studies became the patrimony of a city whose inhabitants, about thirty thousand males, condensed, within the period of a single life, the genius of ages and millions. Our sense of the dignity of human nature is exalted by the simple recollection that Isocrates was the companion of Plato and Xenophon; that he assisted, perhaps, with the historian Thucydides, at the first representations of the *Œdipus* of Sophocles and the *Iphigenia* of Euripides; and that his pupils *Æschines* and *Demosthenes* contended for the crown of patriotism in the presence of Aristotle, the master of Theophrastus, who taught at Athens with the founders of the Stoic and Epicurean sects.—*GIBBON'S ROME*, ch. 40.

**2297. GENIUS, Ages of.** *Age of Leo X.* There are periods in which the human genius seems to turn strongly to one particular direction. In one period the reasoning faculty seems chiefly to delight in contemplating its own powers, the nature and operations of the mind; in another, perhaps the imagination reigns predominant, and the general taste is attracted to works of fancy in poetry or romance. In another era the mechanic or the useful arts engross the general attention, and are cultivated with high success; in a fourth, as in the period of which we now treat, the popular taste delighted in the contemplation of the beautiful.—*TYTLER'S HIST.*, Book 6, ch. 23, p. 317.

**2298. GENIUS by Ancestry.** *John Milton.* A host of eminent men have traced the first impulse of their genius to their mother. Milton always acknowledged with just gratitude that it was to his father's discerning taste and fostering care that he owed the encouragement of his studies, and the leisure which rendered them possible. He has registered his gratitude in both prose and verse.—*MILTON*, BY M. PATTISON, ch. 7.

**2299. GENIUS, Ascendency of.** *William Pitt.* [See No. 2835.] "I am sure," said he to the Duke of Devonshire, "I can save this country, and nobody else can." For eleven weeks England was without a ministry. [On his dismissal in April no man had dared to accept his place.] So long was the agony, so desperate the resistance, so reluctant the surrender. At last the king [George III.] and the aristocracy were alike compelled to recognize the ascendancy and yield to the guidance of the man whom the nation trusted and loved.—*BANCROFT'S U. S.*, vol. 4, ch. 12.

**2300. GENIUS, Belated.** *William Cowper.* [Mrs. Unwin, his best friend, took care of him while insane.] Mrs. Unwin, who had terrible reason for studying his case, saw that the thing

most wanted was congenial employment for the mind, and she incited him to try his hand at poetry on a larger scale. He listened to her advice, and when he was nearly fifty years of age became a poet. He had acquired the faculty of verse-writing, as we have seen; he had even to some extent formed his manner when he was young. Age must by this time have quenched his fire and tamed his imagination, so that the didactic style would suit him best. In the length of the interval between his early poems and his great work he resembles Milton; but widely different in the two cases had been the current of the intervening years.—*SMITH'S COWPER*, ch. 4.

**2301. GENIUS in Childhood.** *Oliver Goldsmith.* Before he was eight years old Goldsmith had contracted a habit of scribbling verses on small scraps of paper, which, in a little while, he would throw into the fire. A few of these sibylline leaves, however, were rescued from the flames and conveyed to his mother. The good woman read them with a mother's delight, and saw at once that her son was a genius and a poet. From that time she beset her husband with solicitations to give the boy an education suitable to his talents.—*IRVING'S GOLDSMITH*, ch. 1, p. 16.

**2302. GENIUS, Constructive.** *Cæsar.* [Having driven the Germans out of Gaul, he determined to terrify them by an invasion of their own country.] They begged Cæsar to show himself among them, though his stay might be but short, as a proof that he had power and will to protect them; and they offered him boats and barges to carry his army over. Cæsar decided to go, but to go with more ostentation. The object was to impress the German imagination; and boats and barges, which might not always be obtainable, would, if they seemed essential, diminish the effect. The legions were skilled workmen, able to turn their hand to anything. He determined to make a bridge, and he chose Bon for the site of it. The river was broad, deep, and rapid. The materials were still standing in the forest; yet in ten days from the first stroke that was delivered by an axe, a bridge had been made standing firmly on rows of piles with a road over it forty feet wide. A strong guard was left at each end. Cæsar marched across with the legions, and from all sides deputations from the astonished people poured in to beg for peace.—*FROUDE'S CÆSAR*, ch. 16, p. 39.

**2303. — —.** *Sir Isaac Newton.* [In youth] he constructed also a four-wheeled carriage, propelled by the person sitting in it. To amuse his schoolfellows, he made very ingenious kites, to the tails of which he attached lanterns of crimped paper, which, being lighted by a candle and sent up in the evening, alarmed the rustics of the parish. Observing the shadows of the sun, he marked the hours and half hours by driving in pegs on the side of the house, and at length perfected the sun-dial which is still shown. Without an instructor he learned to draw so well as to adorn his room with the portraits of his schoolfellows and teachers, the frames of which were very elegantly made by his own hand. . . . For the young ladies of his acquaintance he was never weary of making little tables, chairs, cupboards, dolls, and trinkets.—*CYCLOPEDIA OF BIOG.*, p. 247.



**2304. GENIUS, Co-operative.** *Isaac Newton.* Suppose an apple should fall from the moon—then what? It appears to have been at this point that the great Conjecture occurred to his mind: Perhaps the same force that draws the apples to the ground holds the moon in its orbit! Now, but for the labors of the giants who had preceded him, this mighty thought would have remained a conjecture. Those giants, however, had learned the magnitude of the moon, its distance from the earth, and the force of the earth's attraction at any distance. Newton could, therefore, at once put his conjecture to the test of arithmetic. He could ascertain two things with the greatest exactness: 1, how much force was required to keep the moon in its orbit; and 2, with how much force the earth *did* attract the moon, supposing that the law of attraction, as established by Galileo, held good. If these two calculations agreed, his conjecture was a discovery. He tried them. They did not agree. Busy with other investigations, he laid aside this inquiry for nineteen years. He then learned that he, in common with all the English astronomers, was in error as to the distance of the moon from the earth. [His work now proved correct.]—PARTON'S NEWTON, p. 83.

**2305. GENIUS, Creation of.** *Declaration of Independence.* This immortal State paper, which for its composer [Thomas Jefferson] was the aurora of enduring fame, was "the genuine effusion of the soul of the country at that time," the revelation of its mind, when in its youth, its enthusiasm, its sublime confronting of danger, it rose to the highest creative powers of which man is capable.—BANCROFT'S U. S., vol. 8, ch. 70.

**2306. GENIUS disdained.** *Robert Fulton.* In September, 1807, the famous Clermont, one hundred and sixty tons, was completed. Monday, September 10, was the day appointed for a grand trial trip to Albany, and by noon a vast crowd had assembled on the wharf to witness the performance of what was popularly called "Fulton's Folly." Fulton himself declares that, at noon on that day, not thirty persons in the city had the slightest faith in the success of the steamboat; and that, as the boat was putting off, he heard many "sarcastic remarks." At one o'clock, however, she moved from the dock, vomiting smoke and sparks from her pine-wood fires, and casting up clouds of spray from her uncovered paddle-wheels. As her speed increased, the jeers of the incredulous were silenced, and soon the departing voyagers caught the sound of cheers.—CYCLOPEDIA OF BIOG., p. 157.

**2307.** ———. *John Fitch.* It usually requires several generations to perfect a great invention. The steamboat was still very imperfect; it frequently got out of order and made no money. Poor John Fitch formed another company, and began another steamboat; but the faith and the money of his coadjutors gave out before it was finished. He petitioned Congress for help. He sought the aid of State legislatures. He even went to France. All was in vain. No one believed the steamboat would ever pay, and few could see in this poor scarecrow, this pallid, gaunt, and ragged Yankee, one of the ablest natural mechanics that ever lived. He used to slink, in his dirt and rags,

about Philadelphia, an object of compassion to some, and to others an object of derision and contempt. But start the darling topic of the steamboat, and the whole man was changed. Fire sparkled in his eye, eloquence flowed from his tongue. Rising to his full stature, and lifting his long, lean arm, he would exclaim: "You and I will not live to see the day, but the time will come when steamboats will be preferred to all other modes of conveyance; when steamboats will ascend the western rivers from New Orleans to Wheeling; when steamboats will cross the ocean! Johnny Fitch will be forgotten, but other men will carry out his ideas, and grow rich and great upon them." Those who listened to such harangues as these would exchange glances, as if to say, "He is a good fellow enough; what a pity he is mad!"—CYCLOPEDIA OF BIOG., p. 151.

**2308. GENIUS disparaged.** *George Washington.* The march thither [to winter quarters at Valley Forge] occupied four days. Thousands of the soldiers were without shoes, and the frozen ground was marked with bloody footprints. . . . Log cabins were built for the soldiers; . . . it was a long and dreary winter; moaning and anguish were heard in the camp, and the echo fell heavily upon the soul of the commander. These were the darkest days of Washington's life. Congress in a measure abandoned him; the people withheld their sympathies. The brilliant success of the army of the North was unjustly compared with the reverses of the army of the South. Many men high in military and civil station left the great leader unsupported in the hour of his grief; even Samuel Adams, impatient under calamity, withdrew his confidence. There was a miserable conspiracy headed by generals Gates, Conway and Mifflin. Washington was to be superseded, and Gates or Lee [who proved either a crank or a traitor (see No. 1645)] was to be made commander-in-chief. But the alienation was only for a moment; the allegiance of the army remained unshaken, and the nation's confidence in the troubled chieftain became stronger than ever.—RIDPATH'S U. S., ch. 40, p. 327.

**2309. GENIUS, Eccentricity of.** *Samuel Johnson.* Mr. Hogarth came one day to see Richardson, soon after the execution of Dr. Cameron, for having taken arms for the house of Stuart in 1745-46; and being a warm partisan of George II., he observed to Richardson that certainly there must have been some very unfavorable circumstances lately discovered in this particular case, which had induced the king to approve of an execution for rebellion so long after the time when it was committed, as this had the appearance of putting a man to death in cold blood, and was very unlike his Majesty's usual clemency. While he was talking, he perceived a person standing at a window in the room, shaking his head, and rolling himself about in a strange, ridiculous manner. He concluded that he was an idiot, whom his relations had put under the care of Mr. Richardson, as a very good man. To his great surprise, however, this figure stalked forward to where he and Mr. Richardson were sitting, and all at once took up the argument, and burst out into an invective against George II.—BOSWELL'S JOHNSON, p. 35.

**2310.** — — —. *Samuel Johnson.* One instance of his absence and particularity, as it is characteristic of the man, may be worth relating. When he and I took a journey together into the West, we visited the late Mr. Banks, of Dorsetshire; the conversation turning upon pictures, which Johnson could not well see, he retired to a corner of the room, stretching out his right leg as far as he could reach before him, then bringing up his left leg, and stretching his right still further on. The old gentleman observing him, went up to him, and in a very courteous manner assured him, though it was not a new house, the flooring was perfectly safe. The Doctor started from his reverie, like a person waked out of his sleep, but spoke not a word.—*BOSWELL'S JOHNSON*, p. 35.

**2311.** — — —. *Samuel Johnson.* While talking or even musing as he sat in his chair, he commonly held his head to one side toward his right shoulder, and shook it in a tremulous manner, moving his body backward and forward, and rubbing his left knee in the same direction, with the palm of his hand. In the intervals of articulating he made various sounds with his mouth, sometimes as if ruminating, or what is called chewing the cud, sometimes giving half a whistle, sometimes making his tongue play backward from the roof of his mouth, as if clucking like a hen, and sometimes protruding it against his upper gums in front, as if pronouncing quickly under his breath, *too, too, too*—all this accompanied sometimes with a thoughtful look, but more frequently with a smile. Generally when he had concluded a period, in the course of a dispute, by which time he was a good deal exhausted by violence and vociferation, he used to blow out his breath like a whale. This I suppose was a relief to his lungs, and seemed in him to be a contemptuous mode of expression, as if he had made the arguments of his opponent fly like chaff before the wind.—*BOSWELL'S JOHNSON*, p. 135.

**2312.** — — —. *Samuel Johnson.* He received me very courteously; but it must be confessed that his apartment and furniture and morning dress were sufficiently uncouth. His brown suit of clothes looked very rusty; he had on a little old shrivelled unpowdered wig, which was too small for his head; his shirt-neck and knees of his breeches were loose; his black worsted stockings ill drawn up; and he had a pair of unbuckled shoes by way of slippers. But all these slovenly particularities were forgotten the moment that he began to talk.—*BOSWELL'S JOHNSON*, p. 109.

**2313. GENIUS, Enterprise of.** *Cromwell.* England had never been more than a third-rate power in Europe; and the other nations were in the height and heat of their grandeur and fame. Spain, with a population of about thirty millions—it had declined recently; in the time of Charles V. its population had been about thirty-six millions; and the population of England at this time could not have been six millions—[Spain] was the kingdom of the Inquisition, the chief land of the Romish power; with her continents of golden isles in the west, her possessions of gold in her own country—haughty, defiant, and strong. Spain Cromwell determined to crush. France was powerful. Only recently had she

known the monarchy of Henry of Navarre and the statesmanship of Richelieu. Her destinies were now guided by the williest man and most fox-like statesman in Europe, Cardinal Mazarin. Him Cromwell treated as a valet or a footman, and his power lay humbled and stricken before the genius of the bluff farmer statesman.—*HOOD'S CROMWELL*, ch. 16, p. 210.

**2314. GENIUS, Failures of.** *Youthful Poets.* Shelley now began to yearn for fame and publicity. Miss Shelley speaks of a play written by her brother and her sister Elizabeth which was sent to Matthews the comedian, and courteously returned as unfit for acting. . . . Medwin gives a long account of a poem . . . composed by him in concert with Shelley. . . . They sent the manuscript to Thomas Campbell, who returned it with the observation that it contained but two good lines—

“It seem'd as if an angel's sigh  
Had breathed the plaintive symphony.”

—*SYMONDS' SHELLEY*, ch. 2.

**2315. GENIUS, Hereditary.** *James Watt.* It is said to require three generations to make a gentleman. We sometimes find it has taken three generations to make a genius. The grandfather of James Watt was a teacher of navigation, well skilled in mathematics, and a very ingenious and worthy man. The father of the great inventor was a shipwright, noted for his skill and enterprise.—*CYCLOPEDIA OF BIOG.*, p. 141.

**2316. GENIUS, Imitation of.** *Columbus.* A shallow courtier present, impatient of the honors paid to Columbus, and meanly jealous of him as a foreigner, abruptly asked him whether he thought that, in case he had not discovered the Indies, there were not other men in Spain who would have been capable of the enterprise? To this Columbus made no immediate reply, but, taking an egg, invited the company to make it stand on one end. Every one attempted it, but in vain; whereupon he struck it upon the table so as to break the end, and left it standing on the broken part; illustrating in this simple manner that when he had once shown the way to the New World nothing was easier than to follow it.—*IRVING'S COLUMBUS*, Book 5, ch. 7.

**2317. GENIUS impoverished.** *Homer.* Homer, of whose birth both the place and the era are very uncertain, is, according to the most probable opinion, believed to have been a native of Ionia, and to have flourished . . . nine hundred and seventy years before the birth of Christ. This illustrious man, the father of poetry, was probably a wandering minstrel, who earned his subsistence by strolling from one city to another, and frequenting public festivals and the tables of the great, where his music and verses procured him a welcome reception. . . . It has been justly remarked that from the poems of Homer, as from the fountain of knowledge, the principal authors among the ancients have derived useful information in almost every department—moral, political, and scientific.—*TYTLER'S HIST.*, Book 2, ch. 8, p. 238.

**2318. GENIUS, Late evidence of.** *Sir Walter Scott.* Scott's genius flowered late. “Cadyow Castle,” the first of his poems, I think, that has indisputable genius plainly stamped on its terse and fiery lines, was composed in 1802, when he



was already thirty-one years of age. It was in the same year that he wrote the first canto of his first great romance in verse, "The Lay of the Last Minstrel," a poem which did not appear till 1805, when he was thirty-four.—HUTTON'S LIFE OF SCOTT, ch. 5.

**2319. GENIUS, Manifold.** *Napoleon I.* "Singular destiny," exclaims Thiers, after perusing volumes of manuscripts from his pen, "of that prodigious man, to be the greatest writer of his time, while he was its greatest captain, its greatest legislator, its greatest administrator."—ABBOTT'S NAPOLEON B., vol. 1, ch. 38.

**2320. GENIUS, Merit of.** *Cromwell.* The wisest, who have been disposed to form an opinion adverse to the great English Protector, have confessed themselves compelled to pause before pronouncing; others again have ransacked the archives of State paper offices, the heaps of dingy family letters and scrolls, every shred of paper bearing Oliver's name that could be brought to light has been produced; and the result is, that no name, perhaps, in all history stands forth so transparent and clear, so consistent throughout. It is the most royal name in English history, rivalling in its splendor that of Elizabeth, the Edwards, and the Henrys; outshining the proudest names of the Norman, the Plantagenet, or the Tudor.—HOOD'S CROMWELL, ch. 1, p. 20.

**2321. GENIUS misdirected.** *Audubon the Ornithologist.* He engaged . . . in various branches of commerce, none of which succeeded with him, his mind being preoccupied by his favorite study. His friends called him "fool"—all excepting his wife and children. At last, irritated by the remarks of relatives and others, he broke entirely away from the pursuits of trade, and gave himself up wholly to natural history. He ransacked the woods, the lakes, the prairies, and the shores of the Atlantic, spending years away from his home and family.—SMILES' BRIEF BIOGRAPHIES, p. 175.

**2322. GENIUS misjudged.** *Thomas Gray.* [Author of the "Elegy."] I dined with Johnson at Mr. Thrale's. He attacked Gray, calling him "a dull fellow." BOSWELL: "I understand he was reserved, and might appear dull in company; but surely he was not dull in poetry." JOHNSON: "Sir, he was dull in company, dull in his closet, dull everywhere. He was dull in a new way, and that made many people think him great. He was a mechanical poet." He then repeated some ludicrous lines, which have escaped my memory, and said, "Is not that great, like his Odes?"—BOSWELL'S JOHNSON, p. 241.

**2323. GENIUS, Mortality of.** *Early Death.* Such reflections are forced upon us by the lives of three great English poets of this century. Byron died when he was thirty-six, Keats when he was twenty-five, and Shelley when he was on the point of completing his thirtieth year. Of the three Keats enjoyed the briefest space for the development of his extraordinary powers. His achievement, perfect as it is in some poetic qualities, remains so immature and incomplete that no conjecture can be hazarded about his future. Byron lived longer, yet he was extinguished when his genius was still ascendant. . . . Shelley's early death is more to be regretted. Unlike Keats and Byron, he died by a mere ac-

cident. His faculties were far more complex, and his aims were more ambitious than theirs. He therefore needed length of years for their co-ordination; and if a fuller life had been allotted him, we have the certainty that from the discords of his youth he would have wrought a clear and lucid harmony.—SYMONDS' SHELLEY, ch. 1.

**2324. GENIUS originating.** *Blaise Pascal.* [Inventor of the arithmetical calculating machine and of the omnibus system, adopted by cities.] A kind of club of geometers met at the Pascal home every week, and there was continued conversation upon problems of geometry at the table in the evening. To thwart the awakened curiosity of his son, the father abstained from such conversation, locked up all the mathematical books, and endeavored in every way to keep the boy from so much as knowing what geometry was. These precautions were unavailing. The inkling of knowledge, which the lad could not but gather in such a house, so inflamed his desire for more, that he employed his leisure in contriving a system of geometry for himself, aided only by a piece of charcoal and some boards. His father, coming into his room one day, found him so deeply absorbed in this pursuit that the boy heard nothing of his approach, but continued poring over his triangles and circles until he was startled into consciousness by hearing his father ask, "What are you doing, my son?" Father and son were equally moved—the son to be detected in devouring forbidden fruit, the father to discover that this youth of thirteen had effected a demonstration of the thirty-second proposition of the first book of Euclid. Without even knowing the names of the figures, he had advanced so far. He called a circle a "round," and a line a "bar," but he understood the rudimental principles of science.—CYCLOPEDIA OF BIOG., p. 99.

**2325. GENIUS overlooked.** *John Milton.* The neglect of the merit of Milton during his own life is sufficiently known. Hume, in his "History of England," . . . marks the small regard that was had for this great poet, even by the party to whose service he had devoted his talents. Whitelock, in his Memorials, talks of *one Milton, a blind man, who was employed in translating a treaty with Sweden into Latin!*—TYTLER'S HIST., Book 6, ch. 36.

**2326. GENIUS, Perils of.** *Jonathan Swift (Dean).* In his latter years [Swift] looked some time on his first great work, and then, shutting the book, exclaimed, "Good God! what a genius I had when I wrote that!" A genius indeed; but how fatal a possession! What miseries of disappointed ambition, and then what horrors of crushed misanthropy it brought with it!—KNIGHT'S ENG., vol. 5, ch. 28.

**2327. GENIUS, Power of.** *Oliver Cromwell.* Cromwell was one of those rare men whom even his enemies cannot name without acknowledging his genius. The farmer of Huntingdon, accustomed only to rural occupations, unnoticed until he was more than forty years old, engaged in no higher plots than how to improve the returns of his farm and fill his orchard with choice fruit, of a sudden became the best officer in the British army and the greatest statesman of his

time; subverted the English constitution, which had been the work of centuries; held in his own grasp the liberties which the English people had fixed in their affections, and cast the kingdoms into a new mould. Religious peace, such as England till now had never seen, flourished under his calm mediation; justice found its way even among the remotest Highlands of Scotland; commerce filled the English marts with prosperous activity under his powerful protection; his fleets rode triumphant in the West Indies; Nova Scotia submitted to his orders without a struggle; the Dutch begged of him for peace as for a boon; Louis XIV. was humiliated; the pride of Spain was humbled; the Protestants of Piedmont breathed their prayers in security; the glory of the English name was spread throughout the world.—BANCROFT'S U. S., vol. 2, ch. 11.

**2328. GENIUS, Practical.** *Peter the Great.* He resolved to go himself to Holland, England, and Italy, to acquire a better knowledge of the mechanic arts. He was twenty-five years of age—tall, strongly built, of fresh complexion, and of very easy, familiar manners, though in his mien and bearing "every inch a king." Le Fort, his old tutor, and now his Lord High Admiral, accompanied him. The czar, on this occasion, travelled incognito, passing as a mere member of a grand embassy, which was composed of three ambassadors (Le Fort was one of them), four chief secretaries, twelve gentlemen, six pages, one company of the imperial guards, fifty in number, and several servants—the whole cortege numbering two hundred and fifteen persons. In this company the czar was nothing but an attaché, and was attended only by one valet, one footman, and a dwarf with whom he used to amuse himself. I need not dwell upon this memorable journey of a year and a half; who does not know that the czar labored with his own hands at Amsterdam as a ship carpenter, and that he travelled over half of Europe, visiting workshops, factories, hospitals, and everything that could instruct a monarch of such a country as Russia was in 1697?—CYCLOPEDIA OF BIOG., p. 430.

**2329. GENIUS, Precocious.** *William Cullen Bryant.* William Cullen, a boy of thirteen, who, young as he was, was already somewhat famous in his native county as a poet. At nine he had written harmonious verses, and at ten he had composed a poem for a school exhibition, which was thought good enough for publication, and was actually published in the county paper. And now this gifted boy, moved by what he heard of the terrible embargo, and the more terrible Jefferson and the Democratic party, wrote a poem, in the heroic measure, entitled "The Embargo," in which he endeavored to express the feeling of New England respecting the course of the general government. The poem was published in pamphlet form, and was so well received in the county that, a year after, it was republished in a little thin volume. . . . The lad was nearly fifteen years of age when this volume of thirty-six pages saw the light. It contained poems so extraordinary, that it was thought necessary in the preface to print a kind of certificate, declaring that the author was really only a boy!—CYCLOPEDIA OF BIOG., p. 780.

**2330. GENIUS, Prodigious.** *Napoleon I.* Napoleon, having thus made his arrangements for the terrific conflict of the ensuing day [the battle of Jena and Auerstadt], retired to his tent, about midnight, and calmly sat down to draw up a plan of study and of discipline for *Madame Campan's female school*.—ABBOTT'S NAPOLEON B., vol. 1, ch. 85.

**2331. GENIUS, Proof of.** *Benjamin Franklin.* The author of the first treaty made between the United States and a foreign nation [was the son] . . . of a manufacturer of soap and candles; . . . the walls of a candleshop were too narrow for his aspiring genius. At the age of twelve he was apprenticed to his brother to learn the art of printing; but the brother beat him, and he ran off to New York. There he found no employment. In 1723 he repaired to Philadelphia . . . and rose to distinction. . . . He founded the first circulating library in America; became a man of science; edited *Poor Richard's Almanac*; originated the American Philosophical Society; discovered the identity of electricity and lightning; made himself known to both hemispheres; espoused the cause of the patriots; and devoted the unimpaired energies of his old age to perfecting the American Union. The name of Franklin is one of the brightest in the history of any nation.—RIDPATH'S U. S., ch. 41, p. 330.

**2332. GENIUS, Remarkable.** *Benjamin Franklin.* The genius of Dr. Franklin shone with a peculiar lustre. At the gay court of Louis XVI. he stood as the representative of his country. No nation ever had an ambassador of greater wisdom or sagacity. His reputation for learning had preceded him; the dignity of his demeanor and the simplicity of his manners added to his fame. Whether as philosopher or diplomatist, no man in that great city of fashion was the equal of the venerable American patriot. His wit and genial humor made him admired; his talents and courtesy commanded respect; his patience and perseverance gave him final success.—RIDPATH'S HIST., ch. 41, p. 329.

**2333. GENIUS, Resources in.** *Cæsar.* Resource in difficulties is the distinction of great generals. He had observed in Britain that the coast fishermen used boats made out of frames of wicker covered with skins. The river banks were fringed with willows. There were hides in abundance on the carcasses of the animals in the camp. Swiftly in these vessels the swollen waters of the Segre were crossed; the convoys were rescued. The broken bridges were repaired. The communications of the Pompeians were threatened in turn, and they tried to fall back over the Ebro; but they left their position only to be intercepted, and after a few feeble struggles laid down their arms.—FROUDE'S CÆSAR, ch. 22.

**2334. GENIUS, Rewards of.** *Dr. Morton.* [Practical use of ether was discovered by him.] This great discovery brought upon the discoverer, during the rest of his life, little but vexation and bitterness. As the process could not be patented, he wasted many years and many thousands of dollars in trying to induce Congress to make him a grant of public money. He did not succeed; and although he received considerable sums from hospitals and medical colleges in recognition of his right, he became at last a bank-



rupt, and the sheriff held his estate. His circumstances afterward improved, but he died upon his farm in Massachusetts, a few years ago, a comparatively poor man.—*CYCLOPEDIA OF BIOG.*, p. 642.

**2335. GENIUS, Subjects for.** *Milton.* Mrs. Kennicot related a living saying of Dr. Johnson to Miss Hannah More, who had expressed a wonder that the poet who had written "*Paradise Lost*" should write such poor sonnets; "Milton, madam, was a genius that could cut a Colossus from a rock, but could not carve heads upon cherry-stones."—*BOSWELL'S JOHNSON*, p. 526.

**2336. GENIUS, Success by.** *Son of Edward III.* The Black Prince, with an army of 12,000 men, was sent into France, and carried devastation into the heart of the kingdom. John took the field against him with 60,000 men, and advanced toward Poitiers with the design of surrounding and cutting him off at once. The military skill displayed by the prince in the arrangement of his little army was admirable. He contrived to give them the appearance of numbers, while he even diminished them in reality, by placing a considerable body of his troops in ambuscade. The French had to march through a lane to the attack. The Black Prince with one division opposed them on the front, while his main body, divided into two, poured down upon their lengthened flank. The confusion of the enemy was completed by the troops in ambuscade, and this immense army was dispersed and cut to pieces. King John himself, with one of his sons, was taken. The moderation of the Prince of Wales was equal to his heroism. He treated the captive monarch with every distinction due to his rank; he refused to be seated in his presence; and when he conducted his royal prisoner to London amid the acclamations of the people, he rode himself on the left hand on a small black palfrey, while John upon the right was mounted on a horse remarkable for his beauty and rich accoutrements. Thus, two monarchs were at the same time prisoners in London.—*DAVID OF SCOTLAND and JOHN OF FRANCE*.—*TYTLER'S HIST.*, Book 6, ch. 12, p. 199.

**2337. GENIUS, Successful.** *Turk.* Orkhan, the chief of a petty tribe of Turkish shepherds, came to conquer without artillery that capital of Nice, which 500,000 Latin crusaders, commanded by the first princes and the first captains of Christendom, had not been able to conquer after seven weeks' storming, with all the appliances of Europe.—*LAMARTINE'S TURKEY*, p. 215.

**2338. GENIUS, Superstition of.** *Samuel Johnson.* It appeared to me some superstitious habit which he had contracted early, and from which he had never called upon his reason to disentangle him. This was his anxious care to go out or in at a door or passage by a certain number of steps from a certain point, or at least so as that either his right or his left foot (I am not certain which) should constantly make the first actual movement when he came close to the door or passage. Thus I conjecture; for I have, upon innumerable occasions, observed him suddenly stop, and then seem to count his steps with a deep earnestness; and when he had neglected or gone wrong in this sort of magical movement, I have

seen him go back again, put himself in a proper posture to begin the ceremony, and, having gone through it, break from his abstraction, walk briskly on, and join his companion.—*BOSWELL'S JOHNSON*.

**2339. GENIUS, Time for.** *Revival.* On the revival of letters the youthful vigor of the imagination, after a long repose, national emulation, a new religion, new languages, and a new world, called forth the genius of Europe.—*GIBBON'S ROME*, vol. 1, ch. 2, p. 72.

**2340. GENIUS, Timely.** *Isaac Newton.* In no other mind have the demonstrative faculty and the inductive faculty co-existed in . . . supreme excellence and perfect harmony. Perhaps in an age of Scotists and Thomists even his intellect might have run to waste, as many intellects ran to waste which were inferior only to his. Happily, the spirit of the age on which his lot was cast gave the right direction to his mind; and his mind reacted with tenfold force on the spirit of the age. In the year 1685 his fame, though splendid, was only dawning; but his genius was in the meridian.—*MACAULAY'S ENG.*, ch. 3, p. 383.

**2341. GENIUS, Toils of.** *Virgil.* Seven years the poet is said to have expended in the composition of the *Georgics*, and they could all be printed in about seven columns of an ordinary newspaper. Tradition reports that he was in the habit of composing a few lines in the morning, and spending the rest of the day in polishing them. Campbell used to say that if a poet made one good line a week, he did very well; but Moore thought that if a poet did his duty he could get a line done every day. Virgil seems to have accomplished about four lines a week; but then they have lasted eighteen hundred years, and will last eighteen hundred years more.—*CYCLOPEDIA OF BIOG.*, p. 139.

**2342. GENIUS, unappreciated.** *Washington.* A.D. 1777. [Victorious at Brandywine, the British were advancing on Philadelphia.] John Adams blamed Washington without stint. . . . "O Heaven, grant us one great soul! One leading mind would extricate the best cause from that ruin which seems to await it."—*BANCROFT'S U. S.*, vol. 9, ch. 23.

**2343. GENIUS uncontrolled.** *Edmund Burke.* No man had a better heart or more thoroughly hated oppression; but he possessed neither experience in affairs nor tranquil judgment nor the rule over his own spirit, so that his genius, under the impulse of his bewildering passions, wrought much evil to his country and to Europe, even while he rendered noble service to the cause of commercial freedom, to Ireland and to America.—*BANCROFT'S U. S.*, vol. 5, ch. 15.

**2344. GENIUS, Undiscovered.** *Columbus.* He applied himself first to the State of Genoa, of which he was a subject, and humbly solicited the public aid for assistance to attempt some discoveries in the western seas. He was treated as a visionary by his countrymen, and with the same ill success he made application to the courts of Portugal and of England. He then betook himself to Spain, where, after fruitless solicitation for several years, he at length obtained [help] from Ferdinand and Isabella.—*TYTLER'S HIST.*, Book 6, ch. 21, p. 305.

**2345.** ——. *Admiral Blake.* Such was Robert Blake, when, at fifty years of age, he was called forth to an entirely new world of work, and from a general on the field to tread the deck as an admiral on the seas. Excellent as the service was which he had rendered as a soldier, we should scarcely have heard his name but that he added to all that had gone before the renown of a sailor whose name shines as an equal by the side of Drake, Nelson, Collingwood, and Hood; and yet how strange it seems that he should rise to the rank of a first-rate English seaman after his fiftieth year! strange that he should have been equal to such victorious fights! and yet probably in our day he would not have passed either a civil or an uncivil service examination.—HOOD'S CROMWELL, ch. 16, p. 205.

**2346. GENIUS, Work of.** *Epaminondas.* The ancient historians have ranked him among the greatest heroes and most illustrious characters of antiquity. . . . As a general, there needs no other criterion of his merit than to compare the situation in which he found his country—enslaved, oppressed, weak, and inconsiderable—with that in which he left it—the most formidable power in Greece. As a private citizen, his social virtues, the generosity of his disposition, a total disregard of wealth, which his high employments gave him an easy opportunity of accumulating, his eminent philosophical and literary genius, and, above all, a modest simplicity of demeanor, which added lustre to all his numerous accomplishments, were the distinguishing features of his character. With him the glory of his country may be said to have been born and to have died; for from the inauspicious day of his death the Theban power vanished at once, and that Boeotian republic sunk again into its original obscurity.—TYTLER'S HIST., Book 2, ch. 3, p. 167.

**2347.** ——. *Lycurgus.* "He appeared," says Plato, "*like a god among men.*" He realized and actually executed what the greatest philosophers have scarcely dared to imagine: to raise men above the passion of interest, above pain, above pleasure; to extinguish in them the strongest propensities of nature, and to fill their whole souls with the love of glory and of their country.—TYTLER'S HIST., Book 1, ch. 9, p. 68.

**2348. GENTILITY by Restraint.** *Samuel Johnson.* An elegant manner and easiness of behavior are acquired gradually and imperceptibly. No man can say, "I'll be genteel." There are ten genteel women for one genteel man, because they are more restrained. A man without some degree of restraint is insufferable; but we are all less restrained than women. Were a woman sitting in company to put out her legs before her as most men do, we should be tempted to kick them in.—BOSWELL'S JOHNSON, p. 303.

**2349. GENTILITY, Vicious.** *Samuel Johnson.* BOSWELL: . . . The genteel characters are often the most immoral. Does not Lord Chesterfield give precepts for uniting wickedness and the graces? A man, indeed, is not genteel when he gets drunk; but most vices may be committed very genteelly: a man may debauch his friend's wife genteelly; he may cheat at cards genteelly." HICKY: "I do not think *that* is genteel." Bos-

WELL: "Sir, it may not be like a gentleman, but it may be genteel." JOHNSON: "You are meaning two different things. One means exterior grace; the other, honor. It is certain that a man may be very immoral with exterior grace. Lovelace, in 'Clarissa,' is a very genteel and a very wicked character. Tom Hervey, who died t'other day, though a vicious man, was one of the genteel men that ever lived." Tom Davies instanced Charles II.—BOSWELL'S JOHNSON, p. 245.

**2350. GENTLENESS, Power of.** *Christian.* Mr. Marsh, of Monsul, relates of an Armenian, named John, that when living at Constantinople he was hired by persecuting Armenians to strike a watchmaker. The latter, upon receiving the blow, nobly prayed, "May God bless you." This remarkable answer was effectual; "for," said John, in allusion to the affair, "I could not strike again, and at night I said to the money, 'Instead of my eating you, you will eat me?'"

**2351.** ——. *Exhibited.* Before his conversion Rev. Matthias Joyce was a fearfully wicked man. When fifteen years old he came near murdering the child of his master with a pair of shears; when nineteen he ran from home to enlist on a man-of-war, and made an attempt to kill himself. He became a gambler, and attempted to murder a young man whom he had led into vice; he sank into drunkenness which nearly caused his death. He was drawn by the crowd to hear Mr. Wesley preach, who obtained great power over his mind by one of his simple and characteristic acts of tenderness toward a child. He says: "What endeared him still more to me was seeing him stoop down and kiss a little child that sat on the stairs of the pulpit." For thirty years he was a pure, devout, and successful minister.—STEVENS' METHODISM, vol. 2, p. 303.

**2352. GESTICULATION a Specialty.** *Ancient Actors.* The ancient actors used in their performance a great deal of gesticulation, which was requisite, from the immense size of their theatres, in order to supply the defect of the voice. . . . A violent and strongly marked gesticulation was therefore in some degree necessary; and this led to a very extraordinary practice in the latter period of the Roman theatre—namely, that there were two persons employed in the representation of one character. Livy, the historian, relates the particular incident which gave rise to this practice. The poet Livius Andronicus, in acting upon the stage in one of his own plays, was called by the plaudits of the audience to repeat some favorite passages so frequently, that his voice became inaudible through hoarseness, and he requested that a boy might be allowed to stand in front of the musicians and recite the part, while he himself performed the consonant gesticulation. It was remarked, says the historian, that his action was much more free and forcible from being relieved of the labor of utterance; and hence it became customary, adds Livy, to allow this practice in monologues, or soliloquies, and to require both voice and gesture from the same actor only in the colloquial parts. We have it on the authority of Lucian that the same practice came to be introduced upon the Greek stage. Formerly, says that author, the same actors both recited and gestic-



fated ; but as it was observed that the continual motion, by affecting the breathing of the actor, was an impediment to distinct recitation, it was judged better to make one actor recite and another gesticulate.—*TYTLER'S HIST.*, Book 2, ch. 8, p. 250.

**2353. GHOST, An improvised.** *Oliver Goldsmith.* At another of these meetings there was an earnest dispute on the question of ghosts, some being firm believers in the possibility of departed spirits returning to visit their friends and familiar haunts. One of the disputants set sail the next day for London, but the vessel put back through stress of weather. His return was unknown except to one of the believers in ghosts, who concerted with him a trick to be played off on the opposite party. In the evening, at a meeting of the students, the discussion was renewed ; and one of the most strenuous opposers of ghosts was asked whether he considered himself proof against ocular demonstration ? He persisted in his scoffing. Some solemn process of conjuration was performed, and the comrade supposed to be on his way to London made his appearance. The effect was fatal. The unbeliever fainted at the sight, and ultimately went mad.—*IRVING'S GOLDSMITH*, ch. 4, p. 39.

**2354. GHOSTS, Belief in.** *Samuel Johnson.* Of John Wesley, he said : "He can talk well on any subject." *BOSWELL* : "Pray, sir, what has he made of his story of the ghost ?" *JOHNSON* : "Why, sir, he believes it ; but not on sufficient authority. He did not take time enough to examine the girl. It was at Newcastle, where the ghost was said to have appeared to a young woman several times, mentioning something about the right to an old house, advising application to be made to an attorney, which was done ; and at the same time saying the attorney would do nothing, which proved to be the fact. 'This,' says John, 'is a proof that a ghost knows our thoughts.' Now (laughing) it is not necessary to know our thoughts to tell that an attorney will sometimes do nothing. Charles Wesley, who is a more stationary man, does not believe the story. I am sorry that John did not take more pains to inquire into the evidence for it." *MISS SEWARD* (with an incredulous smile) : "What, sir ! about a ghost ?" *JOHNSON* (with solemn vehemence) : "Yes, madam ; this is a question which, after five thousand years, is yet undecided—a question, whether in theology or philosophy, one of the most important that can come before the human understanding."—*BOSWELL'S JOHNSON*, p. 382.

**2355. GHOSTS, Fear of.** *In Siam.* [When a death occurs], after a day or two the coffin is removed, not through the door, but through an opening specially made in the wall, and is escorted thrice around the house at full speed, in order that the dead, forgetting the way through which he has passed, may not return to molest the living.—*GENERAL GRANT'S TRAVELS*, p. 332.

**2356. GIFT, A dangerous.** *Samuel Johnson.* Tom Hervey had a great liking for Johnson, and in his will had left him a legacy of £50. One day he said to me, "Johnson may want this money now more than afterward. I have a mind to give it him directly. Will you be so good as to carry a £50 note from me to him ?" This I positively refused to do, as he might, per-

haps, have knocked me down for insulting him, and have afterward put the note in his pocket. But I said if Hervey would write him a letter, and enclose a £50 note, I should take care to deliver it.—*BOSWELL'S JOHNSON*, p. 149.

**2357. GIFT, A rejected.** *Napoleon I.* [The Duke of Modena sued for peace.] When, in treaty with the Duke of Modena, the Commissary of the French army came to Napoleon and said, "The brother of the duke is here with \$800,000 in gold. . . . He comes in the name of the duke to beg you to accept them, and I advise you to do so. The money belongs to you. Take it without scruple." . . . "I thank you," replied Napoleon, coolly ; "I shall not, for that sum, place myself in the power of the Duke of Modena." The whole contribution went into the army chest.—*ABBOTT'S NAPOLEON B.*, vol. 1, ch. 5.

**2358. GIFTS of Affection.** *Napoleon I.* [After his restoration to the throne he visited the school he had established] at Ecouen for the orphan daughters of the members of the Legion of Honor. [He was received with intense enthusiasm.] . . . One of the young ladies ventured to slip a ring upon Napoleon's finger. Encouraged by the smile of the emperor, the rest, rushing upon him, seized his hands and covered them with these pledges of love and gratitude. "Young ladies," said the emperor, "they shall be as precious to me as the jewels of my crown." On retiring to his carriage he exclaimed, with moistened eyes, "This is the height of happiness ; these are the most delightful moments of my life !" —*ABBOTT'S NAPOLEON B.*, vol. 2, ch. 26.

**2359. GIFTS, Bridal.** *Of Placidia.* The marriage of Adolphus and Placidia was consummated before the Goths retired from Italy ; and the solemn, perhaps the anniversary, day of their nuptials was afterward celebrated in the house of Ingenuus, one of the most illustrious citizens of Narbonne in Gaul. The bride, attired and adorned like a Roman empress, was placed on a throne of state ; and the king of the Goths, who assumed, on this occasion, the Roman habit, contented himself with a less honorable seat by her side. The nuptial gift, which, according to the custom of his nation, was offered to Placidia, consisted of the rare and magnificent spoils of her country. Fifty beautiful youths, in silken robes, carried a basin in each hand ; and one of these basins was filled with pieces of gold, the other with precious stones of an inestimable value.—*GIBBON'S ROME*, ch. 31.

**2360. GIFTS, Fictitious.** *Siege of Rome.* The Goths were apprehensive of disturbing, by any rash hostilities, the negotiation to which Belisarius had craftily listened. They credulously believed that they saw no more than the vanguard of a fleet and army, which already covered the Ionian Sea and the plains of Campania ; and the illusion was supported by the haughty language of [Belisarius] the Roman general, when he gave audience to the ambassadors of Vitiges. After a specious discourse to vindicate the justice of his cause, they declared that, for the sake of peace, they were disposed to renounce the possession of Sicily. "The emperor is not less generous," replied his lieutenant, with a disdainful smile, "in return for a gift which you on

longer possess ; he presents you with an ancient province of the empire ; he resigns to the Goths the sovereignty of the British island."—GIBBON'S *ROME*, ch. 41.

**2361. GIFTS, Rare.** *To Royalty.* The gifts which a rich and generous matron of Peloponnesus presented to the Emperor Basil, her adopted son, were doubtless fabricated in the Grecian looms. Danielis bestowed a carpet of fine wool, of a pattern which imitated the spots of a peacock's tail, of a magnitude to overspread the floor of a new church, erected in the triple name of Christ, of Michael the archangel, and of the prophet Elijah. She gave six hundred pieces of silk and linen, of various use and denomination ; the silk was painted with the Tyrian dye, and adorned by the labors of the needie ; and the linen was so exquisitely fine, that an entire piece might be rolled in the hollow of a cane.—GIBBON'S *ROME*, ch. 53.

**2362. GLORY departed.** *Portuguese.* In the court of a Portuguese king the compass was first seriously studied. There, too, were constructed the first tables of the sun's declinations, for sailors' use ; and there was first disclosed the modern mode of taking observations of the sun. By Portuguese navigators the islands lying off the African coast—the Azores, Madeiras, Cape Verdes, and others—were discovered. Portuguese sailors first ventured down along the coast of Africa ; first visited the negro in his native home ; first saw the elephant ; first brought to Europe pepper, ivory, and gold dust from the shores of Guinea ; first planted the cross upon those distant coasts ; first saw that remote headland which was afterward named the Cape of Good Hope ; first doubled the cape, and so reached by sea the East Indies. These were great achievements, second in importance only to the discovery of a new continent, and surpassing even that in difficulty and danger.—*CYCLOPEDIA OF BIOG.*, p. 283.

**2363. GLORY, Enduring.** *Goodness.* [Agesilaus, the Lacedæmonian king] might have led Tigranes, King of Armenia, captive at the wheels of his chariot ; he rather chose to make him an ally ; on which occasion he made use of that memorable expression, "I prefer the glory that will last forever to that of a day."—*PLUTARCH*.

**2364. GLORY, False.** *Edward III.* The reign of Edward III., which was of fifty-one years' duration, is, on the whole, certainly one of the most glorious in the annals of England ; nor is it alone the splendor of his foreign victories which has contributed to render the memory of this king great and illustrious. His foreign wars, though most eminently successful, were neither founded in justice nor productive of any substantial benefit to the nation. But England in his time enjoyed domestic tranquillity. His nobles were overawed by the spirit and valor of their sovereign, and his people attached to him on account of his acts of munificence and his salutary laws.—*TYTLER'S HIST.*, Book 6, ch. 12.

**2365. GLORY forgotten.** *Pyramids.* Of the purpose for which those obelisks were reared we can only form conjectures, as the ancient writers give us no information. It has been supposed that they were intended to serve as gnomons for astronomical purposes, or to determine the length

of the solar year by the measure of the meridian shadows ; but their situation upon uneven ground, and the number of them, sometimes three or four erected in the same place, give no countenance to that idea ; . . . was probably to commemorate or record either public events in the history of the nation, or to be registers of the season as affected by the periodical inundations of the Nile. . . . But neither the age nor the builders of those structures are known with any degree of certainty ; a just reward, as Pliny well remarks, of the vanity of such undertakings.—*TYTLER'S HIST.*, Book 1, ch. 4, p. 38.

**2366. GLORY to God only.** *Cromwell.* [Cromwell, in announcing the victory at the battle of Naseby to the Speaker of the House of Commons, added :] "Sir, this is none other but the hand of God, and to Him alone give the glory, wherein none are to share with Him."—*KNIGHT'S ENG.*, vol. 4, ch. 3, p. 42.

**2367. GLORY, Military.** *Trajan.* Trajan was ambitious of fame ; and as long as mankind shall continue to bestow more liberal applause on their destroyers than on their benefactors, the thirst of military glory will ever be the vice of the most exalted characters. The praises of Alexander, transmitted by a succession of poets and historians, had kindled a dangerous emulation in the mind of Trajan. Like him, the Roman emperor undertook an expedition against the nations of the East ; but he lamented with a sigh that his advanced age scarcely left him any hopes of equalling the renown of the son of Philip. Yet the success of Trajan, however transient, was rapid and specious—*GIBBON'S ROME*, ch. 1.

**2368. GOD, Conception of.** *American Indians.* The God of the savage was what the metaphysician endeavors to express by the word *substance*. The red man, unaccustomed to generalization, obtained no conception of an absolute substance, of a self-existent being, but saw a divinity in every power. Wherever there was being, motion, or action, there to him was a spirit. . . . When he feels his pulse throb or his heart beat he knows that it is a spirit. . . . Faith in the Great Spirit . . . infused itself into the heart of the remotest tribes.—*BANCROFT'S U. S.*, vol. 3, ch. 22.

**2369. — — —.** *General La Hire.* [Joan of Arc found rough soldiers in the army of Charles VII.] These brigands, it is true, hit upon strange means of reconciling religion and robbery. One of them, the Gascon La Hire, gave vent to the original remark : "Were God to turn man-at-arms, He would be a plunderer ;" and when he went on a foray, he offered up his little Gascon prayer without entering too minutely into his wants, conceiving that God would take a hint : "Sire God, I pray thee to do for La Hire what La Hire would do for thee wert thou a captain and wert La Hire God."—*MICHELET'S JOAN OF ARC*, p. 12.

**2370. GOD, Existence of.** *Atheists.* [During the Reign of Terror the French were declared to be a nation of atheists by the National Assembly ; but a brief experience convinced them that a nation of atheists could not long exist. Robespierre then] proclaimed in the Convention that belief in the existence of a God was necessary to those principles of virtue and morality



upon which the republic was founded; and on the 7th of May the national representatives, who had so lately prostrated themselves before the Goddess of Reason, voted by acclamation that "the French people acknowledge the existence of the Supreme Being, and the immortality of the soul."—STUDENTS' FRANCE, ch. 27, § 6.

**2371. GOD our Father.** *Egyptians.* Alexander the Great went to hear Psammo, an Egyptian philosopher; and the saying of his that pleased him most was that all men are governed by God, for in everything that which rules or governs is divine. But Alexander's own maxim was more agreeable to sound philosophy; he said: "God is the common Father of men, but more particularly of the good and the virtuous."—PLUTARCH'S ALEXANDER.

**2372. GOD, First for.** *Thomas More.* Young as he was, More no sooner quitted the university than he was known throughout Europe as one of the foremost figures in the new movement. . . . In a higher, because in a sweeter and more lovable form than Colet, More is the representative of the religious tendency of the new learning of England. The young law student who laughed at the superstition and asceticism of the monks of his day wore a hair shirt next his skin, and schooled himself by penances for the cell he desired among the Carthusians. It was characteristic of the man that among all the gay, profligate scholars of the Italian Renaissance, he chose as the object of his admiration the disciple of Savonarola, Pico di Mirandola. Free-thinker as the bigots who listened to his daring speculations termed him, his eye would brighten and his tongue falter as he spoke with friends of heaven and the after-life. When he took office, it was with the open stipulation, "First to look to God, and after God to the king."—HIST. OF ENG. PEOPLE, § 519.

**2373. GOD, Ideas of.** *Philosophers.* Of the four most celebrated schools, the Stoics and the Platonists endeavored to reconcile the jarring interests of reason and piety. They have left us the most sublime proofs of the existence and perfections of the first cause; but as it was impossible for them to conceive the creation of matter, the workman in the Stoic philosophy was not sufficiently distinguished from the work; while, on the contrary, the spiritual God of Plato and his disciples resembled an idea rather than a substance.—GIBBON'S *ROME*, ch. 2.

**2374. GOD, Ignorance of.** *Sage.* [Zayd, one of the sages of Mecca,] broke openly with the religion of his country; he blasphemed heroically the gods of the Khoreishites; he wished to travel into foreign lands and to take counsel of their sages. His family caused him to be kept by force at Mecca, closely watched by his wife Saphyâ. He sighed under the constraint he was thus subjected to. He was sometimes overheard, with his back against the wall of the temple, to say with bitterness to the unknown God who was agitating his conscience: "Lord, if I only knew how thou wouldst be served and adored, I would obey thy will; but I am in ignorance." . . . He then prostrated his face against the ground and moistened the place with his tears.—LAMARTINE'S *TURKEY*, p. 60.

**2375. GOD invisible.** *Revealed.* [The Ishmaelite Arabs have a tradition, which says Abra-

ham was concealed in a cave when an infant because of the persecution of Nimrod. There he was] nursed by the angels, grew in strength and intellect in his cavern. His first egression from it was by night. The firmament of Chaldea, filled with luminous creatures that floated in the ether, revealed to him God. Only he was not yet able to distinguish Him from His works. A star resplendent beyond the others first arrested his dazzled eyes: "There is my God!" exclaimed he to himself. Presently the star descended and disappeared in the horizon. "No," said he, "that cannot be the God whom I adore." So with several other constellations. Afterward the moon arose: "There is my God," cried he. And it set. "No, it is not my God." In fine, the sun arose majestically in the East, at the border of the forest. "Here, truly, is my God," said he; "it is large and dazzling beyond all others." The sun accomplished his career, and went down in the horizon, leaving the mantle of night upon the earth. "That is not still the God I look for to adore," muttered pensively the infant destined for the adoration of the divinity invisible, immovable, and eternal. He returned to his cavern to seek his God in his own soul.—LAMARTINE'S *TURKEY*, p. 41.

**2376. GOD, A political.** *East Indian.* The religion and government of Thibet form one of the most extraordinary phenomena in the history of mankind. The kingdom of Thibet is governed by a young man personating a living god, who is called the Great Lama, or Dalai Lama. He resides in a pagoda or temple upon a mountain, where he is seen continually sitting in a cross-legged posture, without speaking or moving, except sometimes lifting his hand, when he approves of the addresses of his votaries. He appears to be a young man of a fair complexion, between twenty and thirty years of age. Not only the people of Thibet, but the neighboring princes, resort to the shrine of the lama, and bring thither the most magnificent presents. The lama is both the national god and the sovereign. He appoints deputies under him, the chief of whom is called the Tipa, who manages the temporal affairs of the kingdom, which it is beneath the dignity of the lama ever to attend to. The creation of this prince or god is kept a most mysterious secret by the priests. When it is the misfortune of this poor image of divinity and sovereignty to fall sick, or to lose his youthful appearance, he is put to death by the priests, who have always another young man whom they have privately educated and properly trained to supply his place. Thus the religion of the lama is nothing else than an artful contrivance of the priests of Thibet to engross to themselves the sovereignty and absolute government of the country.—TYTLER'S *HIST.*, Book 6, ch. 23, p. 333.

**2377. GOD, Presence of.** *Mahomet.* Three days Mahomet and [Ali] his companion were concealed in the cave of Thor, at the distance of a league from Mecca; and in the close of each evening they received from the son and daughter of Abubeker a secret supply of intelligence and food. The diligence of the Koreish explored every haunt in the neighborhood of the city; they arrived at the entrance of the cavern; but the providential deceit of a spider's web and a

pigeon's nest is supposed to convince them that the place was solitary and inviolate. "We are only two," said the trembling Abibeker. "There is a third," replied the prophet; "it is God himself." No sooner was the pursuit abated than the two fugitives issued from the rock and mounted their camels.—GIBBON'S *ROME*, ch. 50.

**2378.** ———. *Huron Chief*. [Brebœuf, the Jesuit missionary, visited the Hurons.] Before you came to this country (the great warrior Ahasistari) . . . would say, When I have incurred the greatest perils, and have alone escaped, I have said to myself, "Some powerful spirit has the guardianship of my days;" and he professed his belief in Jesus as the good genius and protector whom he had unconsciously adored.—BANCROFT'S *U. S.*, vol. 3, ch. 20.

**2379.** **GOD required.** *The Soul*. [Timour the Tartar desired a universal conquest, saying the earth was too small for more than one master.] "It is too small to satisfy the ambition of a great soul." "The ambition of a great soul," said one day to him the Sheik of Samarcand, "is not to be satisfied by the possession of a morsel of earth added to another, but by the possession of God, alone sufficiently great to fill up an infinite thought."—LAMARTINE'S *TURKEY*, p. 310.

**2380.** **GOD, Severity of.** *Scandinavians*. Odin . . . was their principal divinity; . . . to him they attributed every character that could inspire fear and horror, without any mixture of the amiable or merciful. He is called in the Edda the terrible and severe God, the father of carnage, the avenger, the deity who marks out those who are destined to be slain. This terrible God was held to be the creator and father of the universe.—TYTLER'S *HIST.*, Book 5, ch. 6.

**2381.** **GOD, Sons of.** *Christians*. How decisive a proof is this of Cromwell's genius, this enlisting the religious enthusiasm of the country on the side of the Parliament; thus fronting the idea of lofty birth with Divine ancestry—loyalty to the king with loyalty to God—immense possessions with heirship to a Divine inheritance—and obedience to the laws and prerogative of the monarch with obedience to those truths engraven on the "tables of stone," but written by the Divine Spirit on "the fleshly table of the heart," in the heroism of discipline and faith and prayer.—HOOD'S *CROMWELL*, ch. 6, p. 100.

**2382.** **GOD, Views of.** *Comforting*. On one occasion he required a Saxon peasant to repeat the Creed. He began, "I believe in God the Father Almighty," when Luther stopped him and asked, "What is Almighty?" The peasant replied, "I do not know." "You are right, my dear fellow," responded Luther; "neither I nor all the learned men can tell what God's power and might is. But do you continue to believe in all simplicity that God is your beloved and faithful Father, who as the Only Wise can and will help your wife and children in every hour of need."—REIN'S *LUTHER*, ch. 16, p. 149.

**2383.** **GOD, Vision of.** *American Indians*. On approaching maturity, the young Chippewa, anxious to behold God, blackens his face with charcoal, and building a lodge of cedar boughs, it may be on the summit of a hill, there begins his fast in solitude. The fast endures, perhaps, ten days, sometimes even without water, till, excited

by the severest irritation of thirst, watchfulness, and famine, he beholds the vision of God, and knows it to be his guardian spirit.—BANCROFT'S *U. S.*, vol. 3, ch. 22.

**2384.** **GOD, Voice of.** *Joan of Arc*. Her own words describe them best. "At the age of thirteen a voice from God came to her to help her in ruling herself, and that the voice came to her about the hour of noon, in summer time, while she was in her father's garden. And she had fasted the day before. And she heard the voice on her right, in the direction of the church; and when she heard the voice, she saw also a bright light." Afterward St. Michael and St. Margaret and St. Catharine appeared to her. They were always in a halo of glory; she could see that their heads were crowned with jewels; and she heard their voices, which were sweet and mild. She did not distinguish their arms or limbs. She heard them more frequently than she saw them; and the usual time when she heard them was when the church bells were sounding for prayer.—DECISIVE *BATTLES*, § 373.

**2385.** **GOD, Will of.** *Crusaders*. From the synod of Placentia, the rumor of his great design had gone forth among the nations; the clergy on their return had preached in every diocese the merit and glory of the deliverance of the Holy Land; and when the pope ascended a lofty scaffold in the market-place of Clermont, his eloquence was addressed to a well-prepared and impatient audience. His topics were obvious, his exhortation was vehement, his success inevitable. The orator was interrupted by the shout of thousands, who with one voice, and in their rustic idiom, exclaimed aloud, "God wills it, God wills it." "It is indeed the will of God," replied the pope; "and let this memorable word, the inspiration surely of the Holy Spirit, be forever adopted as your cry of battle, to animate the devotion and courage of the champions of Christ. His cross is the symbol of your salvation; wear it, a red, a bloody cross, as an external mark, on your breasts or shoulders, as a pledge of your sacred and irrevocable engagement." The proposal was joyfully accepted; great numbers, both of the clergy and laity, impressed on their garments the sign of the cross, and solicited the pope to march at their head.—GIBBON'S *ROME*, ch. 58, p. 543.

**2386.** **GODS, Descent from.** *Spurious*. There was a woman in Pontus who gave it out that she was pregnant by Apollo. . . . When she was delivered of a son . . . gave him the name of Silenus. Lysander took this miraculous birth for a foundation, and raised all his building upon it. He made choice of such assistants as might bring the story into reputation, and put it beyond suspicion. Then he got another story propagated at Delphi and spread at Sparta that certain ancient oracles were kept in the private registers of the priests, which it was not lawful to touch or to look upon, until in some future age a person should arise who could clearly prove himself the son of Apollo, and he was to interpret and publish those oracles. The way thus prepared, Silenus was to make his appearance, as the son of Apollo, and demand the oracles. The priests, who were in combination, were to inquire into every article, and examine him strictly as to his birth. At last they were to pretend to



be convinced of his divine parentage, and to show him the books. Silenus then was to read in public all those prophecies, particularly that for which the whole design was set on foot—namely, that it would be more for the honor and interest of Sparta to set aside the present race of kings, and choose others out of the best and most worthy of men in the commonwealth. But when Silenus was grown up, and came to undertake his part, Lysander had the mortification to see his piece miscarry by the cowardice of one of the actors, whose heart failed him just as the thing was going to be put in execution. However, nothing of this was discovered while Lysander lived.—PLUTARCH'S *LYSANDER*.

**2387. GODS, Great. Persuasion—Force.** [Themistocles said to the Adrians when he wished to exhort money from them:] He brought two gods along with him—*Persuasion* and *Force*. They replied they had also two great gods on their side—*Poverty* and *Despair*, who forbade them to satisfy him.—PLUTARCH'S *THEMISTOCLES*.

**2388. GOLD, Craze for. Emigrants to Jamestown.** [Second lot of emigrants.] The newcomers were chiefly vagabond gentlemen and goldsmiths, who, in spite of the remonstrances of Smith, . . . believed they had discovered grains of gold in a glittering earth. . . . "There was now no talk, no hope, no work, but to dig gold, wash gold, refine gold." Newport, the commander, . . . believed himself immeasurably rich, as he embarked for England with a freight of worthless earth.—BANCROFT'S *HIST. OF U. S.*, ch. 4.

**2389. GOLD, Delusion of. Londoners.** One of Frobisher's ships . . . proceeded to the north-west [seeking a passage to India north of Hudson's Strait]; . . . he came upon an island which he supposed to be the mainland of Asia; to this he gave the name *Meta Incognita*. North of this island he entered the [Frobisher's] Strait, . . . carrying home with him . . . a stone which was declared by the English refiners to contain gold. London was greatly excited. Queen Elizabeth herself added a vessel to the new fleet which in . . . 1577 departed for *Meta Incognita* to gather the precious metal by the shipload. . . . The summer was unfavorable. [The ships returned empty after passing great perils.] Were the English gold-hunters satisfied? Not at all. Fifteen new vessels were immediately fitted out. . . . In 1578 . . . the third voyage was begun. This time a colony was to be planted in the gold-regions, . . . twelve of the ships were to be freighted with gold-ore and return to London. . . . They encountered icebergs more terrible than ever. The vessels finally reached *Meta Incognita* and took on cargoes of dirt. . . . The provision ship now slipped away and returned to London. . . . The colony which was to be planted was no longer thought of. Faith in the shining earth which they had stored in the holds gave way, and so, with . . . several tons of the spurious ore, . . . the ships set sail for home. The *El Dorado* of the Esquimaux had proved an utter failure.—RIDPATH'S *U. S.*, ch. 6, p. 80.

**2390. ———. Spaniards.** In the year 1526 Charles V. appointed the unprincipled Pánfilo de Narváez governor of Florida, . . . with the usual privilege of conquest. . . . His force

consisted of 260 soldiers and forty horsemen. The natives treated them with suspicion, and, anxious to be rid of the intruders, began to hold up their trinkets and to point to the north. The hint was eagerly taken by the avaricious Spaniards. . . . They struck boldly into the forests, expecting to find cities and empires, and found instead swamps and savages. . . . A squalid village of forty cabins . . . was the mighty city to which their guides had directed them. . . . They reached the sea at the harbor of St. Mark's. . . . With great labor they constructed brigantines, and put to sea in the vain hope of reaching the Spanish settlements in Mexico. . . . They were thrown upon the shore, drowned, slain by the savages, . . . until finally four miserable men, of all the adventurous company, . . . were rescued at . . . San Miguel on the Pacific coast. . . . The story can hardly be paralleled in the annals of suffering and peril.—RIDPATH'S *U. S.*, ch. 4, p. 63.

**2391. GOLD vs. Labor. Hernando Cortez.** Being then nineteen, he took passage in a merchant vessel, and after a most tempestuous passage reached the island of Hispaniola, then the seat of Spanish power in America. He was at that time a very handsome young man, graceful, self-confident, a superior swordsman and horseman, and highly accomplished in all warlike exercises. On leaving the ship he went at once to the house of the governor, a friend of his family. The governor being absent upon an expedition, his secretary received Cortez with politeness, and, by way of encouraging a newcomer, assured him that the governor, upon his return, would doubtless allot to him a liberal tract of land. "Land!" said Cortez, "I come to find gold, not to plough the ground like a peasant."—CYCLOPEDIA OF BIOG., p. 318.

**2392. GOLD, Ruined by. John A. Sutter.** [The discoverer of gold in California.] People often say what they would do if they should find a gold mine, evidently supposing that a man who finds a gold mine is made rich of course. But this, it appears, is not always the case. Neither the man who discovered gold in California nor the man upon whose land it was discovered have been benefited by it. On the contrary, the discovery ruined them both, and both are to-day poor men.—CYCLOPEDIA OF BIOG., p. 522.

**2393. GOOD, Doing. Daily.** [Alexander the Great found in Persia] philosophers, [who were] so called from their going naked. [They] were divided into two sects—the Brachmani and the Germani. The Brachmani were most esteemed because there was a consistency in their principles. Apuleius tells us that not only the scholars but the younger pupils were assembled about dinner time, and examined what good they had done that day; and such as could not point out some act of humanity or useful pursuit that they had been engaged in were not allowed any dinner.—PLUTARCH'S *ALEXANDER*, LANGHORNE'S NOTE.

**2394. GOODNESS, False. Charilaus.** [The Grecian] was so remarkable for the gentleness of his disposition, that Archelaus, his partner in the throne, is reported to have said to some that were praising the young king: "Yes, Charilaus is a good man to be sure, who cannot find in his

heart to punish the bad."—PLUTARCH'S LYCURGUS.

**2395. GOODNESS, Greatness of. Pericles.** When he was at the point of death his surviving friends and the principal citizens sitting about his bed discoursed together concerning his extraordinary virtue and the great authority he had enjoyed, and enumerated his various exploits and the number of his victories; for while he was commander-in-chief he had erected no less than nine trophies to the honor of Athens. These things they talked of, supposing that he attended not to what they said, but that his senses were gone. He took notice, however, of every word they had spoken, and thereupon delivered himself audibly as follows: "I am surprised, that while you dwell upon and extol these acts of mine, though fortune had her share in them, and many other generals have performed the like, you take no notice of the greatest and most honorable part of my character, *that no Athenian, through my means, ever put on mourning.*"—PLUTARCH'S PERICLES.

**2396. ——. Puritans.** Those who hated the Commonwealth acknowledged that England never stood higher than when she demanded justice for a few poor cultivators of the Alps—those who had kept the truth  
"When all our fathers worshipped stocks and stones."

[Cromwell, by envoy extraordinary, had remonstrated against the cruelties to the Vaudois. By his firmness and earnestness he secured to them their ancient liberties.]—KNIGHT'S ENG., vol. 4, ch. 13, p. 198.

**2397. GOODNESS, Terrified by. Henry III.** [In July of 1261 Henry III.] was at Westminster; and being in his pleasure barge on the Thames a thunder-storm came on, at which he was alarmed, and landed in the garden of the Bishop of Durham. De Montfort was in the palace of the bishop, and went forward to meet the king. "What do you fear, sir?" said the earl; "the storm has passed over." The king replied, "I fear thunder and lightning beyond measure; but by God's head! I fear you more than all the thunder and lightning in the world." [The earl was a patriot and the foremost man of his times.]—KNIGHT'S ENG., vol. 1, ch. 24, p. 372.

**2398. GOSPEL, Heavenly. Sailor.** [John Tunnell, one of the early Methodist preachers of that church in America, was so pale he resembled a dead man; but his voice was strong and musical, and his style was eloquent. A sailor was one day passing where he was preaching. He stopped to listen, and was observed to be much affected. Afterward meeting with his companions, he said:] "I have been listening to a man who has been dead, and in heaven; but he has returned, and is telling the people all about that world."—STEVENS' M. E. CHURCH, vol. 2, ch. 6, p. 38.

**2399. GOSPEL, Triumph of. Paganism.** The ruin of paganism, in the age of Theodosius, is perhaps the only example of the total extirpation of any ancient and popular superstition; and may therefore deserve to be considered as a singular event in the history of the human mind.—GIBBON'S ROME, ch. 28, p. 131.

**2400. GOSSIP, Serviceable. Omar.** [One of Mahomet's converts, named] Omar, wishing to let his conversion transpire among the Khoreishites without avowing it himself, went, on leaving the meeting, to the house of a Khoreishite notorious as a newsmonger and for his impotence to keep a secret. "Listen," said he to him, "but do not betray me; I have just made a secret profession of faith to Islamism." The newsmonger runs immediately to the vestibule of the Kaaba, the habitual resort of the idlers of Mecca, crying aloud that Omar had apostatized the idols, and was become perverted like the others. "Thou liest," said Omar to him, coming up behind him; "I am not perverted, I am converted, I am a Mussulman, I make confession that there are no other gods but the only God, and that Mahomet is the revealer of that God."—LAMARTINE'S TURKEY, p. 90.

**2401. GOVERNMENT, Arbitrary. British.** The most general cause of the American Revolution was the right of arbitrary government, claimed by Great Britain and denied by the colonies. So long as this claim was asserted by England only as a theory, the conflict was postponed; when the English Government began to enforce the principle in practice, the colonies resisted. . . . There were also many subordinate causes tending to bring on a conflict.—RIDPATH'S U. S., ch. 37, p. 285.

**2402. GOVERNMENT, Art of. Diocletian.** Nor were the vices of Maximian less useful to his benefactor. Insensible to pity, and fearless of consequences, he was the ready instrument of every act of cruelty which the policy of that artful prince might at once suggest and disclaim. As soon as a bloody sacrifice had been offered to prudence or to revenge, Diocletian, by his seasonable intercession, saved the remaining few whom he had never designed to punish, gently censured the severity of his stern colleague, and enjoyed the comparison of a golden and an iron age, which was universally applied to their opposite maxims of government. Notwithstanding the difference of their characters, the two emperors maintained, on the throne, that friendship which they had contracted in a private station. The haughty, turbulent spirit of Maximian, so fatal afterward to himself and to the public peace, was accustomed to respect the genius of Diocletian, and confessed the ascendancy of reason over brutal violence.—GIBBON'S ROME, ch. 13, p. 405.

**2403. GOVERNMENT, Atrocious. Reign of James II. A.D. 1685.** The history of our colonization is the history of the crimes of Europe. Thus did Jeffreys contribute [by condemning to transportation and sale of convicts] to people the New World. . . . Kidnapping had become common in Bristol; and not felons only, but young persons and others, were hurried across the Atlantic and sold for money. At Bristol the mayor and the justices would intimidate small rogues and pilferers, who, under the terror of being hanged, prayed for transportation as the only means of safety, and were then divided among the members of the court [who sold them]. The trade was exceedingly profitable—far more so than the slave-trade—and had been conducted for years.—BANCROFT'S U. S., ch. 14.

**2404. GOVERNMENT, Coerced. Charles I.** There was yet one last expedient which, as the



king flattered himself, might save him from the misery of facing another House of Commons. . . . Departing from the uninterrupted practice of centuries, he called a great council consisting of peers alone. But the lords were too prudent to assume the unconstitutional functions with which he wished to invest them. Without money, without credit, without authority even in his own camp, he yielded to the pressure of necessity. The houses were convoked, and the elections proved that, since the spring, the distrust and hatred with which the government was regarded had made fearful progress. — MACAULAY'S ENG., ch. 1, p. 89.

**2405. GOVERNMENT, Complex.** *Holland.* [William of Orange meditated an invasion of England.] It seemed very doubtful whether he would be able to obtain the assistance of a single battalion. Of all the difficulties with which he had to struggle, the greatest, though little noticed by English historians, arose from the constitution of the Batavian republic. No great society has ever existed during a long course of years under a polity so inconvenient. The States-General could not make war or peace, could not conclude any alliance or levy any tax, without the consent of the States of every province. The States of a province could not give such consent without the consent of every municipality which had a share in the representation. — MACAULAY'S ENG., ch. 9, p. 381.

**2406. GOVERNMENT, Concentrated.** *Reign of George III.* [It was resolved to tax and otherwise oppress the American colonies.] It would seem that the execution of so momentous a design must have engaged the attention of the whole people of England and of the civilized world. But so entirely was the British Government of that day in the hands of the few, and so much was their curiosity engrossed by what would give influence at court or secure votes in the House of Commons, that the most eventful measures ever adopted in that country were entered upon without any observation on the part of historians and writers of memoirs at the time. The ministry itself was not aware of what it was doing. — BANCROFT'S U. S., vol. 5, ch. 5.

**2407.** — — — *Louis XIV.* Louis imbibed the most extravagant ideas of the nature and extent of the royal prerogative. . . . He aimed to concentrate in himself individually all the powers and functions of government. The sovereign, in his view, was . . . the fountain and author of all law and all justice. This theory he was accustomed to express in the well-known apothegm, "The State is myself." — STUDENTS' FRANCE, ch. 21, § 1.

**2408. GOVERNMENT confused.** *New Jersey.* It was almost impossible to tell to whom the jurisdiction of the territory rightfully belonged. So far as the eastern province was concerned, the representatives of Carteret claimed it; the Governor of New York claimed it; Penn and his associates claimed it. As to the western province, the heirs of Byllinge claimed it; Lucas, Laurie, and Penn claimed it; the Governor of New York claimed it. Over all these stood the paramount claim of the English king. From 1689 to 1692 there was no settled form of government in the territory. And for ten years thereafter the colony was vexed and distracted

with the presence of more rulers than any one province could accommodate. — RIDPATH'S U. S. ch. 24, p. 207.

**2409. GOVERNMENT, Dangerous.** *Decemvirs.* Whatever we may judge of the designs of these decemvirs, it is certain that they endeavored to maintain their authority by extreme violence, and as certain that they became almost immediately the objects of public indignation. From their first appearance in the forum, they were preceded by twelve lictors, who constantly carried the fasces armed with axes. Their suite was commonly composed of a number of the most licentious patricians; profligates loaded with debt or stained with crimes; men whose pleasure lay in every species of disorder, and who contributed a desperate aid to those ministers whose power protected them in their lawless excesses. . . . Such was the miserable situation of Rome under her new governors, that many of the principal citizens betook themselves for refuge to the allied states. — GIBBON'S ROME, Book 3, ch. 5, p. 336.

**2410. GOVERNMENT, Demoralizing.** *Bad.* The horrid practice, so familiar to the ancients, of exposing or murdering their new-born infants, was become every day more frequent in the provinces, and especially in Italy. It was the effect of distress; and the distress was principally occasioned by the intolerable burden of taxes, and by the vexatious as well as cruel prosecutions of the officers of the revenue against their insolvent debtors. The less opulent or less industrious part of mankind, instead of rejoicing in an increase of family, deemed it an act of paternal tenderness to release their children from the impending miseries of a life which they themselves were unable to support. [Such was the condition of the Roman people early in the fourth century.] — GIBBON'S ROME, ch. 3, p. 94.

**2411. GOVERNMENT, Destitute of.** *New Jersey.* For twelve years the whole province was not in a settled condition. From June, 1689, to August, 1692, east New Jersey had no government whatever, being, in time of war, without military officers, as well as without magistrates; and afterward commissions were issued by two sets of proprietors, of which each had its adherents; while a third party, swayed by disgust at the confusion, . . . rejected the proprietaries altogether. — BANCROFT'S U. S., ch. 19, vol. 3.

**2412. GOVERNMENT detested.** *Charles II.* The roar of foreign guns was heard, for the first and last time, by the citizens of London. In the council it was seriously proposed that, if the enemy advanced, the Tower should be abandoned. Great multitudes of people assembled in the streets, crying out that England was bought and sold. The houses and carriages of the ministers were attacked by the populace; and it seemed likely that the government would have to deal at once with an invasion and with an insurrection. The extreme danger, it is true, soon passed by. — MACAULAY'S ENG., ch. 2, p. 180.

**2413. GOVERNMENT, Dictatorial.** *Gustavus III.* He declared that, in future, the king alone should have power to convene and dissolve the legislature; that the king should have the absolute command of army and navy, and the power to appoint and remove all officers, military, naval, and civil; that, in case of necessity, of

which the king alone was to be the judge, he should impose taxes without consulting the Senate; that the Senate should discuss no subjects except those proposed by the king; but that no offensive war should be undertaken without their consent. He then declared the Senate dissolved, and its members dismissed from all their employments. He concluded by taking a psalm-book from his pocket, and gave out a thanksgiving hymn, which the whole assembly rose and sang. . . . The king's triumph was complete. In two days Sweden, from being the most strictly limited monarchy in Europe, became one of the most absolute.—CYCLOPEDIA OF BIOG., p. 343.

**2414. GOVERNMENT difficult.** *Scots.* Though the Scottish Parliament was obsequious, the Scottish people had always been singularly turbulent and ungovernable. They had butchered their first James in his bedchamber; they had repeatedly arrayed themselves in arms against James II.; they had slain James III. on the field of battle; their disobedience had broken the heart of James V.; they had deposed and imprisoned Mary; they had led her son captive; and their temper was still as untractable as ever. Their habits were rude and martial. All along the southern border and all along between the Highlands and the Lowlands ranged an incessant and predatory war.—MACAULAY'S ENG., ch. 1, p. 87.

**2415. GOVERNMENT, Discordant.** *Acre.* [Under the Crusaders.] After the loss of Jerusalem, Acre, which is distant about seventy miles, became the metropolis of the Latin Christians, and was adorned with strong and stately buildings, with aqueducts, an artificial port, and a double wall. The population was increased by the incessant streams of pilgrims and fugitives; in the pauses of hostility the trade of the East and West was attracted to this convenient station; and the market could offer the produce of every clime and the interpreters of every tongue. But in this conflux of nations every vice was propagated and practised; of all the disciples of Jesus and Mahomet, the male and female inhabitants of Acre were esteemed the most corrupt; nor could the abuse of religion be corrected by the discipline of law. The city had many sovereigns, and no government. The kings of Jerusalem and Cyprus, of the house of Lusignan, the princes of Antioch, the counts of Tripoli and Sidon, the great masters of the hospital, the temple, and the Teutonic order, the republics of Venice, Genoa, and Pisa, the pope's legate, the kings of France and England, assumed an independent command; seventeen tribunals exercised the power of life and death; every criminal was protected in the adjacent quarter; and the perpetual jealousy of the nations often burst forth in acts of violence and blood.—GIBBON'S *ROME*, ch. 59, p. 46.

**2416. GOVERNMENT disgraced.** *George Villiers.* George Villiers, afterward Duke of Buckingham, on whom the king, in the space of a few years, lavished all possible honors, . . . was devoid of every talent of a minister; he was headstrong in his passions, imprudent, impolitic, and capricious. He was distinguished by a romantic spirit, which led him into the most extravagant excesses; and the indulgence of his favorite passions

had their influence even upon the public measures of the nation. He projected an absurd expedition of Charles, the Prince of Wales, into Spain, on a visit, in disguise, to the Infanta, the daughter of Philip IV., who had been proposed to him as a desirable match. Their adventures on this expedition have more the air of romance than of history; but Buckingham was the hero of the piece. He filled all Madrid with his intrigues, his amours, serenades, challenges, and jealousies. He insulted the prime-minister Olivarez by openly making love to his wife, as he did afterward, with still more folly and insolence, to the Queen of France; in short, the projected match with the Infanta seemed to be the least object of Buckingham's journey, and it accordingly was never concluded.—TYTLER'S *HIST.*, Book 6, ch. 29, p. 398.

**2417. GOVERNMENT, Disordered.** *Reign of Commodus.* The negligence of the public administration was betrayed, soon afterward, by a new disorder, which arose from the smallest beginnings. A spirit of desertion began to prevail among the troops; and the deserters, instead of seeking their safety in flight or concealment, infested the highways. Maternus, a private soldier, of a daring boldness above his station, collected these bands of robbers into a little army, set open the prisons, invited the slaves to assert their freedom, and plundered with impunity the rich and defenceless cities of Gaul and Spain. The governors of the provinces, who had long been the spectators, and perhaps the partners, of his depredations, were at length roused from their supine indolence by the threatening commands of the emperor.—GIBBON'S *ROME*, ch. 4, p. 107.

**2418. GOVERNMENT, Divine.** *Royal.* It was gravely maintained that the Supreme Being regarded hereditary monarchy, as opposed to other forms of government, with peculiar favor; that the rule of succession in order of primogeniture was a divine institution, anterior to the Christian, and even to the Mosaic dispensation; that no human power, not even that of the whole Legislature—no length of adverse possession, though it extended to ten centuries, could deprive the legitimate prince of his rights; that his authority was necessarily always despotic; that the laws by which, in England and in other countries, the prerogative was limited, were to be regarded merely as concessions which the sovereign had freely made and might at his pleasure resume; and that any treaty into which a king might enter with his people was merely a declaration of his present intentions, and not a contract of which the performance could be demanded. [Reign of James I.]—MACAULAY'S ENG., ch. 1, p. 66.

**2419. GOVERNMENT, The earliest.** *Monarchy.* We may, therefore, fairly presume that a limited monarchy was the earliest form of regular government among the ancient nations. The scriptures, as well as the profane historians, bear evidence to this fact. A republic is an idea too refined and too complex for a rude people to form; and despotic monarchies arise only after extensive conquests, and a great enlargement of empire.—TYTLER'S *HIST.*, Book 1, ch. 1, p. 20.

**2420. GOVERNMENT, Economical.** *Washington.* When Washington came to the Presidency,



one of the first acts was to name the young West Indian—then but thirty-three years of age—to the most difficult post in his administration—that of secretary of the treasury. Albert Gallatin, who became secretary of the treasury twenty years after, said that Alexander Hamilton had so regulated the business of the office as to make it a sinecure for his successors; and I have been informed that as late as 1860 the business continued to be done upon the plans and methods established by Hamilton at the beginning of the government. From this position, after four years of service, he was compelled to retire, because the salary would not support his family.—CYCLOPEDIA OF BIOG., p. 474.

**2421. GOVERNMENT, Farical. Constantine.** Some of these official ensigns were really exhibited in their hall of audience; others preceded their pompous march whenever they appeared in public; and every circumstance of their demeanor, their dress, their ornaments, and their train was calculated to inspire a deep reverence for the representatives of supreme majesty. By a philosophic observer, the system of the Roman government might have been mistaken for a splendid theatre, filled with players of every character and degree, who repeated the language and imitated the passions of their original model.—GIBBON'S *ROME*, ch. 17, p. 108.

**2422. GOVERNMENT, Fraudulent. Cromwell's.** After a debate of three days the Parliament, of whom a great majority were now most sincerely desirous of an accommodation, passed a vote, by which it was declared that the king's concessions were a reasonable foundation for the House to proceed upon in the settlement of the kingdom. The vote was no sooner heard than Cromwell marched into London, surrounded the House of Commons, and suffering none to enter but his own party, excluded about two hundred of the members. Thus there remained about sixty of the independent party, sure and unanimous in their intended measures. The vote agreeing to the king's concessions was now rescinded, and another passed, declaring it treason in a king to levy war against his Parliament, and appointing a high court of justice to take trial of *Charles's treason*. This vote being sent up to the House of Lords was rejected without a dissenting voice. But this mockery of a Parliament was not thus to be stopped in their career. The next vote was that the Commons of England have the supreme authority of the nation, independent of either king or peers. Cromwell himself was ashamed of the glaring illegality of these proceedings, and apologized for his conduct by declaring that he had a divine impulse that the king had been abandoned by Heaven.—TYTLER'S *HIST.*, Book 6, ch. 30, p. 408.

**2423. GOVERNMENT, Genius for, Alfred the Great.** Alfred divided all England into counties; these he subdivided into hundreds; and the hundreds again into tithings. Ten neighboring householders formed a tithing, a fribourg, or decennary, over which one man was appointed to preside, called a tithingman or borgholder. Every householder was answerable for the conduct of his family, and the borgholder for the conduct of all within his district. Every man was punished as an outlaw who did not register himself in some tithing; and none could change

their habitation without a warrant from the tithingman or borgholder. When any person was accused of a crime, the borgholder was summoned to answer for him; if he declined to become his security, the criminal was committed to prison till trial. If he escaped before trial, the borgholder was subjected to a penalty. The borgholder, in deciding disputes or small lawsuits, summoned his whole decennary or tithing to assist him. In matters of greater importance, in appeals from the decennary, or in controversies arising between members of different decennaries, the cause was brought before the hundred, which consisted of ten decennaries, or one hundred families of freemen, and which was regularly assembled every four weeks for the deciding of causes. Their method of deciding deserves particularly to be noticed as being the origin of juries, that inestimable privilege of Britons.—TYTLER'S *HIST.*, Book 6, ch. 5, p. 110.

**2424. ———. Richelieu.** The factious nobility began to excite new disturbances, which Louis XIII., who was now of age, had neither the discretion nor the ability to compose. These commotions were increased by religious differences, for the Protestants, who had enjoyed an unmolested tranquillity under Henry IV., and for a while under the minority of Louis, were now exposed to fresh persecutions. They were obliged to take up arms; and a political and a religious war raged with equal violence at the same time. The king, amid these commotions, was obliged alternately to bribe his own servants and to negotiate with his rebel nobility. While public affairs were in this situation Mary de Medicis had the address to bring the new favorite Richelieu into the council, against the inclination of the king and his favorite counselors; and in a very short time this great politician completely gained the confidence of his royal master, and signally displayed his splendid abilities in quieting all disorders and raising the French monarchy to a very high pitch of splendor. The Cardinal de Richelieu entered on his administration with that vigorous activity which marks a bold and daring spirit. . . . Richelieu was a man whose genius was truly astonishing. He was negotiating at one time *with all and against most* of the sovereigns of Europe. . . . A formidable cable at court was secretly undermining his power. Gaston, Duke of Orleans, the king's brother, detested the Cardinal de Richelieu; Mary de Medicis was jealous of that very power which she had contributed to raise; and most of the nobility were his secret enemies. This illustrious man, whose intrepidity was equal to all situations, suppressed these cabals in a manner which astonished all Europe. The most surprising circumstance in the whole of these transactions is, that Cardinal de Richelieu found himself able to make such exertions of the most despotic power while *the nation* were his enemies. He surmounted all opposition; and while the genius of most men, even of great abilities, would have found it sufficient occupation to wage war against those cabals and factions which were continually meditating his downfall, this extraordinary man not only completely foiled the schemes of his enemies, but found means to raise the kingdom of France to a most flourishing condition at home, while he extended her

glory and influence over all Europe.—**TYTLER'S HIST.**, Book 6, ch. 32, p. 443.

**2425. GOVERNMENT, Growth of. Necessary.** What fiction can be more absurd and incredible than to suppose an ignorant and rude youth, the leader of a gang of banditti, or the chief of a troop of shepherds, immediately after he had reared the turf walls of his projected city, calling together his followers, and delivering a labored and methodical oration on the nature of the different kinds of government, such as he had heard existed in Greece and other nations, desiring his hearers seriously to weigh the advantages and defects of those different political constitutions, and modestly concluding with a declaration that he is ready to accede with cheerfulness to whatever form they, in their aggregate wisdom, may decree? On this absurd fiction Dionysius rears the structure of a finely attempered constitution, all at once framed and adopted by this troop of barbarians. [Romulus founding Rome.]—**TYTLER'S HIST.**, Book 3, ch. 2, p. 303.

**2426. GOVERNMENT, Imperfections of. British.** The English long enjoyed a large measure of freedom and happiness. Though during the feeble reign of Henry VI. the State was torn first by factions and at length by civil war; though Edward IV. was a prince of dissolute and imperious character; though Richard III. has generally been represented as a monster of depravity; though the exactions of Henry VII. caused great repining, it is certain that our ancestors, under those kings, were far better governed than the Belgians under Philip, surnamed the Good, or the French under that Louis who was styled the father of his people.—**MACAULAY'S HIST.**, ch. 1, p. 35.

**2427. GOVERNMENT, Impracticable. James II.** James was the instrument of his own misfortunes, and ran headlong to destruction. In a government where the people have a determined share of power and a capacity of legally resisting every measure which they apprehend to be to their disadvantage, every attempt to change, in opposition to their general desire, the religion or civil constitution of the country, must be impracticable. The Roman Catholics in England were not at this time one hundredth part of the nation. How absurd, then (as Sir William Temple told his sovereign)—how contrary to common-sense was it to imagine that one part should govern ninety-nine who were of opposite sentiments and opinions! Yet James was weak enough to make that absurd and desperate attempt. The nobility of the kingdom, by natural right the counsellors of the sovereign, were obliged to give place to a set of Romish priests, who directed all his measures; and James, as if he was determined to neglect nothing which might tend to his own destruction, began his reign by levying, without the authority of Parliament, all the taxes which had been raised by his predecessor; he showed a further contempt of the constitution and of all national feeling by going openly to mass; and though in his first Parliament he solemnly promised to observe the laws and to maintain the Protestant religion, he, at the same time, hinted in pretty strong terms that if he found them at all refractory or backward in granting such supplies as he should require, he could easily dispense with calling any

more such assemblies.—**TYTLER'S HIST.**, Book 6, ch. 30, p. 424.

**2428. GOVERNMENT, Indiscreet. James I.** During two hundred years all the sovereigns who had ruled England, with the single exception of the unfortunate Henry VI., had been strong-minded, high-spirited, courageous, and of princely bearing. Almost all had possessed abilities above the ordinary level. It was no light thing that, on the very eve of the decisive struggle between our kings and their Parliaments, royalty should be exhibited to the world stammering, slobbering, shedding unmanly tears, trembling at a drawn sword, and talking in the style alternately of a buffoon and of a pedagogue.—**MACAULAY'S ENG.**, ch. 1, p. 68.

**2429. GOVERNMENT, Insulted. Citizen Genet.** The Jacobins of France had beheaded the king and abolished the monarchy. Citizen Genet was sent by the new French republic as minister to the United States. . . . He was greeted with unbounded enthusiasm. Taking advantage of his popularity, the ambassador began to abuse his authority, fitted out privateers to prey on the commerce of Great Britain, planned expeditions against Louisiana, and although the President had already issued a proclamation of neutrality, demanded an alliance with the government. Washington and his Cabinet firmly refused, and the audacious minister threatened to *appeal to the people*. In this outrageous conduct he was sustained by the Anti-Federal party, and for a while the government was endangered. But Washington stood unmoved, declared the course of the French minister an insult to the sovereignty of the United States, and demanded his recall, and Genet was superseded.—**RIDPATH'S U. S.**, ch. 46, p. 368.

**2430. GOVERNMENT without Law. American Indians.** There can be no society without government; but among the Indian tribes . . . there was not only no written law—there was no traditionary expression of law; government rested upon opinion and usage, and the motives for usage were never embodied in language. No ancient legislator believed that human society could be maintained with so little artifice.—**BANCROFT'S U. S.**, vol. 3, ch. 22.

**2431. GOVERNMENT of Majority. Rhode Island and Colony.** All the powers of the colonial government were intrusted to the people. A simple agreement was made and signed by the settlers, that in all matters not affecting the conscience they would yield a cheerful obedience to such rules as the majority might make for the public welfare. In questions of religion the individual conscience should be to every man a guide. When Massachusetts objected that such a democracy would leave nothing for the magistrates to do, Rhode Island answered that magistrates were wellnigh useless.—**RIDPATH'S U. S.**, ch. 22, p. 194.

**2432. GOVERNMENT, Menace of. Charles II.** The moderation of this assembly [the Parliament of 1640] has been highly extolled by the most distinguished Royalists, and seems to have caused no small vexation and disappointment to the chiefs of the opposition; but it was the uniform practice of Charles—a practice equally impolitic and ungenerous—to refuse all compliance with



the desires of his people till those desires were expressed in a menacing tone.—MACAULAY'S *ENG.*, ch. 1, p. 89.

**2433. GOVERNMENT, Military.** *Cromwell's.* In the summer of 1647, about twelve months after the last fortress of the Cavaliers had submitted to the Parliament, the Parliament was compelled to submit to its own soldiers. Thirteen years followed, during which England was, under various names and forms, really governed by the sword. Never before that time or since that time was the civil power in our country subjected to military dictation.—MACAULAY'S *ENG.*, ch. 1, p. 112.

**2434. GOVERNMENT misdirected.** *Piracy.* Captain John Nutt was one of the most daring sea-devils of that lawless time. He was an untakable man. . . . [While a pardon without restitution was in progress, Admiral] Elliot did manage to get possession of him. . . . The pirate was more powerful than the admiral. . . . Such a buccaneer as Nutt—an immensely wealthy man, a daring, resolute man—had friends at court. . . . It is marvellous to relate that Nutt was permitted to become the accuser of the admiral—that admiral who had first been congratulated by Conway the Secretary of State, . . . who had been told by letter that he was to receive the king's thanks and to kiss the king's hand in acknowledgment of his rescue of the western counties and seas from Nutt's piracy, plunder, and murder. That admiral, . . . for that very transaction of seizing that pirate, the month following lay in the Marshalsea prison upon some frivolous pretences; while the happy, blithe-hearted pirate and plunderer stepped forth with a free and unconditional pardon to renew his pleasant adventures upon the seas.—HOOD'S *CROMWELL*, ch. 3, p. 51.

**2435. GOVERNMENT mismanaged.** *Colony.* In September, 1609, there remained at Jamestown a colony of four hundred and ninety persons, well armed, well supplied, and well sheltered. But such was the viciousness and profligacy of the greater number, and such the insubordination and want of proper leadership, after [John] Smith's departure, that by the beginning of winter the settlement was face to face with starvation. . . . Cold and hunger completed the terrors of a winter long remembered with a shudder, and called the *starving time*. By the last of March there were only sixty persons alive, and these, if help had not come speedily, could hardly have lived a fortnight.—RIDPATH'S *U. S.*, ch. 10, p. 106.

**2436. GOVERNMENT, A model.** *North Carolina.* The philosopher John Locke was employed by Sir Astley [Cooper, Earl of Shaftesbury] and his associates to prepare the constitution. The legislation of the world furnishes no parallel for the pompous absurdity of Locke's performance. From March until July of 1669 the philosopher worked away in the preparation of his *grand model*. . . . Political rights were made dependent upon hereditary wealth. The officers were put beyond the reach of the people. There were two grand orders of nobility. There were dukes, earls, and marquises; knights, lords, and esquires; baronial courts, heraldic ceremony, and every sort of feudal nonsense, . . . for a few colonists who lived on venison and potatoes, and paid their debts in tobacco. . . . After twenty

years . . . they concluded that an empire . . . was impossible.—RIDPATH'S *U. S.*, ch. 27, p. 225.

**2437. GOVERNMENT, Moral.** *Optimism.* The fashionable philosophy then was that of Pope's "Essay on Man;" . . . it was continually quoted in society. It was very common to hear such expressions as, "Whatever is, is right;" "Partial evil is the general good;" "This is the best of possible worlds;" "Each creature is as happy as is consistent with the happiness of the whole." Sentiments of this kind we now call "Optimism." In the midst of all this shallow talk came the tidings of an appalling catastrophe [the earthquake at Lisbon], which struck every soul with amazement and terror, as if to show the futility of all human attempts to form a consistent theory respecting the government of the universe.—*CYCLOPEDIA OF BIOG.*, p. 31.

**2438. GOVERNMENT, Municipal.** *Origin of.* In the next place, the towns or boroughs, which were then tied down by a sort of vassalage and clientship to the nobles, began now to purchase their immunity; and instead of being entirely governed by these nobles, to whom the magistrates were no more than servants and stewards, while they exercised themselves the supreme civil and criminal authority, and imposed what taxes or exactions they thought fit, the towns now acquired a right of choosing their own magistrates, who were responsible to the public; they freed themselves from those arbitrary impositions, and were governed by their own municipal statutes, subordinate to the public laws of the kingdom. Thus the municipal government began, in many of the towns of Europe, to take the place of the feudal.—TYTLER'S *HIST.*, Book 6, ch. 10, p. 165.

**2439. GOVERNMENT needless.** *North Carolina.* The people, without molestation, enjoyed their wild independence. It was the liberty of freemen in the woods. "North Carolina," like ancient Rome, was famed "as the sanctuary of runaways;" seventy years after its origin Spotswood describes it as "a country where there is scarce any form of government;" and it long continued to be said, with but slight exaggeration, that "in Carolina every one did what was right in his own eyes, paying tribute neither to God nor to Cæsar."—BANCROFT'S *U. S.*, vol. 3, ch. 19.

**2440. GOVERNMENT, Neglect of.** *Pirates.* During the recess of 1625 Elliot travelled to the West. As he passed along, news reached him of the cruel mischief inflicted by Turkish pirates, who, from under forts and castles left helpless and unguarded, sprung on English ships. The western sea, with all the villages lining its coasts, was entirely at their mercy; all trade was interrupted, and the number of Christians captured to be sold into slavery during the outrages of three months could not be less than twelve hundred. There were wallings for fathers and sons, for brothers, for husbands and wives. Meantime the ships of the nation lay in harbor, men and provisions on board, and government careless of the inflictions on its subjects.—HOOD'S *CROMWELL*, ch. 3, p. 57.

**2441. GOVERNMENT, Nominal.** *Monarch of England.* The king reigned, but by the theory of the constitution was not to govern. He ap-

peared in the Privy Council on occasions of state ; but Queen Anne was the last of the English monarchs to attend the debates of the House of Lords, or to preside at a meeting of the ministry.—BANCROFT'S U. S., vol. 5, ch. 3.

**2442. GOVERNMENT, Odious. Rump Parliament.** The long parliament of five years' duration, christened, by one of those contemptuous designations which mark popular disgust, *The Rump*, a term suggested by its apparently interminable sessions upon the benches of Westminster, had thoroughly wearied out the people of England. The long harangues of the Puritans, the bigoted discourses of the saints, the personal unpopularity of the demagogues, the anti-social absurdities of the Levellers, the murder of an innocent and heroic monarch, which penetrated the conscience of the nation with remorse, the imposts and slaughters of the civil war, finally, the heaviness of that anonymous tyranny which the people endured more impatiently than the autocracy of a glorious name—all these combined objections fell back in accumulated odium and ridicule on the Parliament.—LAMARTINE'S CROMWELL, p. 57.

**2443. GOVERNMENT, Outrages of. Virginia Colony.** An aristocratic party which had arisen in the colony obtained control of the House of Burgesses. . . . Episcopalianism was again established as the State religion. A proscriptive ordinance was passed against the Baptists, and the peace-loving Quakers were fined, persecuted, and imprisoned. Burdensome taxes were laid on personal property and polls; the holders of large estates were exempt, and the poorer people afflicted. . . . The biennial election of burgesses was abolished, so that the existing assembly continued indefinitely in power. . . . The tyranny outdid England; . . . then came open resistance.—RIDPATH'S U. S., ch. 12, p. 119.

**2444. GOVERNMENT, Paradoxical. Republic.** It may, indeed, be confidently asserted that there never was that government called a republic, which was not ultimately ruled by a single will, and, therefore (however bold may seem the paradox), virtually and substantially a monarchy. The only difference between governments, with respect to the political freedom of the subject, consists in the greater or the smaller number of restraints by which the regulating will is controlled.—TYTLER'S HIST., Book 2, ch. 6, p. 216.

**2445. GOVERNMENT, Patriotic. Cleomenes.** He began by the judicious measure of attaching the army to his interest, securing the confidence and allegiance of all the principal officers, and dextrously removing from command such as he judged to be unfriendly to the revolutionary design. Several of the richer citizens, and even some of the Ephori, from whom he expected opposition, were on various pretences banished or put to death. Trusting to the ready co-operation of the lower orders, he then assembled the people, and detailing the great benefits to be expected from a complete change of system, proclaimed the abolition of all the debts, and beginning by divesting himself of the whole of his property, made a new partition of the lands of the republic, and restored the ancient plan of education, the institution of the public tables, and, in a word, as nearly as possible, the long-forgotten regimen of Lycurgus. Cleomenes was hailed

the second founder and father of his country, and Greece resounded with his praise.—TYTLER'S HIST., Book 2, ch. 5, p. 209.

**2446. GOVERNMENT, Powerless. Colony of Virginia.** The burgesses had many privileges, but very little power. They might discuss the affairs of the colony, but could not control them; pass laws, but could not enforce them; declare their rights, but could not secure them. . . . No law was binding until ratified by the company in England. Only one great benefit was gained—the freedom of debate. Wherever that is recognized, liberty must soon follow.—RIDPATH'S U. S., ch. 11, p. 110.

**2447. GOVERNMENT, Provisional. Flight of James II.** The peers repaired to Guildhall, and were received there with all honor by the magistracy of the city. In strictness of law, they were no better entitled than any other set of persons to assume the executive administration. But it was necessary to the public safety that there should be a provisional government, and the eyes of men naturally turned to the hereditary magnates of the realm. The extremity of the danger drew Sancroft forth from his palace. He took the chair; and under his presidency the new Archbishop of York, five bishops, and twenty-two temporal lords determined to draw up, subscribe, and publish a declaration. [They took the responsibility of temporarily conducting the government.]—MACAULAY'S ENG., ch. 10, p. 511.

**2448. GOVERNMENT, Reaction in. George III. A.D. 1766.** [The Stamp Act was repealed by Parliament.] The king, who regarded the repeal of the Stamp Act as "a fatal compliance," which had forever "wounded the majesty" of England, and "planted thorns" under his pillow, preferred the hazard of losing the colonies to tempering the British claim of absolute authority. . . . "The coming hour" was foretold "when the British Augustus would grieve for the obscuring of the glories of his reign by the loss, not of a province, but of an empire more extensive than that of Rome; not of three legions, but of whole nations." No party in England could prevent an instantaneous reaction.—BANCROFT'S U. S., vol. 6, ch. 25.

**2449. GOVERNMENT, Restraints of. Flight of James II.** Legitimate authority there was none. All those evil passions which it is the office of government to restrain, and which the best governments restrain but imperfectly, were on a sudden emancipated from control: avarice, licentiousness, revenge, the hatred of sect to sect, the hatred of nation to nation. On such occasions it will ever be found that the human vermin which, neglected by ministers of State and ministers of religion, barbarous in the midst of civilization, heathen in the midst of Christianity, burrows, among all physical and all moral pollution, in the cellars and garrets of great cities, will at once rise into a terrible importance. So it was now in London.—MACAULAY'S ENG., ch. 10, p. 514.

**2450. GOVERNMENT revolutionized. Roman.** The creation of the Tribunes of the people is the era of a change in the Roman constitution. The Valerian law had given a severe blow to the aristocracy, or party of the patricians; and the creation of popular magistrates with such high



powers had now plainly converted the government into a democracy. . . . But the immediate cause of things coming to an open rupture was, as we have seen, the intolerable burden of the debts owing by the poor to the rich. This grievance became at length so general, from the frequency of the military campaigns, in which every soldier was obliged to serve at his own charges, and from the ravages committed on the lands by the hostile armies, which reduced the poorer sort entirely to beggary, that the plebeians began to look upon their order as born to a state of hereditary servitude. Hence that desperate measure of abandoning the city and encamping in arms upon the *Mons Sacer*. All that the people at this time desired was not power, but a relief from oppression and cruelty. And had this just claim been readily listened to, and a relief granted to them, if not by an entire abolition of the debts, at least by repressing the enormous usury, and taking away the inhuman rights of slavery and of corporal punishment, this people would, in all probability, have cheerfully returned to order and submission, and the Roman constitution might long have remained, what we have seen it was at first, aristocratical. But a torrent imprudently resisted will in time acquire that impetuous force which carries everything before it. The patricians, sensible that they had pushed matters to a most alarming extreme, and now thoroughly intimidated, were obliged to grant the demand of creating popular magistrates.—*TYTLER'S HIST.*, Book 3, ch. 3, p. 316.

**2451. GOVERNMENT, Ridiculous. Hereditary Monarchy.** Of the various forms of government which have prevailed in the world, an hereditary monarchy seems to present the fairest scope for ridicule. Is it possible to relate without an indignant smile that, on the father's decease, the property of a nation, like that of a drove of oxen, descends to his infant son, as yet unknown to mankind and to himself; and that the bravest warriors and the wisest statesmen, relinquishing their natural right to empire, approach the royal cradle with bended knees and protestations of inviolable fidelity?—*GIBBON'S ROME*, ch. 7, p. 18.

**2452. GOVERNMENT, Rights of. New York Colony.** [New York had been reconquered from the Dutch, and Sir Edmund Andros appointed governor.] The principles of arbitrary government were openly avowed. Taxes were levied without authority of law, and the appeals and protests of the people were treated with derision. The clamor for a popular assembly had been so great that Andros was on the point of yielding. . . . The Duke [of York wrote] . . . popular assemblies were seditious and dangerous; that they only fostered discontent and disturbed the peace of the government; and, finally, that he did not see any use of them.—*RIDPATH'S U. S.*, ch. 20, p. 174.

**2453. GOVERNMENT, Ruinous. Roman.** The agriculture of the Roman provinces was insensibly ruined, and, in the progress of despotism, which tends to disappoint its own purpose, the emperors were obliged to derive some merit from the forgiveness of debts or the remission of tributes, which their subjects were utterly incapable of paying. According to the new division of Italy, the fertile and happy province of

Campania, the scene of the early victories and of the delicious retirements of the citizens of Rome, extended between the sea and the Apennine from the Tiber to the Silarus. Within sixty years after the death of Constantine, and on the evidence of an actual survey, an exemption was granted in favor of 330,000 English acres of desert and uncultivated land, which amounted to one eighth of the whole surface of the province. As the footsteps of the barbarians had not yet been seen in Italy, the cause of this amazing desolation, which is recorded in the laws, can be ascribed only to the administration of the Roman emperors.—*GIBBON'S ROME*, ch. 17, p. 144.

**2454. GOVERNMENT, Scriptural. New Haven Colony.** The first year there was no government except a simple covenant, into which the settlers entered, that all would be obedient to the rules of Scripture. In June, 1639, the leading men of New Haven held a convention in a barn and formally adopted the Bible as the constitution of the State. Everything was conformed to the religious standard. The government was called the House of Wisdom, of which . . . [seven men] were the seven pillars. None but church-members were admitted to the rights of citizenship.—*RIDPATH'S U. S.*, ch. 21, p. 188.

**2455. GOVERNMENT, Spirit of. Honor—Fear—Virtue.** The author of the "Spirit of Laws" [Dr. Adam Ferguson], a work which must ever be regarded as the production of a most enlightened mind, has built a great deal of plausible and ingenious reasoning on this general idea, that the three distinct forms of government, the monarchical, the despotic, and the republican, are influenced by three separate principles, upon which the whole system in each form is constructed, and on which it must depend for its support. "The principle of the monarchical form," says Montesquieu, "is honor; of the despotical, fear; and of the republican, virtue;" a position which, if true, would at once determine to which of the three forms the preference ought to be given in speculating on their comparative degrees of merit.—*TYTLER'S HIST.*, Book 2, ch. 6, p. 218.

**2456. GOVERNMENT, Strife in. English Barons.** For the first and last time in her history England was in the hands of the baronage, and their outrages showed from what horrors the stern rule of the Norman kings had saved her. Castles sprang up everywhere. "They filled the land with castles," says the terrible analyst of the time. "They greatly oppressed the wretched people by making them work at these castles, and when they were finished they filled them with devils and armed men." In each of these robber-holds a petty tyrant ruled like a king. The strife for the crown had broken into a medley of feuds between baron and baron, for none could brook an equal or a superior in his fellow. "They fought among themselves with deadly hatred, they spoiled the fairest lands with fire and rapine; in what had been the most fertile of counties they destroyed almost all the provision of bread." For, fight as they might with one another, all were at one in the plunder of the land. Towns were put to ransom. Villages were sacked and burned. All who were deemed to have goods, whether men or

women, were carried off and flung into dungeons and tortured till they yielded up their wealth. No ghastlier picture of a nation's misery has ever been painted. . . . "They hanged up men by their feet and smoked them with foul smoke. Some were hanged up by their thumbs, others by the head, and burning things were hung on to their feet. They put knotted strings about men's heads, and writhed them till they went to the brain. They put men into prisons where adders and snakes and toads were crawling, and so they tormented them. Some they put into a chest, short and narrow, and not deep, and that had sharp stones within, and forced men therein so that they broke all their limbs."—HIST. OF ENG. PEOPLE, § 129.

**2457. GOVERNMENT, A strong.** *Cromwell's.* While he lived his power stood firm, an object of mingled aversion, admiration, and dread to his subjects. Few, indeed, loved his government; but those who hated it most hated it less than they feared it. Had it been a worse government, it might, perhaps, have been overthrown in spite of all its strength. Had it been a weaker government, it would certainly have been overthrown in spite of all its merits. But it had moderation enough to abstain from those oppressions which drive men mad; and it had a force and energy which none but men driven mad by oppression would venture to encounter.—MACAULAY'S ENG., ch. 1, p. 130.

**2458. GOVERNMENT, Succession in.** *American Indians.* The succession depended on birth, and was inherited through the female line. Even among the Narragansetts, the colleague of Canonicus was his nephew. This rule of descent, which sprung from the general licentiousness, and was known throughout various families of tribes, was widely observed.—BANCROFT'S U. S., vol. 3, ch. 22.

**2459. GOVERNMENT, Trifles in.** *Time of the Revolution.* During twenty years the chief employment of busy and ingenious men had been to frame constitutions with first magistrates, without first magistrates, with hereditary senates, with senates appointed by lot, with annual senates, with perpetual senates. In these plans nothing was omitted. All the detail, all the nomenclature, all the ceremonial of the imaginary government was fully set forth, Polemarchs and Phylarchs, Tribes and Galaxies, the Lord Archon and the Lord Strategus; which ballot-boxes were to be green and which red; which balls were to be of gold and which of silver; which magistrates were to wear hats and which black velvet caps with peaks; how the mace was to be carried, and when the heralds were to uncover—these and a hundred more such trifles were gravely considered and arranged by men of no common capacity and learning.—MACAULAY'S ENG., ch. 3, p. 378.

**2460. GOVERNMENT, Unfitted for.** *Richard I.* Richard I., surnamed Cœur de Lion, had all those qualities which gain the admiration of a romantic age, but few that could conduce to the happiness of his subjects or command the approbation of posterity. The whole of his reign was a tale of romance, intrepid valor, imprudence, and misfortune. All Europe was at that time infected with the enthusiasm of the holy wars, and Richard, immediately upon his accession, prepared to signalize himself in an expedition to

Palestine, which his conscience, or rather his romantic turn of mind, represented to him as the only field of real glory for a Christian prince. Little regardful of the interests of his people, he raised an immense sum of money, by all the various methods of arbitrary enforcement, and forming a league with Philip Augustus, King of France, who possessed somewhat of his own disposition, though with less generosity, the two sovereigns agreed to join their forces in an expedition against the infidels.—TYTLER'S HIST., Book 6, ch. 8, p. 144.

**2461. GOVERNMENT, Venal.** *Fourteenth Parliament.* A.D. 1774. Excess had impoverished many even of the heirs of the largest estates, and lords as well as commoners offered themselves at market; so that "if America," said [Benjamin] Franklin, "would save for three or four years the money she spends in the fashions and fineries and fopperies of this country, she might buy the whole Parliament, ministry and all. [This was the Parliament to which the Continental Congress appealed.]—BANCROFT'S U. S., vol. 7, ch. 16.

**2462. GOVERNMENT, Weakness of.** *Roman.* Cicero . . . told Catiline that under the powers which the Senate had conferred on him he might order his instant execution. He detailed Catiline's past enormities, which he had forgotten when he sought his friendship, and he ended in bidding him leave the city, go and join Manlius and his army. Never had Cicero been greater, and never did oratory end in a more absurd conclusion. He dared not arrest Catiline. He confessed that he dared not. There was not a doubt that Catiline was meditating a revolution—but a revolution was precisely what half the world was wishing for. Rightly read, those sounding paragraphs, those moral denunciations, those appeals to history and patriotic sentiment, were the funeral knell of the Roman Commonwealth.—FROUDE'S CÆSAR, ch. 11.

**2463. GRADUATION, Dishonorable.** *Hugh Miller.* He was becoming a big, wild, insubordinate boy. . . . After a severe fight and wrestling-match with his schoolmaster, he left school [smarting under his defeat].—SMILES' BRIEF BIOGRAPHIES, p. 91.

**2464. GRATITUDE expressed.** *Charles II.* Richard Penderel, Charles introduced to his Court, saying, "The simplest rustic who serves his sovereign in the time of need to the utmost extent of his ability is as deserving of our commendation as the victorious leader of thousands. Friend Richard," continued the king, "I am glad to see thee; thou wert my preserver and conductor, the bright star that showed me to my Bethlehem, for which kindness I will engrave thy memory on the tablet of a faithful heart." Turning to the lords, the king said, "My lords, I pray you respect this good man for my sake. Master Richard, be bold and tell these lords what passed among us when I had quitted the oak at Boscobel to reach Pit Leason." [When Charles had been defeated he was aided in making his escape to France by Penderel.]—HOOD'S CROMWELL, ch. 13, p. 174.

**2465.** ——. *Samuel Johnson.* Amid this cold obscurity, there was one brilliant circumstance to cheer him—he was well acquaint-



ed with Mr. Henry Hervey. . . . Not long before his death . . . he described his early friend, "Harry Hervey," thus: "He was a vicious man, but very kind to me. If you call a dog Hervey I will love him."—BOSWELL'S JOHNSON, p. 21.

**2466. GRATITUDE, Improvident.** *Oliver Goldsmith.* He intended to proceed to Paris and pursue his studies [medical] there, and was furnished by his friend with money for the journey. Unluckily, he rambled into the garden of a florist just before quitting Leyden. The tulip mania was still prevalent in Holland, and some species of that splendid flower brought immense prices. In wandering through the garden Goldsmith recollected that his Uncle Contarine was a tulip-fancier. The thought suddenly struck him that here was an opportunity of testifying, in a delicate manner, his sense of that generous uncle's past kindnesses. In an instant his hand was in his pocket; a number of choice and costly tulip-roots were purchased and packed up for Mr. Contarine; and it was not until he had paid for them that he bethought himself that he had spent all the money borrowed for his travelling expenses. Too proud, however, to give up his journey, and too shamefaced to make another appeal to his friend's liberality, he determined to travel on foot, and depend upon chance and good-luck for the means of getting forward; and it is said that he actually set off on a tour of the Continent, in February, 1755, with but one spare shirt, a flute, and a single guinea.—IRVING'S GOLDSMITH, ch. 4, p. 47.

**2467. GRAVE, Possession of.** *Harold II.* [When William of Normandy invaded England Harold II., King of the Anglo-Saxons, met Tostig, his own brother, who had come to aid William.] Harold would have negotiated with his brother; but when Tostig asked what the king of Norway should have, the Saxon answered, "Seven feet of earth for a grave." A.D. 1066.—KNIGHT'S ENG., vol. 1, ch. 13, p. 180.

**2468. GRAVITY by Discipline.** *Constantius.* From Milan to Rome . . . he approached within forty miles of the city; the march of a prince who had never vanquished a foreign enemy assumed the appearance of a triumphal procession. His splendid train was composed of all the ministers of luxury; but in a time of profound peace he was encompassed by the glittering arms of the numerous squadrons of his guards and cuirassiers. . . . Constantius sat alone in a lofty car, resplendent with gold and precious gems; and except when he bowed his head to pass under the gates of the cities, he affected a stately demeanor of inflexible, and, as it might seem, of insensible gravity. The severe discipline of the Persian youth had been introduced by the eunuchs into the Imperial palace; and such were the habits of patience which they had inculcated, that during a slow and sultry march he was never seen to move his hand toward his face, or to turn his eyes either to the right or to the left.—GIBBON'S ROME, ch. 19, p. 217.

**2469. GREATNESS, Blot on.** *Dryden.* Dryden was poor and impatient of poverty. He knew little and cared little about religion. If any sentiment was deeply fixed in him, that sentiment was an aversion to priests of all persuasions. . . . Finding that if he continued to call himself a Protestant his services would be overlooked, he

declared himself a papist. The king's [James II.] parsimony instantly relaxed. Dryden was gratified with a pension of £100 a year, and was employed to defend his new religion both in prose and in verse. . . . There will always be a strong presumption against the sincerity of a conversion by which the convert is a direct gainer.—MACAULAY'S ENG., ch. 7, p. 183.

**2470. GREATNESS burdensome.** *Oliver Cromwell.* [When Cromwell was in the height of his success as Protector of England, he was apprehensive for the safety of his life. His aged mother at the sound of a musket would often be afraid her son was shot, and could not be satisfied unless she saw him once a day at least. In a burst of disappointment amid the contentions around him he said, "I had rather keep a flock of sheep."—KNIGHT'S ENG., vol. 4, ch. 12, p. 188.

**2471. GREATNESS, Buried.** *Alexander the Great.* Finding the tomb of Cyrus broken open, he put the author of that sacrilege to death, though a native of Pella, and a person of some distinction. His name was Polymachus. After he had read the epitaph, which was in the Persian language, he ordered it to be inscribed also in Greek. It was as follows: "O MAN! WHOSEVER THOU ART, AND WHENSOEVER THOU COMEST (FOR COME I KNOW THOU WILT), I AM CYRUS, THE FOUNDER OF THE PERSIAN EMPIRE; ENVY ME NOT THE LITTLE EARTH THAT COVERS MY BODY." Alexander was much affected at these words, which placed before him in so strong a light the uncertainty and vicissitude of things.—PLUTARCH'S ALEXANDER.

**2472. GREATNESS by Contrast.** *Charlemagne.* The appellation of *great* has been often bestowed, and sometimes deserved; but Charlemagne is the only prince in whose favor the title has been indissolubly blended with the name. That name, with the addition of *saint*, is inserted in the Roman calendar; and the saint, by a rare felicity, is crowned with the praises of the historians and philosophers of an enlightened age. His *real* merit is doubtless enhanced by the barbarism of the nation and the times from which he emerged; but the *apparent* magnitude of an object is likewise enlarged by an unequal comparison; and the ruins of Palmyra derive a casual splendor from the nakedness of the surrounding desert.—GIBBON'S ROME, ch. 39, p. 44.

**2473. GREATNESS, Downfall of.** *Columbus.* [Bobadilla had put him in irons on the accusation of adventurers.] So violently had he been treated, and so savage were the passions let loose against him, that he feared he should be sacrificed without an opportunity of being heard, and his name go down sullied and dishonored to posterity. When he beheld the officer enter with the guard, he thought it was to conduct him to the scaffold. "Villejo," said he, mournfully, "whither are you taking me?" "To the ship, your Excellency, to embark," replied the other. "To embark!" repeated the admiral, earnestly; "Villejo, do you speak the truth?" "By the life of your Excellency," replied the honest officer, "it is true!" With these words the admiral was comforted, and felt as one restored from death to life. Nothing can be more touching and expressive than this little colloquy.—IRVING'S COLUMBUS, Book 13, ch. 7.

**2474. GREATNESS, Dream of.** *Cromwell.* Oliver himself "often averred, when he was at the height of his glory," that, on a certain night, in his childhood, he "saw a gigantic figure, which came and opened the curtains of his bed, and told him that he should be the greatest person in the kingdom, but did not mention the word *king*; and," continues the reverend narrator, "though he was told of the folly as well as wickedness of such an assertion, he persisted in it; for which he was flogged by Dr. Beard, at the particular desire of his father; notwithstanding which, he would sometimes repeat it to his Uncle Stewart, who told him it was traitorous to relate it.—HOOD'S CROMWELL, ch. 2, p. 31.

**2475. GREATNESS, End of.** *Saladin.* The Turks and Christians in Palestine were, in the mean time, mutually exterminating and destroying each other, when a new character appeared on the stage, who, in all respects, was one of the greatest men who have adorned the annals of the world; this was Saladin, the nephew of Noureddin, the sultan of Egypt. In a very short space of time he had overrun Syria, Arabia, Persia, and Mesopotamia, and now formed the design of the conquest of Jerusalem, then under the dominion of the Christian prince, Guy of Lusignan. . . . [He was defeated by Richard the Lion.] Soon after died the illustrious Saladin, leaving behind him the character not only of one of the most heroic, but of one of the best of princes. In his last illness, instead of the imperial ensigns which used to adorn the gates of his palace, he ordered a winding-sheet to be hung up, while a slave proclaimed, with a loud voice, "This is all that Saladin, the conqueror of the East, has obtained by his victories!" He bequeathed by his last will a large sum of money to be distributed equally among the poor, whether they were Mohammedans, Christians, or Jews, intending, as Voltaire well remarks, to teach, by his bequest, that all men are brethren, and that when we assist them we ought not to inquire what they *believe*, but what they *feel*. This great prince died in the year 1195.—TYTLER'S HIST., Book 6, ch. 9, p. 162.

**2476. GREATNESS, Fictitious.** *Alfonso d'Albuquerque.* Three hundred and fifty years ago it was as familiar and famous as the names of Napoleon, Wellington, and Washington now are. He was generally spoken of as the great Albuquerque; sometimes as the "Mars of Portugal;" and to this day the Portuguese regard him as the greatest man of their greatest age. He was certainly one of the most successful of conquerors, and excelled all the commanders of his time, except Pizarro and Cortez, in battering down other people's towns, and carrying off their gold, silver, and diamonds. On one occasion, we are told, his booty amounted to a sum equal, in greenbacks of to-day, to \$100,000,000; but no historian has taken the trouble to inform us what offence the people of Malacca had committed, that they should be subjected to this heavy fine. At that day all Christians appear to have been fully convinced that the heathen had no rights which Christians were bound to respect.—CYCLOPEDIA OF BIOG., p. 311.

**2477. GREATNESS of Goodness.** *Cosmo de' Medici.* Perhaps there never was a family which

deserved better of mankind than that of the Medici. Cosmo de' Medici, who was born in the year 1389, lived as a private citizen of Florence, without courting rank or titles, though the wealth which he had acquired by commerce might have raised him to a level with the most powerful of the European princes. The use he made of his riches was to relieve the poor, to perform the most splendid acts of public munificence, to embellish and to refine his country, and to promote the cultivation of the sciences and fine arts, by inviting to Florence from every quarter men eminent for their learning and talents. He died distinguished by no diadems nor splendid epithets of honor, but known by that most honorable of human titles, *the Father of his Country*.—TYTLER'S HIST., Book 6, ch. 13, p. 214.

**2478. GREATNESS impossible.** *France under Charles IX.* The colony of the Huguenots at the south sprung from private enterprise; a government which could devise the massacre of St. Bartholomew was neither worthy nor able to found new States.—BANCROFT'S HIST. OF U. S., ch. 1.

**2479. GREATNESS, Multiplex.** *Julius Cæsar.* Lord Byron wrote: "It is possible to be a very great man, and to be still very inferior to Julius Cæsar, the most complete character, so Lord Bacon thought, of all antiquity. Nature seems incapable of such extraordinary combinations as composed his versatile capacity, which was the wonder even of the Romans themselves. The first general; the only triumphant politician; inferior to none in point of eloquence; comparable to any in the attainments of wisdom, in an age made up of the greatest commanders, statesmen, orators, and philosophers, that ever appeared in the world; an author who composed a perfect specimen of military annals in his travelling carriage; at one time in a controversy with Cato, at another writing a treatise on punning, and collecting a set of good sayings; fighting and making love at the same moment, and willing to abandon both his empire and his mistress for a sight of the fountains of the Nile. Such did Julius Cæsar appear to his contemporaries, and to those of the subsequent ages who were the most inclined to deplore and execrate his fatal genius."—NOTE IN GIBBON, vol. 1.

**2480. GREATNESS, Patriotic.** *Cromwell.* Some have compared him with Napoleon—Napoleon I.—to his disadvantage. But we shall soon see the justice of that criticism which finds the greatness of Napoleon rather in that he did his work on stilts; he performed his work in a large, ambitious manner, and strode to and fro in self-conscious exaggeration before the eyes of Europe. Cromwell performed his work on our own island, but he did not leave it. He humbled the proud empires of Europe by a glance. It took battles to raise himself to his place of Protector, but he became the Dictator of Europe by the magnetism of a great intelligence. From his council-chamber in Whitehall he dictated his own terms. Always let it be remembered that Napoleon I., in order to retain his power, directed all the energies of his country away from any, even the slightest, attempt at domestic reform of his own land, where reforms of every kind were so much needed; and he decimated the unhappy



people of his own land by embroiling them in wars with every nation in Europe; he kindled the conflagrations of martial glory, and carried everywhere the banners and eagles of conquest, in order that he might dazzle by the fame of his great military dictatorship. To our indignant humanity Napoleon looks like a poor, self-exaggerating child, contrasted with the farmer of St. Ives. Macaulay well points out how greatly it would have been to the interests of Cromwell's ambition to have plunged his country into a great European war, and how fertile were the occasions for such a war! And had he constituted himself the armed as he was the peaceful protector of Protestantism in Europe, like another Gustavus Adolphus, how prompt at his call for such a cause would have leaped up that mighty army of which he was the chief, and which had regarded his voice, through so many well-fought fields, as the very voice of the Lord of Hosts speaking to men. He had no such ambition; only to serve his country as best he could, and Protestantism always, in all peaceful sincerity.—HOOD'S CROMWELL, ch. 14, p. 185.

**2481. GREATNESS, Proof of.** *Robert Burns.* Great men, great events, great epochs, it has been said, grow as we recede from them; and the rate at which they grow in the estimation of men is in some sort a measure of their greatness. Tried by this standard, Burns must be great indeed; for during the eighty years that have passed since his death men's interest in the man himself and their estimate of his genius have been steadily increasing. Each decade since he died has produced at least two biographies of him.—SHAIRP'S BURNS, ch. 1.

**2482. GREATNESS recognized.** *Richelieu.* Although it was by no means intended to bestow on Richelieu the first place in the administration, he had not been six months in office before his supremacy was fully understood and recognized by the king, the council, the court, and the whole nation. Every department of the public service soon felt the irresistible energy of his character, and his extraordinary capacity for the great task of government.—STUDENTS' FRANCE, ch. 19, § 5.

**2483. GREATNESS, Threefold.** *Francis I.* "Three of this monarch's deeds," says Marshal Tavannes, "have justly procured for him the title of Great: the victory of Marignano, the restoration of letters, and his single-handed resistance to the combined powers of Europe."—STUDENTS' FRANCE, ch. 14, § 16.

**2484. GREATNESS with Vice.** *Hannibal.* His boldness in undertaking a perilous enterprise was equalled by his prudence in conducting it. His strength, neither of body nor mind, was ever seen to yield to the severest labor. Insensible alike to heat or cold, his food and drink were limited to the necessities of nature, never indulged to gratification. All hours of the day or night were to him alike, whether for duty or repose; what could be spared from the former was given to the latter; no appliances were wanted—no soft couch or silent retirement. Often was he seen, amid the bustle of a military post, snatching a brief repose on the bare ground, his cloak his only covering. He affected no superiority of dress; valuing himself only on his arms and on his horses; himself the hardest foot-

soldier and the most gallant horseman; the first to rush into combat, the last to quit the field. Yet were these high qualities counteracted by enormous vices, by the most inhuman cruelty, by worse than Punic perfidy, by the utter disregard of truth and of everything sacred—owning no fear of heaven, and regardless alike of promises and oaths.—TYTLER'S HIST., Book 3, ch. 9, p. 272.

**2485. GREATNESS by Wisdom.** *Alexander.* Above twenty other cities bearing the name of Alexandria were reared in the course of Alexander's various expeditions. It is such works as these which justly entitle the Macedonian to the epithet of *Great*. By the cities which he built, by rearing in the midst of deserts those nurseries of population and of industry, he repaired the waste and havoc of his conquests. Without those monuments of his real glory, posterity might have agreed in bestowing on him an epithet synonymous to that by which he is yet known among the bramins of India—the *mighty Murderer*.—TYTLER'S HIST., Book 2, ch. 4, p. 186.

**2486. GRIEF, Conjugal.** *Thomas Jefferson.* One of her children has given a most affecting account of her last moments, and of Jefferson's grief at her death. "For four months," she says, "he was never out of calling; when not at her bedside, he was writing in a small room which opened close at the head of her bed. A moment before the closing scene he was led from the room almost in a state of insensibility by his sister, who, with great difficulty, got him into his library, where he fainted, and remained so long insensible that they feared he never would revive. The scene that followed I did not witness; but the violence of his emotion, when almost by stealth I entered his room at night, to this day I dare not trust myself to describe. He kept his room three weeks, and I was never a moment from his side. He walked almost incessantly, night and day, only lying down occasionally, when nature was completely exhausted, on a pallet that had been brought in during his long fainting fit. When at last he left his room, he rode out, and from that time he was incessantly on horseback, rambling about the mountain in the least frequented roads, and just as often through the woods."—CYCLOPEDIA OF BIOG., p. 225.

**2487. GRIEF, Fatal.** *Artaxerxes.* Artaxerxes soon after died of a broken heart. Darius, his eldest son, together with fifty of his natural brothers, had conspired against their father, but their designs were defeated, and they were all put to death. Ochus, the third of his lawful sons, succeeded him. This monster had made his way to the throne by murdering his elder brother, and to secure his possession he murdered all that remained of his kindred.—TYTLER'S HIST., Book 2, ch. 3, p. 168.

**2488. GRIEF, Public.** *Jerusalem taken.* In 1187 Jerusalem was surrendered to Saladin. Then went forth deep lamentation throughout Europe. A pope died of grief. A king wore sackcloth. Other sovereigns trembled for the safety of their own possessions.—KNIGHT'S ENG., vol. 1, ch. 21, p. 304.

**2489. GROVES, Worship in.** *Ancients.* The only temples in Germany were dark and ancient

groves, consecrated by the reverence of succeeding generations. Their secret gloom, the imagined residence of an invisible power, by presenting no distinct object of fear or worship, impressed the mind with a still deeper sense of religious horror; and the priests, rude and illiterate as they were, had been taught by experience the use of every artifice that could preserve and fortify impressions so well suited to their own interest.—GIBBON'S *ROME*, ch. 9, p. 270.

**2490. GRUMBLING over Failures.** *Nelson.* [He missed the French fleet carrying Bonaparte to Egypt; when he returned to Sicily to refurnish, there was great complaint in England.] Journalists talked of naval mismanagement and of worn-out captains who were hanging about the Admiralty asking for employ; marvelled at the rashness of Lord St. Vincent [admiral] in sending so young a commander upon so great an enterprise.—KNIGHT'S *ENG.*, vol. 7, ch. 20, p. 355.

**2491. GUARD, Insignificant.** *Cortez. Velasquez,* the governor of Cuba, jealous of that success which he was informed had attended the Spanish arms in Mexico, sent an army of 800 men to supersede Cortez, and to assume the government of the country. This intrepid man, leaving his conquests to be secured by fourscore of his soldiers, attacked with the rest of his troops the army of Velasquez, defeated them, and forced them to submit to his command as their general. At his return to Mexico he found his Spaniards besieged in their quarters. The Mexicans had attempted to set at liberty their captive monarch, and on the sight of the Spanish army pouring down upon them in immense numbers they attacked them with the most desperate fury. A horrible carnage ensued, which Montezuma himself endeavored to put a stop to by offering himself a mediator between the Spaniards and the Americans. The pusillanimity of this proposal struck his own subjects with the highest indignation, and an enraged Mexican pierced him to the heart with a javelin.—TYTLER'S *HIST.*, Book 6, ch. 21, p. 310.

**2492. GUIDE, The unseen.** *Constantine's.* Writers describe the nocturnal vision which appeared to the fancy of Constantine as he slept within the walls of Byzantium. The tutelar genius of the city, a venerable matron sinking under the weight of years and infirmities, was suddenly transformed into a blooming maid whom his own hands adorned with all the symbols of Imperial greatness. The monarch awoke, interpreted the auspicious omen, and obeyed, without hesitation, the will of Heaven. The day which gave birth to a city or colony was celebrated by the Romans with such ceremonies as had been ordained by a generous superstition; and though Constantine might omit some rites which savored too strongly of their Pagan origin, yet he was anxious to leave a deep impression of hope and respect on the minds of the spectators. On foot, with a lance in his hand, the emperor himself led the solemn procession, and directed the line, which was traced as the boundary of the destined capital, till the growing circumference was observed with astonishment by the assistants, who at length ventured to observe that he had already exceeded the most ample measure of a great city. "I shall

still advance," replied Constantine, "till He, the invisible guide who marches before me, thinks proper to stop." Without presuming to investigate the nature or motives of this extraordinary conductor, we shall content ourselves with the more humble task of describing the extent and limits of Constantinople.—GIBBON'S *ROME*, ch. 17, p. 95.

**2493. GUIDES, Blind.** *Biblical.* A learned Oriental, having been to visit the library of a French convent, writes thus to his friend in Persia concerning what had passed: "Father," said I to the librarian, "what are these huge volumes which fill the whole side of the library?" "These," said he, "are the interpreters of the Scriptures." "There is a prodigious number of them," replied I; "the Scriptures must have been very dark formerly, and be very clear at present. Do there remain still any doubts? Are there now any points contested?" "Are there!" answered he with surprise—"are there! There are almost as many as there are lines." "You astonish me," said I; "what then have all these authors been doing?" "These authors," returned he, "never searched the Scriptures for what ought to be believed, but for what they did believe themselves. They did not consider them as a book wherein were contained the doctrines which they ought to receive, but as a work which might be made to authorize their own ideas."

**2494. GUILDS, Establishment of.** *Twelfth Century.* In all of the trading communities there were stringent regulations for buying and selling, enforced by the universal machinery of guilds. This organization was as complete as that of the military system of feudality; and as the lord controlled his tenant and received his fealty, the tenant commanded his socman, and the socman his serf, so the chief of a guild ruled over his company, and his company over their apprentices, and their apprentices over their servants.—KNIGHT'S *ENG.*, vol. 1, ch. 22, p. 322.

**2495. GUILT, Division of.** *Assassins.* [By the enemies of Mahomet.] His death was resolved, and they agreed that a sword from each tribe should be buried in his heart, to divide the guilt of his blood and baffle the vengeance of the Hashemites. An angel or a spy revealed their conspiracy; and flight was the only resource of Mahomet. At the dead of night, accompanied by his friend Abubeker, he silently escaped from his house; the assassins watched at the door, but they were deceived by the figure of Ali, who reposed on the bed, and was covered with the green vestment of the apostle.—GIBBON'S *ROME*, ch. 50, p. 124.

**2496. GUILT, Evidence of.** *Sudden Death.* [In 1052 Edward (III.) the Confessor was banqueting at Windsor.] At the king's banquet sat Godwin [a powerful Saxon noble], in the house where his daughter was again the queen. Edward in a dispute hinted that the earl was accessory to the death of his brother Alfred. He stood up to aver his innocence, and fell speechless to the earth. Other writers say that he invoked Heaven to choke him by the bread which he was about to swallow if that guilt was his; and that he was choked.—KNIGHT'S *ENG.*, vol. 1, ch. 13, p. 171.



**2497. HABIT, Power of. *Civilization.*** [The early Greeks were cannibals.] Necessity only, in the most savage nations, could at first get the better of the strongest instinct; but that once overcome, a habit is soon acquired, and will not be laid aside as long as subsistence remains in any degree precarious.—*TYTLER'S HIST.*, Book 1, ch. 7, p. 60.

**2498. HABITS, Personal. *John Milton.*** His habit in early life had been to study late into the night. After he lost his sight he changed his hours, and retired to rest at nine. In summer he rose at four, in winter at five, and began the day with having the Hebrew Scriptures read to him. "Then he contemplated. At seven his man came to him again, and then read to him and wrote till dinner. The writing was as much as the reading" (Aubrey). Then he took exercise, either walking in the garden or swinging in a machine. His only recreation, besides conversation, was music. He played the organ and the bass-viol, the organ most. Sometimes he would sing himself, or get his wife to sing to him, though she had, he said, no ear, yet a good voice. Then he went up to his study to be read to till six. After six his friends were admitted to visit him, and would sit with him till eight. At eight he went down to supper, usually olives or some light thing. He was very abstemious in his diet, having to contend with a gouty diathesis. He was not fastidious in his choice of meats, but content with anything that was in season, or easy to be procured. After supping thus sparingly, he smoked a pipe of tobacco, drank a glass of water, and then retired to bed. He was sparing in his use of wine. His Samson, who in this as in other things is Milton himself, allays his thirst "from the clear milky juice."—*PATTISON'S MILTON*, ch. 12.

**2499. HAIR changed. *Early Gray.*** [Timour the Tartar is said to have been very beautiful in person during his early life.] One thing alone, according to the Tartar historians, contrasted with this youthfulness and grace of his countenance: it is the hair, which turned gray upon his head almost in the cradle. This phenomenon, which recalled, say his painters, the gray hair of the popular hero of the Persians, Sam, of whom the exploits are celebrated in the *Shahnameh*, had contributed to draw upon the young Timour the attention and respect of the Tartars. They saw in it a sign of precocious maturity, indicated by heaven in that crown of wisdom on the brow of a boy. They conceived it the augury of a consummate intellect, with a heroic heart. He prided himself on this disgrace of nature as a privilege of heaven. These white hairs on the cheeks of twenty set off the lustre of his complexion, and impressed a strange, but rather agreeable than ungraceful, character upon his beauty.—*LAMARTINE'S TURKEY*, p. 305.

**2500. HAIR, Manly. *Cutting.*** As it was then the custom for such as had arrived at man's estate to go to Delphi to offer the first-fruits of their hair to Apollo, Theseus, the legendary founder of Attica, went thither, and the place where this ceremony is performed, from him, is said to be yet called Thesea. He shaved, however, only the fore part of his head, as Homer tells us the Abantes did; and this kind of tonsure, on his account, was called Theseis. The Abantes first

cut their hair in this manner, not in imitation of the Arabians, as some imagine, nor yet of the Mysians, but because they were a warlike people, who loved close fighting, and were more expert in it than any other nation. That they might not, therefore, give advantage to their enemies by their hair, they took care to cut it off. And we are informed that Alexander of Macedon, having made the same observation, ordered his Macedonian troops to cut off their beards, these being a ready handle in battle.—*PLUTARCH'S LIVES*.

**2501. HAIR, Pride in. *Roman Emperor Julian.*** His body was covered with hair; the use of the razor was confined to his head alone; and [he] celebrates, with visible complacency, the shaggy and *populous* beard, which he fondly cherished, after the example of the philosophers of Greece. Had Julian consulted the simple dictates of reason, the first magistrate of the Romans would have scorned the affectation of Diogenes, as well as that of Darius.—*GIBBON'S ROME*, ch. 22, p. 398.

**2502. HAIR, Princely. *Long.*** The Franks, whose monarchy was still confined to the neighborhood of the Lower Rhine, had wisely established the right of hereditary succession in the noble family of the Merovingians. These princes were elevated on a buckler, the symbol of military command; and the royal fashion of long hair was the ensign of their birth and dignity. Their flaxen locks, which they combed and dressed with singular care, hung down in flowing ringlets on their back and shoulders, while the rest of the nation were obliged, either by law or custom, to shave the hinder part of their head, to comb their hair over the forehead, and to content themselves with the ornament of two small whiskers.—*GIBBON'S ROME*, ch. 34, p. 428.

**2503. HAIR ridiculed. *"Roundhead."*** Of the origin of the latter, Mrs. Hutchinson gives the following account: "When Puritanism grew into a faction, the zealots distinguished themselves, both men and women, by several affections of habit, looks, and words, which, had it been a real declension of vanity, and embracing of sobriety in all those things, had been most commendable in them. . . . Among other affected habits, few of the Puritans, what degree soever they were of, wore their hair long enough to cover their ears; and the ministers and many others cut it close round their heads, with so many little peaks, as was something ridiculous to behold. From this custom of wearing their hair, that name of 'Roundhead' became the scornful term given to the whole Parliament party, whose army indeed marched out so, but as if they had been sent out only till their hair was grown. Two or three years afterward, however," she continues (the custom, it may be presumed, having declined), "any stranger that had seen them would have inquired the reason of that name."—*HOOD'S CROMWELL*, ch. 6, p. 98.

**2504. HAIR, Uncombed. *Harald II.*** [Saxon King of England.] Legend told how one of its many rulers, Harald of Westfold, sent his men to bring him Gytha of Hordaland, a girl he had chosen for wife, and how Gytha sent his men back again with taunts at his petty realm. The taunts went home, and Harald vowed never to clip or comb his hair till he had made all Norway his own. So every spring-tide came war and

hosting, harrying and burning, till a great fight at Hafursford settled the matter, and Harald "Ugly-Head," as men called him while the strife lasted, was free to shear his locks again and became Harald "Fair-Hair."—HIST. OF ENG. PEOPLE, § 77.

**2505. HAIR, Use of. Spartans.** They let their hair, therefore, grow from their youth, but took more particular care, when they expected an action, to have it well combed and shining, remembering a saying of Lycurgus, that "a large head of hair made the handsome more graceful and the ugly more terrible."—PLUTARCH'S LYCURGUS.

**2506. HALLUCINATION, Realistic. Martin Luther.** In October, 1521, . . . he passed many a day in melancholy and depression of spirits. At such times he believed himself tormented of the Evil One. . . . [He relates :] "It was in the year 1521 that I was in Patmos at the Wartburg, alone in my little room, no one being permitted to come to me save two pages of honor, who brought me food and drink. They had brought me a bag of hazelnuts, of which I ate from time to time, and which I locked up in a chest. One evening on retiring I heard some one at the hazelnuts, cracking one after another with force against the rafters; then the noise approached my bed, but I cared little for that. After I had fallen asleep there began such a tumult in the stairway, as if threescore barrels were being thrown down. I arose, went to the stairs, and cried out, 'Art thou here (meaning the Evil One)? So be it!' I then commended my soul to the Lord Jesus Christ, of whom it is said . . . 'Thou hast put all things under his feet,' and retired to rest. For this is the best method to expel him (the devil)—despising him and calling upon Christ. That he cannot endure." But finally, when Satan exceeded all bounds, as the legend records, Luther threw his inkstand at him, and he never returned again.—REIN'S LUTHER, ch. 10, p. 97.

**2507. HANDS, Fortune in. Omar.** Omar amnestied all the Arabs who, after the death of Mahomet, had hesitated in their faith. This amnesty and the report of his triumphs led thousands of Mussulmans to flock beneath his banners. Amr, chief of those insurgents, a warrior of colossal stature and an arm of iron, brought him 2000 combatants. "What pay dost thou ask?" said Omar to him, joking, "since thou must by thyself be worth several men." "A thousand dirhems for this," replied Amr, with his head upon his left side; "a thousand for this," added he, striking upon the right side; "and in fine, a thousand for this," continued he, striking upon his heart. "Very well," said Omar, smiling, "I assign thee three thousand dirhems." Then surveying him from the head to the feet and admiring his gigantic height: "Praise be to God, who has created Amr!" cried the Khalif. He sent him to join the army then forming on the banks of the Euphrates to attack Persia.—LAMARTINE'S TURKEY, p. 168.

**2508. HANDS, Hundred. Vanquished. Ægæon,** a famous giant of antiquity, was the son of Titan and Terra. He is described as having possessed one hundred hands. He was vanquished by Jupiter and loaded with chains.—AM. CYCLOPEDIA, "ÆGÆON."

**2509. HAND-SHAKING, Weariness of. General Grant.** [When abroad he was] asked if he did not tire of so much hand-shaking. "Yes," said he, "I . . . think hand-shaking a great nuisance, and it should be abolished. In 1865 it was awful with me; I thought I could hardly survive the task. It not only makes the right arm sore, but it shocks the whole system, and unfits a man from writing or attending to other duties. It demoralizes the entire nervous and muscular system."—TRAVELS OF GENERAL GRANT, p. 57.

**2510. HANGING, Forecast of. Patriots.** When the members were signing the Declaration [of Independence] Benjamin Harrison, of Virginia, an enormously corpulent man, looking at the slender, withered form of Elbridge Gerry, of Massachusetts, said: "Gerry, when the hanging comes, I shall have the advantage; you'll kick in the air half an hour after it is all over with me." It was about this time, too, that Franklin achieved one of his celebrated witticisms. "We must all hang together in this business," said one of the members. "Yes," said Franklin, "we must all hang together, or, most assuredly, we shall all hang separately."—CYCLOPEDIA OF BIOG., p. 349.

**2511. HANGING, Public. Samuel Johnson.** He said to Sir William Scott: "The age is running mad after innovation; and all the business of the world is to be done in a new way; men are to be hanged in a new way; Tyburn itself is not safe from the fury of innovation." It having been argued that this was an improvement—"No, sir," said he, eagerly, "it is not an improvement; they object that the old method drew together a number of spectators. Sir, executions are intended to draw spectators. If they do not draw spectators, they don't answer their purpose. The old method was most satisfactory to all parties: the public was gratified by a procession, the criminal was supported by it. Why is all this to be swept away?"—BOSWELL'S JOHNSON, p. 488.

**2512. HANGING a Remedy. Cromwell's.** Terrible also was the contest of Clonmell, before which Cromwell sat down with the resolution of fighting and of conquest. Many persons were here taken, and among them the celebrated fighting Bishop of Ross, who was carried to a castle kept by his own forces, and there hanged before the walls, in sight of the garrison; which so discouraged them that they immediately surrendered to the Parliament's forces. This bishop was used to say, "There was no way of curing the English but by hanging them."—HOOD'S CROMWELL, ch. 11, p. 143.

**2513. HAPPINESS vs. Amusement. George Story.** He sought happiness in floriculture and angling, in cards and in drinking, without success. He went to the Doncaster races, and says: "As I passed through the company, dejected and disappointed, it occurred to my mind, What is all this immense multitude assembled here for? To see a few horses gallop two or three times around the course as if the devil was in them and their riders! Certainly we are all mad, we are fit for Bedlam, if we imagine that the Almighty made us to seek happiness in such senseless amusements. I was ashamed and confounded, and determined never to be seen there any



more." [He became a faithful minister.]—STEVENS' METHODISM, vol. 3, p. 246.

**2514. HAPPINESS compared.** *Samuel Johnson.* I mentioned Hume's notion, that all who are happy are equally happy: a little miss with a new gown at a dancing-school ball, a general at the head of a victorious army, and an orator, after having made an eloquent speech in a great assembly. JOHNSON. "Sir, that all who are happy are equally happy, is not true. A peasant and a philosopher may be equally *satisfied*, but not equally *happy*. Happiness consists in the multiplicity of agreeable consciousness. A peasant has not capacity for having equal happiness with a philosopher."—BOSWELL'S JOHNSON, p. 141.

**2515. HAPPINESS, Constructive.** *Samuel Johnson.* Pound St. Paul's church into atoms, and consider any single atom; it is, to be sure, good for nothing; but put all these atoms together, and you have St. Paul's Church. So it is with human felicity, which is made up of many ingredients, each of which may be shown to be very insignificant.—BOSWELL'S JOHNSON, p. 121.

**2516. HAPPINESS, Domestic.** *Reign of James II.* [The Duke of Monmouth was banished at the time of the coronation of James II., his rival for the throne of England.] The prospect which lay before Monmouth was not a bright one. There was no probability that he would be recalled from banishment. On the Continent his life could no longer be passed amid the splendor and festivity of a court. . . . He retired to Brussels, accompanied by Henrietta Wentworth, Baroness Wentworth, of Nettlested, a damsel of high rank and ample fortune, who loved him passionately, who had sacrificed for his sake her maiden honor and the hope of a splendid alliance, who had followed him into exile, and whom he believed to be his wife in the sight of Heaven. Under the soothing influence of female friendship his lacerated mind healed fast. He seemed to have found happiness in obscurity and repose, and to have forgotten that he had been the ornament of a splendid court and the head of a great party, that he had commanded armies, and that he had aspired to a throne.—MACAULAY'S ENG., ch. 5, p. 496.

**2517. HAPPINESS, Receipt for.** *Plato's.* The maxim of Plato is, that the man who would be truly happy should not study to enlarge his estate, but to contract his desires. For he who does not restrain his avarice must forever be poor.—PLUTARCH'S SERTORIUS.

**2518. HAPPINESS in Simplicity.** *Quakers.* When Peter, the great Russian reformer, attended in England a meeting of Quakers, the semi-barbarous philanthropist could not but exclaim, "How happy must be a community instituted on their principles!" "Beautiful!" said the philosophic Frederick of Prussia, when a hundred years later he read the account of the government of Pennsylvania; "it is perfect, if it can endure."—BANCROFT'S U. S., vol. 2, ch. 16.

**2519. HARANGUE, Incessant.** *Bonaparte.* [When Lord Whitworth was sent as British ambassador to Bonaparte, in 1803, he asked an explanation of French aggressions, made in violation of treaty agreement.] Bonaparte harangued

him for two hours, Lord Whitworth in vain trying to put in a word.—KNIGHT'S ENG., vol. 7, ch. 24, p. 420.

**2520. HARDSHIPS, Military.** *Roman Legionaries.* Besides their arms, which the legionaries scarcely considered as an encumbrance, they were laden with their kitchen furniture, the instruments of fortification, and the provision of many days. Under this weight, which would oppress the delicacy of a modern soldier, they were trained by a regular step to advance in about six hours near twenty miles. On the appearance of an enemy they threw aside their baggage, and by easy and rapid evolutions converted the column of march into an order of battle.—GIBBON'S ROME, ch. 1, p. 19.

**2521. HARDSHIPS, Success by.** *Chauncey Jerome.* [The inventor of machine-made Yankee clocks.] After working awhile at the dials, he started with two others on a tour to New Jersey—they to sell the works of clocks, and he to make the cases for them. They travelled in a lumber-wagon, and carried their own provisions. By this time the clockmakers of Connecticut had so systematized their business that they could sell a pretty good clock that stood seven feet high for \$40. [Formerly costing about \$150.] Chauncey Jerome worked about fifteen hours a day that winter at case-making. . . . He well remembers passing through New York, and seeing the crowds of people walking up and down Chatham Street stopping a man to ask him what was the matter. At New Haven—where he afterward lived in a splendid mansion—he walked about the streets eating bread and cheese, and carrying his clothes in a bundle.—CYCLOPEDIA OF BIOG., p. 212.

**2522. HARMONY, Fear of.** *Ancients.* As the writers upon physics say that if war and discord were banished the universe, the heavenly bodies would stop their course, and all generation and motion would cease, by reason of that perfect harmony, so the great Lawgiver infused a spirit of ambition and contention into the Spartan constitution, as an incentive to virtue, and wished always to see some difference and dispute among the good and virtuous.—PLUTARCH'S AGESILAUS.

**2523. HARVEST, A lost.** *Golden.* Antigonus conceived some suspicion of Mithridates from a dream. He thought he entered a large and beautiful field, and sowed it with filings of gold. This produced a crop of the same precious metal; but coming a little after to visit it, he found it was cut, and nothing left but the stalks. As he was in great distress about his loss, he heard some people say that Mithridates had reaped the golden harvest, and was gone with it toward the Euxine Sea.—PLUTARCH'S MARCUS CRASSUS.

**2524. HASTE, Defective.** *Art.* It is said that when Agatharcus the painter valued himself upon the celerity and ease with which he dispatched his pieces, Zeuxis replied, "If I boast, it shall be of the slowness with which I finish mine." For ease and speed in the execution seldom give a work any lasting importance or exquisite beauty; while, on the other hand, the time which is expended in labor is recovered and repaid in the duration of the performance.—PLUTARCH'S PERICLES.

**2525. HASTE, Needless.** *Admiral Drake.* A match at bowls was being played, in which Drake and other high officers of the fleet were engaged, when a small armed vessel was seen running before the wind into Plymouth harbor with all sails set. Her commander landed in haste, and eagerly sought the place where the English lord admiral and his captains were standing. His name was Fleming; he was the master of a Scotch privateer; and he told the English officers that he had that morning seen the Spanish Armada off the Cornish coast. At this exciting information the captains began to hurry down to the water, and there was a shouting for the ships' boats; but Drake coolly checked his comrades, and insisted that the match should be played out. He said that there was plenty of time both to win the game and beat the Spaniards.—**DECISIVE BATTLES**, § 398.

**2526. HATRED, Savage.** *French vs. Italians.* Mary de Medicis disgusted the French, in the first place, by her partiality to her countrymen, the Italians. Concini, a Florentine, a high favorite of the queen regent, was advanced to the dignity of a marshal of France—a sufficient reason for rendering the queen and her minister odious to the nobility and to the kingdom. The Maréchal d'Ancre, for such was the title he assumed, trusted too much to the favor of his mistress and to the appearance of power, which was its consequence. The nobility combined against him, and he was assassinated in a most inhuman manner in the palace of the Louvre. The populace, in that spirit of savage cruelty which in all scenes of disorder seems to be characteristic of that nation, are said actually to have torn his heart from his body and devoured it.—**TYTLER'S HIST.**, Book 6, ch. 32, p. 442.

**2527. HAUGHTINESS, Lordly.** *Sapor.* [The Persian tyrant-king.] At the time when the East trembled at the name of Sapor, he received a present not unworthy of the greatest kings—a long train of camels, laden with the most rare and valuable merchandises. The rich offering was accompanied with an epistle, respectful, but not servile, from Odenathus, one of the noblest and most opulent senators of Palmyra. "Who is this Odenathus," said the haughty victor, and he commanded that the presents should be cast into the Euphrates, "that he thus insolently presumes to write to his lord? If he entertains a hope of mitigating his punishment, let him fall prostrate before the foot of our throne, with his hands bound behind his back. Should he hesitate, swift destruction shall be poured on his head, on his whole race, and on his country." [Odenathus resented the insult, and met the Persian king in arms, and compelled his retreat beyond the Euphrates.] The voice of history, which is often little more than the organ of hatred or flattery, reproaches Sapor with a proud abuse of the rights of conquest. We are told that Valerian, in chains, but invested with the Imperial purple, was exposed to the multitude, a constant spectacle of fallen greatness; and that whenever the Persian monarch mounted on horseback, he placed his foot on the neck of a Roman emperor.—**GIBBON'S ROME**, ch. 10, p. 318.

**2528. HEALTH following Disease.** *Cholera.* [In 1832 England was visited with the cholera,

which] left a real blessing behind it. The care of the public health from that time became a duty which no ministry could neglect, and which placed us in a condition not only to mitigate the evils of any pest in recurring years, but to elevate the whole body of the people in habits of cleanliness and comfort, and to prolong the duration of life in village and in city, in the pleasant fields and in the close factories.—**KNIGHT'S ENG.**, vol. 8, ch. 16, p. 293.

**2529. HEALTH, Heroism without.** *William III.* William III. . . . had a thin and weak body. . . . He was always asthmatical, and the dregs of the small-pox falling upon his lungs, he had a constant deep cough.—**KNIGHT'S ENG.**, vol. 5, ch. 5, p. 65.

**2530. HEALTH prized.** *Arabs.* The custom of the sedentary Arabs in good circumstances and living in towns, was what it is at this day. They sent their sons to nurse into the families of the nomad Arabs living in tents. The object of this sort of adoption was twofold: in the first place, the child contracted amid this rural and pastoral life a sounder health and more masculine habits; and secondly, the affection that grew up between the child and the nomadic family wherein he had been suckled and had commenced his life gave to the powerful family to whom he owed his blood an indissoluble clientage among the tribes of the country.—**LAMARTINE'S TURKEY**, p. 55.

**2531. HEALTH by Travel.** *Washington Irving.* I am too weak to take any exercise, and too low-spirited half the time to enjoy company. "Was that young Irving," asked Judge Kent of his brother-in-law, "who slept in the room next to me, and kept up such an incessant cough during the night?" "It was." "He is not long for this world." This lugubrious judgment of the great jurist was shared by the family of Irving, who determined to send him to Europe. . . . He started on the 19th of May, 1804. "There's a chap," said the captain, "who will go overboard before we get across." . . . Irving set out from Gravesend on the 18th of January, 1806, and reached New York after a stormy passage of sixty-four days. He had contradicted the prophecy of the captain with whom he originally sailed—that he would go overboard before he got across; and of Judge Kent, who declared he was not long for this world. He returned in good health, and resumed his legal studies.—**STODDARD'S IRVING**, p. 17, 18, 23.

**2532. HEARERS, Unappreciative.** *Samuel Johnson.* His noble friend, Lord Elibank, well observed that if a great man procured an interview with Johnson, and did not wish to see him more, it showed a mere idle curiosity, and a wretched want of relish for extraordinary powers of mind. Mrs. Thrale justly and wittily accounted for such conduct by saying that Johnson's conversation was by much too strong for a person accustomed to obsequiousness and flattery; it was *mustard in a young child's mouth*!—**BOSWELL'S JOHNSON**, p. 465.

**2533. HEARING, Released from.** *Congregation.* [King James II. commanded his Liberty of Conscience act to be read by the unwilling clergy in the churches to the unwilling hearers.] One, more pleasantly than gravely, told his peo-



ple that, though he was obliged to read it, they were not obliged to hear it; and he stopped till they all went out, and then he read it to the walls.—*KNIGHT'S ENG.*, vol. 4, ch. 26, p. 426.

**2534. HEART, A broken.** *Miss Perronet.* A gentleman so called had, by the utmost assiduity and innumerable professions of the tenderest affection, gained by slow degrees her love. The time of the marriage was fixed, the ring was bought, and the wedding-clothes were sent to her. He came a week before the day, and continued to avow the most ardent regard; but at a later visit, sitting down very carelessly on a chair, he declared in the coolest manner that he had changed his purpose; that he had been mistaken, did not love her, and could not marry her. He walked away, leaving her dumb with grief. The sorrow which she endeavored to conceal preyed upon her spirits, till, three or four days after, she suddenly laid down, and in four minutes died. "One of the ventricles of her heart burst, so she literally died of a broken heart."—*STEVENS' METHODISM*, vol. 2, p. 262.

**2535.** ——. *By Washington Irving.* [A friend handed Byron a copy of the "Sketch Book" shortly before his death.] He turned to the "Broken Heart." "That," said he, "is one of the finest things ever written on earth, and I want to hear an American read it. But stay—do you know Irving?" I replied that I had never seen him. "God bless him!" exclaimed Byron. "He is a genius; and he has something better than genius—a heart. I wish I could see him, but I fear I never shall. Well, read the 'Broken Heart'—yes the 'Broken Heart' What a word!" In closing the first paragraph, I said, "Shall I confess it? I do believe in broken hearts." "Yes," exclaimed Byron, "and so do I, and so does everybody but philosophers and fools!" While I was reading one of the most touching portions of that mournful piece, I observed that Byron wept. He turned his eyes upon me, and said, "You see me weep, sir. Irving himself never wrote that story without weeping; nor can I hear it without tears. I have not wept much in this world, for trouble never brings tears to my eyes, but I always have tears for the 'Broken Heart.'" [See No. 3351.]—*STODDARD'S IRVING*, p. 40.

**2536. HEART, Hardened.** *James II.* [Trial of Benjamin Hewling for rebelling under the Duke of Monmouth.] Even Jeffreys was, or pretended to be, inclined to lenity. . . . Time was allowed for a reference to London. The sister of the prisoner went to Whitehall with a petition. Many courtiers wished her success, and Churchill [the Duke of Marlborough], among whose numerous faults cruelty had no place, obtained admittance for her. "I wish well to your suit with all my heart," he said, as they stood together in the ante-chamber; "but do not flatter yourself with hopes. This marble"—and he laid his hand on the chimney-piece—"is not harder than the king." This prediction proved true. Benjamin Hewling died with dauntless courage, amid lamentations in which the soldiers who kept guard round the gallows could not refrain from joining.—*MACAULAY'S ENG.*, ch. 5, p. 600.

**2537. HEART, An honest.** *Fortress.* The first of the family [of Stephen Colonna] in fame and merit was the elder Stephen, whom [the poet]

Petrarch loved and esteemed as a hero superior to his own times, and not unworthy of ancient Rome. Persecution and exile displayed to the nations his abilities in peace and war; in his distress he was an object not of pity, but of reverence; the aspect of danger provoked him to avow his name and country; and when he was asked, "Where is now your fortress?" he laid his hand on his heart, and answered, "Here."—*GIBBON'S ROME*, ch. 69, p. 463.

**2538. HEART longing for God.** *Arumaga Tambiran.* [He was a] Hindoo of high family, and celebrated for his knowledge; had made pilgrimages of many thousands of miles, to seek rest to his inquiring mind. He at last met with some native Christians . . . and with Carver the missionary. [He began to seek the truth,] when some of his disciples attempted to carry him off; he appealed to the magistrate at Madras, wearing his heathen robes in the court, for the last time, that he might be identified as the head of the order. Before the officer and a great multitude he bore this eloquent testimony for Christianity. Alluding to his pilgrimages, he said: "Fifty years of my life have been thus spent. I sought all heathen books, but found nothing for the soul. I have taught many hundred disciples, as you know. I discovered nothing in heathen books, in heathen temples, in heathen ceremonies, to satisfy my spirit. I met with this missionary, and he opened to my understanding the way of salvation. I determined to abandon heathenism. By heathenism I got money in abundance, and honors. I was worshipped by my disciples; but my soul shrunk back at its blasphemy against the God of whom I had heard. . . . I wish to be baptized in the name of Jesus, and to teach others also of this Saviour."—*STEVENS' METHODISM*, vol. 3, p. 347.

**2539. HEART, Obdurate.** *Murderer.* The Earl of Ferrers, an infidel and a drunkard, . . . murdered his steward for rendering assistance to his lady, who had been compassionately separated from him by act of Parliament. The House of Lords condemned the wretched nobleman; he was to be executed and his body dissected. His brother . . . [and others, both men and women] sought to arouse him to a sense of his moral peril. He was prayed for in the churches; but he remained unmoved. He spent the evenings of his imprisonment in playing piquet; he demanded intoxicating drinks; the night before his execution he had Hamlet read while he was in bed, and half an hour before he was carried to the gallows he was employed in correcting verses which he had composed in the Tower. Dressed in his wedding clothes, decked with silver embroidery, he rode to the gallows in his carriage, drawn by six horses, and accompanied by troops and a hearse. He died without penitence and apparently without fear.—*STEVENS' METHODISM*, vol. 2, p. 20.

**2540. HEAVEN, A carnal.** *Mahomet.* It is natural enough that an Arabian prophet should dwell with rapture on the groves, the fountains, and the rivers of paradise; but instead of inspiring the blessed inhabitants with a liberal taste for harmony and science, conversation and friendship, he idly celebrates the pearls and diamonds, the robes of silk, palaces of marble,

dishes of gold, rich wines, artificial dainties, numerous attendants, and the whole train of sensual and costly luxury which becomes insipid to the owner even in the short period of this mortal life. Seventy-two *houris*, or black-eyed girls of resplendent beauty, blooming youth, virgin purity, and exquisite sensibility will be created for the use of the meanest believer; a moment of pleasure will be prolonged to a thousand years, and his faculties will be increased a hundred-fold to render him worthy of his felicity. Notwithstanding a vulgar prejudice, the gates of heaven will be open to both sexes; but Mahomet has not specified the male companions of the female elect, lest he should either alarm the jealousy of their former husbands or disturb their felicity by the suspicion of an everlasting marriage.—GIBBON'S MAHOMET, p. 30.

**2541. HEAVEN, Division of.** *Swedenborg.* The infinite variety of heaven thus arranges itself, in general, into two kingdoms; specifically into three heavens; and in particular, into innumerable societies. The two kingdoms are respectively called celestial and spiritual. The angels forming the celestial kingdom are characterized by their exceeding love of the Lord and of goodness; and the angels who form the spiritual kingdom are distinguished by their exceeding love of their neighbor and of truth. The celestial angels are immensely wiser than the spiritual, and their blessedness is ineffable. Specifically there are three heavens, perfectly distinct, called the first heaven, the second or middle heaven, and the third or highest heaven; or they may be called external, internal, and inmost; or natural, spiritual, and celestial. . . . The external, first, or natural heaven, is formed of those who, from a principle of obedience and duty, live in accordance with the Divine will. The second, spiritual, or middle heaven, is formed of such as love truth, delight in things intellectual, and at the same time are in disinterested love to the neighbor. The inmost, third, or celestial heaven is formed of those who, full of love to the Lord, are in innocence.—WHITE'S SWEDENBORG, ch. 13, p. 104.

**2542. HEAVEN, Materialistic.** *Boswell.* I remember, many years ago, when my imagination was warm, and I happened to be in melancholy mood, it distressed me to think of going into a state of being in which Shakespeare's poetry did not exist. A lady whom I then much admired, a very amiable woman, humored my fancy, and relieved me by saying, "The first thing you will meet in the other world will be an elegant copy of Shakespeare's works presented to you." Dr. Johnson smiled benignantly at this, and did not appear to disapprove of the notion.—BOSWELL'S JOHNSON, p. 387.

**2543. HEAVEN, Views of.** *Adaptation.* "Grace and Peace in Christ. MY DEAR LITTLE SON: I rejoice to hear that thou art learning diligently and praying faithfully. Continue to do this, my son, and when I return home I will bring you some beautiful toys, representing an annual fair. I know of a delightful garden in which many children are found, dressed in golden clothing; they gather beautiful apples, pears, cherries, and plums; they also sing and leap, and are happy; they have beautiful little horses, with golden bridles and silver saddles. There-

upon I asked the man, whose garden it is, to whom these children belonged. He answered, 'These are the children that love to pray and learn, and that are pious.' Then said I, 'My dear sir, I too have a son, named Johnnie Luther; could not he also come into this garden and eat such beautiful apples and pears, and ride such little horses and play with these children?' And the man said, 'If he loves to pray and to study, and is pious, he shall likewise go to heaven, and with him Lippus and Jost [sons of Melanchthon and Jonas]. And when they all return they shall have fifes and flutes and drums, and all sorts of stringed instruments; they shall also dance, and shoot with small cross-bows.' And he showed me a beautiful plot in the garden set apart for dancing; there I saw hanging real golden fifes and drums, and fine silver cross-bows. But it was quite early, so that the children had not yet eaten their meal. Hence I could not wait to see them dance, and I said to the man, 'I will hurriedly go and write my little son Johnnie all about these things, so that he may pray diligently, study well, and be pious, and also come into this garden. But he has an aunt, Lena, whom he must take along with him.' Then the man replied, 'Let it be so; go and write him all about it.' Therefore, my dear little son Johnnie, keep on studying and praying, and tell Lippus and Jost that they also study and pray, and then you will all together come into this garden. Herewith I commend thee to Almighty God. Greet Aunt Lena with a kiss from me. Thy dear father, Martinus Luther."—REIN'S LUTHER, ch. 16, p. 149.

**2544. HEAVEN visited.** *Mahomet.* His dream of a nocturnal journey is seriously described as a real and corporeal transaction. A mysterious animal, the Borak, conveyed him from the temple of Mecca to that of Jerusalem; with his companion Gabriel he successfully ascended the seven heavens, and received and repaid the salutations of the patriarchs, the prophets, and the angels, in their respective mansions. Beyond the seventh heaven Mahomet alone was permitted to proceed; he passed the veil of unity, approached within two bow-shots of the throne, and felt a cold that pierced him to the heart when his shoulder was touched by the hand of God. After this familiar though important conversation he again descended to Jerusalem, remounted the Borak, returned to Mecca, and performed in the tenth part of a night the journey of many thousand years.—GIBBON'S MAHOMET, p. 26.

**2545. HEAVEN, The Warriors'. Scandinavians.** The way in which the departed heroes pass their time in Valhalla, or in the palace of Odin, is described in several places of the Edda. They have every day the pleasure of arming themselves, marshalling themselves in military order, engaging in battle, and being all cut to pieces; but when the stated hour of repast arrives their bodies are reunited, and they return on horseback safe to the hall of banquet, where they feed heartily on the flesh of a boar, and drink beer out of the skulls of their enemies, till they are in a state of intoxication. Odin sits by himself at a particular table. The heroes are served by the beautiful virgins, named Valkirie, who officiate as their cup-bearers; but the pleasures of love



do not enter at all into the joys of this extraordinary Paradise. These notions of religious belief among the Scandinavians, arising from a native ferocity of character, had a strong effect on their national manners and on the conduct of individuals. Placing their sole delight in war and in the slaughter of their enemies, they had an absolute contempt of danger and of bodily pain.—*TYTLER'S HIST.*, Book 5, ch. 6.

**2546. HEEDLESSNESS, Loss by.** *Goldsmith.* I went to Cork and converted my horse, which you prize so much higher than Fiddleback, into cash, took my passage in a ship bound for America, and at the same time paid the captain for my freight and all the other expenses of my voyage. But it so happened that the wind did not answer for three weeks; and you know, mother, that I could not command the elements. My misfortune was that, when the wind served, I happened to be with a party in the country, and my friend the captain never inquired after me, but set sail with as much indifference as if I had been on board.—*IRVING'S GOLDSMITH*, ch. 3, p. 32.

**2547. HELL necessary.** *President Andrew Jackson.* [Here is] his famous reply to a young man who objected to the doctrine of future punishment. "I thank God," said the youth, "I have too much good sense to believe there is such a place as hell." "Well, sir," said General Jackson, "I thank God there is such a place." "Why, general," asked the young man, "what do you want with such a place of torment as hell?" To which the general replied as quick as lightning, "To put such rascals as you in, that oppose and vilify the Christian religion." The young man said no more, and soon after found it convenient to take his leave.—*CYCLOPEDIA OF BIOG.*, p. 538.

**2548. HELL, Temporary.** *Mohammedan.* According as the shares of guilt or virtue shall preponderate, the sentence will be pronounced, and all, without distinction, will pass over the sharp and perilous bridge of the abyss; but the innocent treading in the footsteps of Mahomet will gloriously enter the gates of paradise, while the guilty will fall into the first and mildest of the seven hells. The term of expiation will vary from nine hundred to seven thousand years; but the prophet has judiciously promised that all his disciples, whatever may be their sins, shall be saved by their own faith and his intercession from eternal damnation.—*GIBBON'S MAHOMET*, p. 30.

**2549. HELP, Fictitious.** *Julian the Apostate* confiscated the whole property of the church; the money was distributed among the soldiers; the lands were added to the domain; and this act of oppression was aggravated by the most ungenerous irony. "I show myself," says Julian, "the true friend of the Galileans. Their admirable law has promised the kingdom of heaven to the poor; and they will advance with more diligence in the paths of virtue and salvation when they are relieved by my assistance from the load of temporal possessions."—*GIBBON'S ROME*, ch. 23, p. 454.

**2550. HELPERS, Dependence on.** "*Auxiliaries.*" The safety and honor of the empire was principally intrusted to the legions, but the pol-

icy of Rome condescended to adopt every useful instrument of war. Considerable levies were regularly made among the provincials, who had not yet deserved the honorable distinction of Romans. Many dependent princes and communities, dispersed round the frontiers, were permitted for a while to hold their freedom and security by the tenure of military service. Even select troops of hostile barbarians were frequently compelled or persuaded to consume their dangerous valor in remote climates, and for the benefit of the State. All these were included under the general name of auxiliaries; and howsoever they might vary according to the difference of times and circumstances, their numbers were seldom much inferior to those of the legions themselves.—*GIBBON'S ROME*, ch. 1, p. 17.

**2551. HERITAGE of Disposition.** *Frederick II.* Frederick, it is true, by no means relinquished his hereditary privilege of kicking and cudgeling. His practice, however, as to that matter differed in some important respects from his father's. To Frederick William the mere circumstance that any persons whatever, men, women, or children, Prussians or foreigners, were within reach of his toes and of his cane, appeared to be a sufficient reason for proceeding to belabor them. Frederick required provocation as well as vicinity; nor was he ever known to inflict this paternal species of correction on any but his born subjects.—*MACAULAY'S FREDERICK THE GREAT*, p. 25.

**2552. HEREDITY, Failure of.** *Earthquake of Lisbon.* It was this catastrophe which was the means of calling into exercise the latent benevolence of John Howard, who is now styled in all lands and tongues "*the philanthropist.*" The father of this benevolent being was noted for his penuriousness.—*CYCLOPEDIA OF BIOG.*, p. 31.

**2553. HERESY fined.** *Donatists.* [During the persecution of the Donatists by the Catholics, a] regular scale of fines, from ten to two hundred pounds of silver, was curiously ascertained, according to the distinctions of rank and fortune, to punish the crime of assisting at a schismatic conventicle; and if the fine had been levied five times, without subduing the obstinacy of the offender, his future punishment was referred to the discretion of the Imperial court. By these severities, which obtained the warmest approbation of St. Augustin, great numbers of Donatists were reconciled to the Catholic Church; but the fanatics, who still persevered in their opposition, were provoked to madness and despair, the distracted country was filled with tumult and bloodshed; the armed troops of Circumcellions alternately pointed their rage against themselves, or against their adversaries; and the calendar of martyrs received on both sides a considerable augmentation.—*GIBBON'S ROME*, ch. 33, p. 373.

**2554. HERESY hunting.** *Roger Williams.* The banishment of Roger Williams, instead of bringing peace, brought strife and dissension to the people of Massachusetts. The ministers were stern and exacting. Every shade of popular belief was closely scrutinized; the slightest departure from orthodox doctrines was met with the charge of heresy, and to be a heretic

was to become an outcast. Still, the advocates of free opinion multiplied. The clergy, notwithstanding their great influence among the people, felt insecure. Religious debates became the order of the day. Every sermon had to pass the ordeal of review and criticism.—RIDPATH'S U. S., ch. 13, p. 128.

**2555. HERESY, Madness at.** *Philip II.* Philip returned in triumph to Spain, where his active mind, now at ease from foreign disturbances, began to be disquieted on the score of religion, and he laid down a fixed resolution to extirpate every species of heresy from his dominions. The Inquisition was invested with all the plenitude of the powers of persecution. It is wonderful how much the spirit of this tyrant coincided with that of his consort, Mary of England; only Mary burnt the Protestants at once, and Philip prepared them for that ceremony by racks and tortures. The King of Spain, hearing that there were some heretics in a valley of Piedmont, bordering on the Milanese, sent orders to the Governor of Milan to despatch a few troops that way, and concluded his order in two remarkable words—"ahorcad todos"—hang them all. Being informed that the same opinions were entertained by some of the inhabitants of Calabria, he ordered one half to be hanged and the other burned; the consequences of these cruelties were what he did not foresee—the loss of a third part of his dominions.—TYTLER'S HIST., Book 6, ch. 26, p. 362.

**2556. HERESY, Suppression of.** *By Law.* [William III. obtained the passage of an act of Parliament] by which it was provided that if any person who had been educated in the Christian religion, or had made profession of the same, should by writing, preaching, or teaching deny the Holy Trinity, or deny the Christian religion to be true, or the Holy Scriptures to be of divine authority, he should for the first offence be disqualified for any office; for the second, be rendered incapable of bringing any action, of purchasing lands, or of being guardian, executor, or legatee. He was, moreover, to be subject to three years' imprisonment. With the exception of the part relating to the denial of the Holy Trinity, "the law still remains unrepealed or unmodified."—KNIGHT'S ENG., vol. 5, ch. 13.

**2557. HERETICS terrified.** *Cruelty.* [In 1166 about thirty German men and women had settled at Oxford, whose] lives were perfectly blameless; and their opinions, whatever they might be, were not very attractive, for they had obtained only one proselyte, a woman of humble station. [They were brought before the Synod.] They answered perversely and erroneously concerning the sacraments. . . . This was the first ebullition of heresy in England since the differences of the days of Augustin. An example was to be made; and the wretched exiles were branded, whipped, and turned out naked and bleeding into the fields, in the depths of winter. None dared to succor them, none to pity, and they all miserably perished.—KNIGHT'S ENG., vol. 1, ch. 20.

**2558. HERETICS, Vengeance against.** *Corpse.* [In 1556 the commissioners of Cardinal Pole] not only burnt all the English Bibles and other heretical books, but went through the farce of making a process against the body of Peter

Martyr's wife, who had been buried in one of the churches. They could find no witnesses who had heard her utter any heresies, for she could speak no English. So under the direction of the cardinal they transferred her body to a dung-hill, upon the plea that she had been a nun, and had died excommunicated. A scene equally disgusting was perpetrated by Pole's commissioners at Cambridge. They laid the churches of St. Mary's and St. Michael's under interdict, because the bodies of the great reformers, Bucer and Fagius, were buried in them. The dead were then cited to appear; but not answering to the summons, they were judged to be obstinate heretics, and their bodies were to be taken out of their graves and delivered to the secular power. On the 6th of February these bodies were publicly burnt, according to the ancient ceremonies, which Rome had found so effectual in the case of Wycliffe.—KNIGHT'S ENG., vol. 3, ch. 7, p. 100.

**2559. HERMIT, Mysterious.** *At Niagara Falls.* His assumed name was Abbot. He occupied a hut on Goat Island. His appearance and accomplishments indicated that he had once been favored by fortune, but he would never give any clew to his past history. He was wont to write in English, Spanish, Italian, and Latin, and to destroy the compositions as soon as made. The island became too much frequented for him, and he removed to the mainland. It was his habit to bathe three times a day in the river; one morning in the year 1835 the ferryman saw Abbot's clothes lying on the bank, but no trace of their owner. He never afterward made his appearance, and no doubt was drowned.—APPLETON'S CYCLOPEDIA, "ABBOT."

**2560. HERO, Patriotic.** *William Wallace.* In this state of universal dependency arose William Wallace, a man who deserves to be numbered among the heroes of antiquity. With no advantages of birth or fortune, conscious of his personal merits alone, with an invincible spirit, a courage equal to the greatest attempts, and every requisite quality of a consummate general, he undertook to retrieve the honor and the liberties of his country. A few patriots joined him in that glorious attempt, and his confessed superiority of merit bestowed on him the rank of their chief and leader. Taking advantage of an expedition of the English monarch into Flanders, while the government of Scotland had been intrusted to an imperious viceroy, Wallace, with his associates, began hostilities by an assault upon some of the strongest castles which contained English garrisons. Of these they made themselves masters by force or by surprise.—TYTLER'S HIST., Book 6, ch. 12, p. 191.

**2561. HERO, Unsurpassed.** *Muley Moluc.* [De facto king of Fez and Morocco.] This Muley Moluc was a prince who, in some circumstances of character, was equal to the greatest heroes of ancient Greece or Rome. There does not exist in history a nobler instance of intrepidity or greatness of soul than what this man exhibited in his dying moments, in that remarkable engagement. Moluc was in full possession of the empire of Morocco at the time when his dominions were invaded by Don Sebastian; but he was fast consuming with a distemper which



he knew to be incurable. He prepared, however, for the reception of so formidable an enemy. He was indeed reduced to such weakness of body, that on the day when the last decisive battle was to be fought he did not expect to live so long as to know the fate of the engagement. He planned himself the order of battle, and being carried on a litter through the ranks, endeavored, by his voice and gesture, to animate his troops to the utmost exertions of courage. Conscious that the fate of his family and of his kingdom depended upon the issue of that day, he gave orders to his principal officers, that if he died during the engagement, they should conceal his death from the army, and that they should from time to time ride up to the litter in which he was carried, under pretence of receiving orders from him as usual. When the battle had continued for some time, Muley Moluc perceived with great anguish of mind that his troops in one quarter began to give way. He was then near his last agonies; but collecting what remained of strength and life, he threw himself out of the litter, rallied his army, and again led them on to the charge. Quite exhausted, he fell down on the field, and being carried back to his litter he laid his finger on his mouth to enjoin secrecy to his officers who stood around him, and expired a few moments after in that posture. [The Moors were victorious.]—*TYTLER'S HIST.*, Book 6, ch. 26, p. 368.

**2562. HEROES, Dead.** *Turks.* In their public perils the Turks make invocation to the name of Solymán. He appears sometimes in battle athwart the smoke of the cannon, mounted on a white steed and surrounded by divinified heroes. [Solymán was marvellously successful in the conquest of European cities.]—*LA-MARTINE'S TURKEY*, p. 232.

**2563. HEROES for Freedom.** *Toussaint L'Ouverture.* [Toussaint L'Ouverture, a colored man, had the military genius and the political sagacity to establish the civil and military dominion of free negroes in the island of St. Domingo; he became the undisputed head of the government. Was conquered and taken to France by order of Bonaparte.]—*KNIGHT'S ENG.*, vol. 7, ch. 24, p. 418.

**2564. HEROISM, Admirable.** *Lafayette.* The young and high-spirited Marquess de Lafayette, afterward so celebrated in the Revolution, equipped a ship at his own expense, and proceeded to join the army of the American patriots under General Washington.—*STUDENTS' FRANCE*, ch. 24, § 20.

**2565.** ——. *Prince Condé.* [In 1569, on] the 13th of March, Coligny [one of the Protestant leaders], with the rear guard only of his army, was surprised by the Duke of Anjou near Jarnac, on the Charente. Condé, summoned to the rescue, galloped to the scene of action with 300 cavalry, but found the admiral's troops already overpowered and in disorder. The gallant prince, though he had been wounded in the arm the evening before, instantly headed an impetuous charge, and at the moment of engaging received a kick from a vicious horse, which fractured one of his legs. "Nobles of France!" he exclaimed, "behold in what a condition Louis of Bourbon goes to battle for Christ and his country!" His horse was soon killed under

him, and the prince fell helpless in the midst of the enemy. A desperate conflict took place around his body, but his defenders were borne down by numbers and slain almost to a man. Condé at length surrendered his sword.—*STUDENTS' FRANCE*, ch. 16, § 8, p. 338.

**2566. HEROISM, Patriotic.** *Bayard.* [The commander of the army of Francis I. against the Milanese was defeated, and in a combat on the Sesia [he] received a severe wound, which compelled him to resign the command to the Chevalier Bayard and the Count de St. Pol. A desperate struggle followed, in the course of which the noble Bayard, having resisted for some time the whole strength of the enemy, and thus secured the retreat of the French army, was mortally wounded by a musket-shot in the loins. He caused himself to be placed at the foot of a tree, with his face still turned toward the enemy, and in this position calmly prepared himself for death. The Constable Bourbon rode up soon afterward, in hot pursuit of his flying countrymen, and addressed the expiring hero in words of respectful sympathy. "I am no object of compassion," returned Bayard; "I die as becomes a soldier and a man of honor; it is yourself who are to be pitied—you who have the misfortune to be fighting against your king, your country, and your oath."—*STUDENTS' FRANCE*.

**2567. HEROISM, Persistent.** *Mohammedan.* The Mohammedans were invading, with 3000 soldiers, the territory of Palestine, that extends to the eastward of the Jordan. The holy banner was intrusted to Zeid. . . . Zeid fell, like a soldier, in the foremost ranks; the death of Jaafar was heroic and memorable: he lost his right hand; he shifted the standard to his left; the left was severed from his body; he embraced the standard with his bleeding stumps, till he was transfixed to the ground with fifty honorable wounds.—*GIBBON'S ROME*, ch. 50, p. 141.

**2568. HEROISM in Suffering.** *Lord Nelson.* [Nelson was wounded in the battle of the Nile, and was carried below to the cock-pit.] The effusion of blood being very great, the wound was held to be dangerous, if not mortal. The surgeons left their wounded to bestow their care upon the first man of the fleet. "No," said Nelson, "I will take my turn with my brave fellows."—*KNIGHT'S ENG.*, vol. 7, ch. 20, p. 356.

**2569. HEROISM, Tarnished.** *Benedict Arnold.* In the midst of the general gloom the country was shocked by the rumor that Benedict Arnold had turned traitor. And the news, though hardly creditable, was true. The brave, rash man, who on behalf of the patriot cause had suffered untold hardships and shed his blood on more fields than one, had blotted the record of his heroism with a deed of treason. [He was promoted to major-generalship for gallant behavior. Marrying an extravagant wife, he] entered upon a career of luxury and extravagance which soon overwhelmed him with debt and bankruptcy. In order to keep up his magnificence he began a system of frauds on the commissary department of the army. His bearing toward the citizens was that of a military despot; the people groaned under his tyranny, and charges were preferred against him by Congress. . . . By a court-martial . . . he was convicted on two charges, and by order of the court was

mildly reprimanded by Washington. Professing unbounded patriotism, [he betrayed the fortress at West Point to Major André for British gold, and fled to the enemies of his country.]—RIDPATH'S U. S., ch. 43, p. 342.

**2570. HEROISM, Unflinching.** *Captain James Lawrence.* He received a challenge from Captain Broke, of the British frigate Shannon, to come out of [Boston harbor] and fight. Lawrence ought not to have accepted the banter, for his equipments were incomplete and his crew ill-assorted, sick, and half mutinous. But he was young, the favorite of the nation; fired with applause [over his recent successes], he went unhesitatingly to meet his foe. . . . The battle was obstinate, brief, dreadful. In a short time every officer who could direct the movements of the Chesapeake was either killed or wounded. The brave young Lawrence was struck with a musket-ball, and fell dying on the bloody deck. As they bore him down the hatchway he gave in feeble voice his last heroic order—ever after the motto of the American sailor—"Don't give up the ship!" The British were already leaping on the deck, and the flag of England was hoisted over the shattered vessel.—RIDPATH'S U. S., ch. 50, p. 406.

**2571. HETERODOXY, Evidence of.** *Photius.* [The patriarch of Constantinople] assumed the title of *Œcumenical* or General Patriarch, and accused all the western bishops of heresy, not only for adhering to the Roman pontiff, but for various heterodox articles of doctrine and unchristian practices, such, for example, as using unleavened bread in the sacrament, eating cheese and eggs in Lent, shaving their beards, and lastly, that they prohibited priests to marry, and separated from their wives such married men as chose to go into orders. The last of these articles, he alleged, gave rise to the most scandalous immoralities.—TYTLER'S HIST., Book 6, ch. 6, p. 95.

**2572. HISTORY, Divisions of.** *Ancient and Modern.* A remarkable revolution now awaited the empire, which, from a slender beginning, effected a surprising change on the great theatre of human affairs. This was the rise of Mahomet and his religion. But here we fix the termination of ancient history, and the commencement of the modern. Previous, however, to our entering upon this second and most important part of our work, we shall consider, with some attention, the manners, genius, laws, and policy of those Gothic nations who subverted the Roman empire in the West, and, establishing themselves in every quarter of Europe, are justly considered, at this day, as the parent stock of most of the modern European nations. [A.D. 575.]—TYTLER'S HIST., Book 5, ch. 6, p. 26.

**2573. HISTORY, Fictions of.** *Of ancient Britain.* [From history of his times, by Laonicus Chalcondyles,] the most singular circumstance of their manners is their disregard of conjugal honor and female chastity. In their mutual visits, as the first act of hospitality, the guest is welcomed in the embraces of their wives and daughters; among friends they are lent and borrowed without shame; nor are the islanders offended at this strange commerce and its inevitable consequences. Informed as we are of the customs of Old England, and assured of the

virtue of our mothers, we may smile at the credulity, or resent the injustice, of the Greek, who must have confounded a modest salute with a criminal embrace. But his credulity and injustice may teach an important lesson: to distrust the accounts of foreign and remote nations, and to suspend our belief of every tale that deviates from the laws of nature and the character of man.—GIBBON'S *ROME*, ch. 66, p. 304.

**2574. ———.** *Pocahontas.* In short, of the events which occurred in Virginia during the first ten years of the colony's existence, we have seven distinct sources of information, all but one of which are the productions of men who had lived in the colony; but in none of them is there an intimation that Pocahontas saved the life of Captain Smith. Two of these narratives contain several particulars of the life and death of this Indian girl, and the authors of them had a strong interest in exalting her reputation. . . . I say, then, farewell the Pocahontas of romance! and approach the true Pocahontas, the dumpy, dingy little squaw whom John Rolfe married, and the council sent to England to advertise forlorn Virginia!—CYCLOPEDIA OF BIOGRAPHY, p. 656.

**2575. ———.** *Sir Isaac Newton.* The story of his dog Diamond throwing down a lighted candle among his papers, by which the labors of years were consumed, and of Newton's calmly saying, "O Diamond, Diamond! thou little knowest the mischief thou hast done," is not true. The candle was left by his own carelessness in such a position that it set fire to the papers without the intervention of a dog—an animal he never kept. Nor did he contemplate his loss with the slightest approach to philosophic calmness. On the contrary, it almost drove him out of his senses, and it was a month before he had regained his tranquillity. The story also of his using his wife's finger, in a fit of absence of mind, to press down the tobacco in his pipe, is liable to two slight objections: 1, he never had a wife; 2, he never smoked. Being once asked why he never smoked or took snuff, he answered, "I will not make to myself any necessities."—PARTON'S *NEWTON*, p. 93.

**2576. HISTORY, Influence of.** *Nicola Rienzi.* The study of history and eloquence, the writings of Cicero, Seneca, Livy, Cæsar, and Valerius Maximus elevated above his equals and contemporaries the genius of the young plebeian; he perused with indefatigable diligence the manuscripts and marbles of antiquity; loved to dispense his knowledge in familiar language; and was often provoked to exclaim, "Where are now these Romans? their virtue, their justice, their power? why was I not born in those happy times?" [He became the deliverer of Rome.]—GIBBON'S *ROME*, ch. 69, p. 447.

**2577. HISTORY misinterpreted.** *Cromwell's.* We cannot readily find the instance of another personage in history whose acts and memory have been the subjects of such conflicting theories as those of Cromwell. The unphilosophical and paradoxical verdict of Hume, the historian of England, that he was a fanatical hypocrite, may now be dismissed; we suppose that by all parties it is dismissed, with the contempt to which it is only entitled, to the limbo to which it properly belongs, with many other of the



verdicts this writer ventured to announce in his history. Hume's character as an historian has not only been long since impeached, but, by Mr. Brodie, reliance upon its veracity has been entirely destroyed; and even the *Quarterly Review* many years since distinctly showed in how many instances his prejudices have permitted him to distort evidence, and even to garble documents.—HOOD'S CROMWELL, ch. 1, p. 15.

**2578. HISTORY, Mistakes of. Cromwell.** The name of Cromwell up to the present period has been identified with ambition, craftiness, usurpation, ferocity, and tyranny; we think that his true character is that of a fanatic. History is like the sibyl, and only reveals her secrets to time, leaf by leaf. Hitherto she has not exhibited the real nature and composition of this human enigma. He has been thought a profound politician; he was only an eminent sectarian. Far-sighted historians of deep research, such as Hume, Lingard, Bossuet, and Voltaire, have all been mistaken in Cromwell. The fault was not theirs, but belonged to the epoch in which they wrote. Authentic documents had not then seen the light, and the portrait of Cromwell had only been painted by his enemies.—LAMARTINE'S CROMWELL, p. 1.

**2579. HISTORY overlooked. Senator Yulee of Florida.** [He withdrew from the Senate when his State seceded, and said in parting:] "The State of Florida . . . had decided to recall the powers she had delegated to the Federal Government, and to assume the full exercise of her sovereign rights as an independent . . . community." At what particular period in the history of the American continent Florida had enjoyed "sovereign rights," by what process she had ever "delegated powers to the Federal Government," or at what time she had ever been an "independent . . . community," Mr. Yulee evidently preferred not to inform the Senate. [Florida was not one of the original States.]—BLAINE'S TWENTY YEARS, ch. 11, p. 244.

**2580. HISTORY, Partiality of. Thomas Cromwell.** The history of this great revolution, for it is nothing less, is the history of a single man. In the whole line of English statesmen there is no one of whom we would willingly know so much, no one of whom we really know so little, as of Thomas Cromwell. When he meets us in Henry's service he had already passed middle life; and during his earlier years it is hardly possible to do more than disentangle a few fragmentary facts from the mass of fable which gather round them.—HIST. OF ENG. PEOPLE, § 556.

**2581. HISTORY, Providence in. Battle.** The French were defeated at Turin, and the whole country was abandoned to the emperor; while in the mean time his son, the archduke, was proclaimed at Madrid; and Philip V., on the point of losing his kingdom, had thoughts of evacuating Spain altogether, and establishing his dominion in America. This desperate resolution, however, was changed upon the victory of Almanza, where the Duke of Berwick, the natural son of James II., defeated the imperialists with their allies, and restored the spirits of the desponding monarch.—TYTLER'S HIST., Book 6, ch. 34, p. 466.

**2582. HISTORY, Rewritten. Oliver Cromwell.** The evident contradictions of the historians of

his own and other countries who had invariably exhibited him as a fantastic tyrant and a melodramatic hypocrite, induced Mr. Carlyle to think, with justice, that beneath these discordant components there might be found another Cromwell, a being of nature, not of the imagination. Guided by that instinct of truth and logic in which is comprised the genius of erudite discovery, Mr. Carlyle, himself possessing the spirit of a sectary, and delighting in an independent course, undertook to search out and examine all the correspondence buried in the depths of public or private archives, and in which, at the different dates of his domestic, military, and political life, Cromwell, without thinking that he should thus paint himself, has in fact done so for the study of posterity. Supplied with these treasures of truth and revelation, Mr. Carlyle shut himself up for some years in the solitude of the country, that nothing might distract his thoughts from his work. Then having collected, classed, studied, commented on, and rearranged these voluminous letters of his hero, and having resuscitated, as if from the tomb, the spirit of the man and the age, he committed to Europe this hitherto unpublished correspondence, saying, with more reason than Jean Jacques Rousseau, "Receive, and read; behold the true Cromwell!"—LAMARTINE'S CROMWELL, p. 1.

**2583. HISTORY, Romance of. Decisive Loves.** Arletta's pretty feet twinkling in the brook made her the mother of William the Conqueror. Had she not thus fascinated Duke Robert, the Liberal of Normandy, Harold would not have fallen at Hastings, no Anglo-Norman dynasty could have arisen, no British empire. The reflection is Sir Francis Palgrave's; and it is emphatically true. If any one should write a history of "Decisive loves that have materially influenced the drama of the world in all its subsequent scenes," the daughter of the tanner of Falaise would deserve a conspicuous place in his pages.—DECISIVE BATTLES, § 273.

**2584. HISTORY, Slandered by. Christians.** "Nero," says Tacitus, "exposed to accusation and tortured with the most exquisite penalties a set of men detested for their enormities, whom the common people called 'Christians.' Christus, the founder of this sect, was executed during the reign of Tiberius by the Procurator Pontius Pilate, and the deadly superstition, suppressed for a time, began to burst out once more, not only throughout Judæa, where the evil had its root, but even in the city, whither from every quarter all things horrible or shameful are drifted, and find their votaries." The lordly disdain which prevented Tacitus from making any inquiry into the real views and character of the Christians is shown by the fact that he catches up the most baseless allegations against them. He talks of their doctrines as savage and shameful, when they breathed the very spirit of peace and purity. He charges them with being animated by a hatred of their kind, when their central tenet was an universal charity. The masses, he says, called them "Christians;" and while he almost apologizes for staining his page with so vulgar an appellation, he merely mentions, in passing, that, though innocent of the charge of being turbulent incendiaries, on which they were tortured to death, they were yet a set of

guilty and infamous sectaries, to be classed with the lowest dregs of Roman criminals.—FARRAR'S EARLY DAYS, ch. 3, p. 34.

**2585. HISTORY, Voluminous.** *Shakespeare.* The catalogue of works about Shakespeare in the British Museum consists, I am told, of four folio volumes. The mere catalogue! We have in this city several collectors of Shakesperian literature, one of whom has got together a whole room full of books, numbering, perhaps, two thousand volumes, all of which relate, in some way, to Shakespeare. Nevertheless, the substance of what we really know of the man and his life can be stated in one of these short articles.—CYCLOPEDIA OF BIOG., p. 23.

**2586. HOAXES, Success by.** *Washington Irving.* [Irving's humorous satire, "The City of New York."] A stupendous hoax, it was launched with a series of small hoaxes, the first of which appeared in the *Evening Post* of October 25, 1809, in the shape of a paragraph narrating the disappearance from his lodging of a small, elderly gentleman, by the name of Knickerbocker. He was stated to be dressed in an old black coat and a cocked hat, and it was intimated that there were some reasons for believing that he was not in his right mind. Great anxiety was felt, and any information concerning him would be thankfully received at the Columbian Hotel, Mulberry Street, or at the office of the paper. This feeler was followed in a week or two by a communication from "A Traveller," who professed to have seen him. . . . Ten days later (November 6th) Mr. Seth Handaside, landlord of the Independent Columbian Hotel, inserted a card in the same paper, in which he declared that there had been found in the room of the missing man, Mr. Diedrich Knickerbocker, a *curious kind of a written book*, in his own handwriting; and he wished the editor to notify him, if he was alive, that if he did not return and pay off his bill for board he would have to dispose of his book to satisfy him for the same. The bait took. . . . The "History of New York," which was published in this city on the 6th of December, 1809, was a success in more ways than one. Its whim and satire amused the lovers of wit and humor, and its irreverence toward the early Dutch settlers of the State annoyed and angered their descendants. Between these two classes of readers it was much talked about and largely circulated.—STODDARD'S IRVING, p. 28.

**2587. HOBBYIST ridiculed.** *Columbus.* During all this time he was exposed to continual scoffs and indignities, being ridiculed by the light and ignorant as a mere dreamer, and stigmatized by the illiberal as an adventurer. The very children, it is said, pointed to their foreheads as he passed, being taught to regard him as a kind of madman. The summer of 1490 passed away, but still Columbus was kept in tantalizing and tormenting suspense.—IRVING'S COLUMBUS, Book 2, ch. 4.

**2588. HOLINESS, Fictitious.** *Mahomet.* Such were the calm and rational precepts of the legislator; but in his private conduct Mahomet indulged in the appetites of a man, and abused the claims of a prophet. A special revelation dispensed him from the laws which he had imposed on his nation; the female sex without reserve was abandoned to his desires; and this singular

prerogative excited the envy rather than the scandal, the veneration rather than the envy of the devout Mussulmans.—GIBBON'S *ROME*, ch. 50, p. 149.

**2589. HOLY Spirit professed.** *Mahomet.* The piety of Moses and of Christ rejoiced in the assurance of a future prophet more illustrious than themselves; the evangelic promise of the Paraclete or Holy Ghost was prefigured in the name and accomplished in the person of Mahomet, the greatest and the last of the apostles of God.—GIBBON'S *ROME*, ch. 50, p. 109.

**2590. HOMAGE, Disgusting.** *James II.* [Adda, the pope's nuncio, was consecrated archbishop of a fictitious bishopric.] Adda, wearing the robes of his new office, joined the circle in the queen's apartments. James fell on his knees in the presence of the whole court, and implored a blessing. In spite of the restraints imposed by etiquette, the astonishment and disgust of the bystanders could not be concealed. It was long, indeed, since an English sovereign had knelt to mortal man.—MACAULAY'S *ENG.*, ch. 8, p. 249.

**2591. HOMAGE unsurpassed.** *Samuel Johnson.* His respect for the hierarchy, and particularly the dignities of the church, has been more than once exhibited in the course of this work. Mr. Seward saw him presented to the Archbishop of York, and described his bow to an archbishop as such a studied elaboration of homage, such an extension of limb, such a flexion of body, as have seldom or ever been equalled.—BOSWELL'S *JOHNSON*, p. 491.

**2592. HOME beautified.** *Sir Walter Scott's first.* His first country home was the cottage at Lasswade, on the Esk, about six miles from Edinburgh, which he took in 1798, a few months after his marriage, and retained till 1804. It was a pretty little cottage, in the beautification of which Scott felt great pride, and where he exercised himself in the small beginnings of those tastes for altering and planting which grew so rapidly upon him, and at last enticed him into castle-building and tree-culture on a dangerous, not to say ruinous, scale. One of Scott's intimate friends, . . . Mr. Morritt, walked . . . with Scott four years after he had left it, and was taken out of his way to see it. "I have been bringing you," he said, "where there is little enough to be seen, only that Scotch cottage; but though not worth looking at, I could not pass it. It was our first country house when newly married, and many a contrivance it had to make it comfortable. I made a dining-table for it with my own hands. Look at these two miserable willow trees on either side the gate into the enclosure; they are tied together at the top to be an arch, and a cross made of two sticks over them is not yet decayed. To be sure, it is not much of a lion to show a stranger, but I wanted to see it again myself, for I assure you that after I had constructed it, *mamma* (Mrs. Scott) and I both of us thought it so fine we turned out to see it by moonlight, and walked backward from it to the cottage-door, in admiration of our own magnificence and its picturesque effect."—HUTTON'S *LIFE OF SCOTT*, ch. 7.

**2593. HOME, Common.** *Roman.* The houses of private citizens, and even those of the higher classes, were of a very moderate size during the times of the republic. The Romans appear to



have lived much in the open air, as a great part of their buildings consisted of vestibules and porticos. The houses were detached from each other, and usually of one floor. The different apartments had each a single door, entering from the gallery or portico. These apartments, except the *triclinium* or hall, where they sat at meals, were generally small, and lighted only by one square window near the ceilings. The furniture of the house and its decorations were simple, the walls ornamented with fresco painting in a light and cheerful style. The larger houses had each a garden behind for the cultivation of vegetables, and a few trees to yield a refreshing shade in summer.—TYTLER'S HIST., Book 6, ch. 6, p. 445.

**2594. HOME** deserted. *Londoners.* The coffee-house was the Londoner's home; . . . those who wished to find a gentleman commonly asked, not whether he lived in Fleet Street or Chancery Lane, but whether he frequented the Grecian or the Rainbow. [Reign of Charles II.]—MACAULAY'S ENG., ch. 3, p. 342.

**2595. HOME, A palatial.** *Roman.* After dinner the youth repaired to the Campus Martius, and spent the hours till sunset in a variety of sports and athletic exercises. The elder class retired for an hour to repose, and then passed the afternoon in their porticos or galleries, which, in the house of every man of rank, formed a conspicuous part of the building. Many of these were open to the air, supported on pillars of stone or marble, under which they enjoyed the exercise of walking, and sometimes of being carried in their litters. Other galleries were sheltered from the air and lighted by windows of a transparent talc or lapis specularis, which supplied the place of glass. These covered galleries were ornamented in the richest manner and with the most expensive decorations—gilded roofs, paintings on the walls, and statues in the niches—and adjoining to them were their libraries, which, in the latter days of the republic, became an article of great expense, and on the furnishing of which the higher classes expended much taste.—TYTLER'S HIST., Book 4, ch. 4.

**2596. HOME, A shaded.** *Puritan's.* Cromwell's . . . household was not so unpleasant for the imagination to linger upon as some may think. The life of the Puritan home reveals the Church life of the period; even the air was laden with mysticism—a floating mysticism pervaded almost the whole theology of the time; a mystic man can never be a very merry man. The recreations of the Puritan homes were reduced to the narrowest compass compatible with good sense and good taste. Wakes were abolished, May-poles pulled down, and cockfights and bearbaitings brought to an end. Meantime the Puritan was not destitute of recreation: there were nice flower gardens for the ladies and brave field sports for the gentlemen; but the daily life of the Puritan was brought within a compass which, while it did not prohibit the joke and the merry laugh, must, we fancy, have often and usually shaded down life to a sternness and habitual severity very much in harmony, it may be, with the seriousness of the times, but not reflecting that cheerfulness which a wiser and wider view of God and truth and nature would create and permit.—HOOD'S CROMWELL, ch. 15, p. 196.

**2597. HOME, Thoughtful of.** *Abraham Lincoln.* [In 1860 Mr. Lincoln was nominated for President by the Republican Convention at Chicago.] The superintendent of the telegraph company, who was present, wrote on a scrap of paper: "Mr. Lincoln: You are nominated on the third ballot," and a boy ran with the message to Mr. Lincoln. He looked at it in silence, amid the shouts of those around him; then rising and putting it in his pocket, he said, quietly, "There is a little woman down to our house who would like to hear this—I'll go down and tell her."—RAYMOND'S LINCOLN, ch. 3, p. 104.

**2598. HOME-LIFE, Savages'.** *American Indians.* The savages are proud of idleness. At home they do little but cross their arms and sit listlessly, or engage in games of chance, hazarding all their possessions on the result; or meet in council, or sing and eat, or play and sleep. The greatest toils of the men were to perfect the palisades of the forts, to manufacture a boat out of a tree by means of fire and a stone hatchet, to repair their cabins, to get ready instruments of war or the chase, and to adorn their persons. Woman is the laborer, woman bears the burdens of life. The food that is raised from the earth is the fruit of her industry. With no instrument but a wooden mattock or a shoulderblade of the buffalo she plants the maize, the beans, and the running vines. She drives the blackbirds from the cornfield, breaks the weeds, and . . . gathers the harvest. She pounds the parched corn, dries the buffalo meat, and prepares for winter the store of wild fruits; she brings home the game which her husband has killed; she bears the wood and draws the water and spreads the repast. . . . The Indian's wife was his slave, and the number of his slaves was the criterion of his wealth.—BANCROFT'S U. S., vol. 3, ch. 22.

**2599. HOMES, Filthy.** *England, 1509.* [Erasmus, the Dutch writer, describes the homes of the English as he saw them.] The English so constructed their rooms as to admit no thorough draft. . . . The floors are mostly of clay and strewed with rushes. Fresh rushes are periodically laid over them, but the old ones remain for a foundation for perhaps twenty years together. [The abominations which Erasmus mentions as collected in these successive layers need not be mentioned.]—KNIGHT'S ENG., vol. 2, ch. 15, p. 254.

**2600. HOMES, Robbed of.** *Cherokee Indians.* These were the most civilized and humane of all the Indian nations. They had adopted the manners of the whites. They had pleasant farms, goodly towns, schools, printing-presses, a written code of laws. The Government of the United States had given to Georgia a pledge to purchase the Cherokee lands for the benefit of the State. . . . [Unjust State legislation robbed them of their rights.] The Indians then appealed to the President [Jackson]. . . . He recommended their removal . . . beyond the Mississippi. . . . More than \$5,000,000 were paid them for their lands, but still they clung to their homes. At last General Scott was ordered to remove them to the new territory, using force if necessary.—RIDPATH'S U. S., ch. 44, p. 430.

**2601. HONESTY assumed.** *Oliver Goldsmith.* The company was of a familiar, uncereemonious

kind, delighting in that very questionable wit which consists in playing off practical jokes upon each other. Of one of these Goldsmith was made the butt. Coming to the club one night in a hackney coach, he gave the coachman by mistake a guinea instead of a shilling, which he set down as a dead loss, for there was no likelihood, he said, that a fellow of this class would have the honesty to return the money. On the next club evening he was told a person at the street door wished to speak with him. He went forth, but soon returned with a radiant countenance. To his surprise and delight the coachman had actually brought back the guinea. While he launched forth in praise of this unlooked-for piece of honesty, he declared it ought not to go unrewarded. Collecting a small sum from the club, and no doubt increasing it largely from his own purse, he dismissed the Jehu with many encomiums on his good conduct. He was still chanting his praises when one of the club requested a sight of the guinea thus honestly returned. To Goldsmith's confusion it proved to be a counterfeit. The universal burst of laughter which succeeded, and the jokes by which he was assailed on every side, showed him that the whole was a hoax, and the pretended coachman as much a counterfeit as the guinea. He was so disconcerted, it is said, that he soon beat a retreat for the evening.—*IRVING'S GOLDSMITH*, ch. 19, p. 128.

**2602. HONESTY** confessed. *Shovel*. [When James II. sent his Jacobite emissary to seduce the commanders of the British navy, he reported that Sir Cloudesley Shovel was incorruptible. "He is a man not to be spoken to," was the emissary's tribute.]—*KNIGHT'S ENG.*, vol. 5, ch. 21, p. 332.

**2603. HONESTY** of Convictions. *Wm. Penn.* A.D. 1671. Never fearing to openly address a Quaker meeting, he was soon on the road to Newgate, to suffer for his honesty by a six months' imprisonment. "You are an ingenious gentleman," said the magistrate at the trial; "you have a plentiful estate; why should you render yourself unhappy by associating with such simple people?" "I prefer," said Penn, "the honestly simple to the ingeniously wicked."—*BANCROFT'S U. S.*, vol. 2, ch. 16.

**2604. HONESTY**, *Ludicrous. Diary*. "A Spiritual Diary and Soliloquies, by John Rutty, M.D." Dr. Rutty was one of the people called Quakers, a physician of some eminence in Dublin, and author of several works. This diary, which was kept from 1753 to 1775, the year in which he died, and was now published in two volumes octavo, exhibited, in the simplicity of his heart, a minute and honest register of the state of his mind; which, though frequently laughable enough, was not more so than the history of many men would be, if recorded with equal fairness. The following specimens were extracted by the reviewers: "Tenth month, 1753—23. Indulgence in bed an hour too long. Twelfth month, 17. An hypochondriac obnubilation from wind and indigestion. Ninth month, 28. An over-dose of whiskey. 29. A dull, cross, choleric day. First month, 1757—22. A little swinish at dinner and repast. 31. Dogged on provocation. Second month, 5. Very dogged or snappish. 14. Snappish on fasting. 26. Cursed snappishness to

those under me, on a bodily indisposition. Third month, 11. On a provocation exercised a dumb resentment for two days instead of scolding. 22. Scolded too vehemently. 23. Dogged again. Fourth month, 29. Mechanically and sinfully dogged."—*BOSWELL'S JOHNSON*, p. 342.

**2605. HONESTY**, *Official*. *Abubeker*. When Abubeker assumed the office of caliph he enjoin'd his daughter Ayesha to take a strict account of his private patrimony, that it might be evident whether he were enriched or impoverished by the service of the State. He thought himself entitled to a stipend of three pieces of gold, with the sufficient maintenance of a single camel and a black slave; but on the Friday of each week he distributed the residue of his own and the public money, first to the most worthy, and then to the most indigent, of the Moslems. The remains of his wealth—a coarse garment and five pieces of gold—were delivered to his successor, who lamented with a modest sigh his own inability to equal such an admirable model.—*GIBBON'S ROME*, ch. 51, p. 173.

**2606. HONESTY**, *Promotion by*. *Pompey*. History has dealt tenderly with him on account of his misfortunes, and has not refused him deserved admiration for qualities as rare in his age as they were truly excellent. His capacities as a soldier were not extraordinary. He had risen to distinction by his honesty. The pirates who had swept the Mediterranean had bought their impunity by a tribute paid to senators and governors. They were suppressed instantly when a commander was sent against them whom they were unable to bribe. The conquest of Asia was no less easy to a man who could resist temptations to enrich himself. The worst enemy of Pompey never charged him with corruption or rapacity. So far as he was himself concerned, the restoration of Ptolemy was gratuitous, for he received nothing for it. His private fortune, when he had the world at his feet, was never more than moderate; nor as a politician did his faults extend beyond weakness and incompetence.—*FROUDE'S CÆSAR*, ch. 23.

**2607. HONESTY**, *Public. Italy*. [Early in the sixth century Italy, being a] country possessed of many valuable objects of exchange, soon attracted the merchants of the world, whose beneficial traffic was encouraged and protected by the liberal spirit of Theodoric. The free intercourse of the provinces by land and water was restored and extended; the city gates were never shut either by day or by night; and the common saying, that a purse of gold might be safely left in the fields, was expressive of the conscious security of the inhabitants.—*GIBBON'S ROME*, ch. 39, p. 27.

**2608. HONESTY** in public Life. *Oliver Cromwell*. [Cromwell the Protector left no wealth to his family, notwithstanding the high positions which he occupied and the opportunities of enrichment at the expense of the State.]—*KNIGHT'S ENG.*, vol. 4, ch. 14, p. 217.

**2609. HONESTY** punished. *Greek Emperor Theodore Lascaris II.* On a march in Bulgaria he consulted on a question of policy his principal ministers; and the Greek logothete, George Acropolita, presumed to offend him by the declaration of a free and honest opinion. The em



peror half unsheathed his cimex; but his more deliberate rage reserved Acropolis for a baser punishment. One of the first officers of the empire was ordered to dismount, stripped of his robes, and extended on the ground in the presence of the prince and army. In this posture he was chastised with so many and such heavy blows from the clubs of two guards or executioners, that when Theodore commanded them to cease, the great logothete was scarcely able to rise and crawl away to his tent. After a seclusion of some days he was recalled by a peremptory mandate to his seat in council; and so dead were the Greeks to the sense of honor and shame, that it is from the narrative of the sufferer himself that we acquire the knowledge of his disgrace.—GIBBON'S *ROME*, ch. 62, p. 144.

**2610. HONESTY, Scarcity of.** *Plato.* [Plato was invited to lecture before Dionysius the tyrant.] Justice was the . . . topic; and when Plato asserted the happiness of the just and the wretched condition of the unjust, the tyrant was stung; and being unable to answer his arguments, he expressed his resentment against those who seemed to listen to him with pleasure. At last he was extremely exasperated, and asked the philosopher what business he had in Sicily. Plato answered that he came to seek an honest man. "And so, then," replied the tyrant, "it seems you have lost your labor."—PLUTARCH'S *DION*.

**2611. HONESTY, Unquestioned.** *Washington's.* So noted for excellence was everything bearing his brand, that a barrel of flour stamped "George Washington, Mount Vernon," was exempted from the customary inspection in the West India ports.—CUSTIS' *WASHINGTON*, vol. 1, ch. 2.

**2612. HONOR, Appeal to.** *Roman Emperor.* Gallienus often displayed his liberality by distributing among his officers the property of his subjects. On the accession of Claudius an old woman threw herself at his feet, and complained that a general of the late emperor had obtained an arbitrary grant of her patrimony. This general was Claudius himself, who had not entirely escaped the contagion of the times. The emperor blushed at the reproach, but deserved the confidence which she had reposed in his equity. The confession of his fault was accompanied with immediate and ample restitution.—GIBBON'S *ROME*, ch. 11, p. 334.

**2613. HONOR, Dangerous.** *Emperor of Rome.* [The preceding emperors had been murdered each in their turn during fourscore years.] The troops, as if satiated with the exercise of power, again conjured the senate to invest one of its own body with the Imperial purple. The senate still persisted in its refusal, the army in its request. The reciprocal offer was pressed and rejected at least three times, and while the obstinate modesty of either party was resolved to receive a master from the hands of the other, eight months insensibly elapsed; an amazing period of tranquil anarchy, during which the Roman world remained without a sovereign, without a usurper, and without a sedition.—GIBBON'S *ROME*, ch. 12, p. 367.

**2614. HONOR, Debts of.** *Gambling.* [The German barbarians were deep gamblers.] Their debts of honor (for in that light they have trans-

mitted to us those of play) they discharged with the most romantic fidelity. The desperate gamester, who had staked his person and liberty on a last throw of the dice, patiently submitted to the decision of fortune, and suffered himself to be bound, chastised, and sold into remote slavery by his weaker but more lucky antagonist.—GIBBON'S *ROME*, ch. 9, p. 261.

**2615. HONOR, Humility with.** *Lord Byron.* He was a schoolboy, ten years old at the time, living in Scotland with his mother, who had an income of £135 a year, equal to about \$25 a week in our present currency. All at once came news that Lord Byron, the grand-uncle of the boy, was dead, leaving no heirs to his title and estates except this poor widow's son. Imagine the effect upon a forward, sensitive, bashful, imaginative boy—painfully ashamed because he had a lame foot. It seems that he was puzzled at first with his new lordship. The day after the news arrived he ran up to his mother, and said, "Mother, do you see any difference in me since I became lord? I see none."—CYCLOPEDIA OF BIOG., p. 289.

**2616. HONOR misplaced.** *Major Andre.* [Having been executed by Washington as a confessed spy,] his king did right in offering honorable rank to his brother, and in granting pensions to his mother and sisters, but not in raising a memorial to his name in Westminster Abbey. Such honor belongs to other enterprises and deeds. The tablet has no fit place in a sanctuary, dear from its monuments to every friend to genius and mankind.—BANCROFT'S *U. S.*, vol. 10, ch. 18.

**2617. HONOR, National.** *Romans.* [During the reigns of Hadrian and Antoninus Pius] the Roman name was revered among the most remote nations of the earth. The fiercest barbarians frequently submitted their differences to the arbitration of the emperor, and we are informed by a contemporary historian that he had seen ambassadors who were refused the honor which they came to solicit, of being admitted into the rank of subjects.—GIBBON'S *ROME*, ch. 1, p. 10.

**2618. HONOR, Test of.** *John II. the Good.* John was sent back to his dominions on promise of a large ransom; but he was without finances, without soldiers, for they refused to obey him, and without credit; yet he had a strong principle of honor, for, being unable to satisfy the conditions of his liberation, he returned to England, surrendered himself once more a prisoner, and died soon after in London. NOTE.—It was a noble maxim of this prince, "That if good faith should be totally forgotten by the rest of mankind, it ought still to find a place in the breast of princes." It has, however, been conjectured that John's strongest motive for returning to England was a passion he had conceived for the Countess of Salisbury, one of the most beautiful women of that age.—TYTLER'S *HIST.*, Book 6, ch. 12, p. 199.

**2619. HONOR, Vanity of.** *Queen Mary.* [Mary Queen of Scots, in her illness, was subject to great melancholy, which she expressed often by the exclamation,] I could wish to be dead!—KNIGHT'S *ENG.*, vol. 3, ch. 9, p. 144.

**2620. HONOR in War.** *Napoleon.* [When he escaped from exile at St. Elba the army wel-

comed him, and Louis XVIII. fled. At the Tuileries, in Napoleon's former cabinet, were found] a portfolio . . . containing the private and confidential papers of the king. They were safe in the keeping of Napoleon; his pride of character and delicate sense of honor would not allow him to pry into these disclosures of the private life of his enemies. He ordered them all to be sealed, and to be sent by a despatch to their owner.—ABBOTT'S NAPOLEON B., vol. 2, ch. 26.

**2621. HONORS, Burdensome.** *Grant—Alfonso.* [When General Grant visited Alfonso, King of Spain,] Grant spoke of the sympathy the death of his wife created in America. The king said . . . they had been very happy together, and she had helped him bear the burdens of the kingly office, which were extremely irksome to him. Grant replied that the eight years of his Presidency had been the most harassing and weary ones of his whole life.—GENERAL GRANT'S TRAVELS, p. 259.

**2622. HONORS, Compulsory.** *Saturninus.* [He was appointed to command the Eastern Empire under Emperor Probus.] That general, a man of merit and experience, was driven into rebellion by the absence of his sovereign, the levity of the Alexandrian people, the pressing instances of his friends, and his own fears; but from the moment of his elevation he never entertained a hope of empire or even of life. "Alas!" he said, "the republic has lost a useful servant, and the rashness of an hour has destroyed the services of many years. You know not," continued he, "the misery of sovereign power; a sword is perpetually suspended over our head. We dread our very guards, we distrust our companions." [He was soon destroyed.]—GIBBON'S *ROME*, ch. 12, p. 383.

**2623. HONORS demanded.** *Cromwell.* Not an iota of the honors due to a crowned head would he dispense with when negotiating, as the Protector of England, with the proudest monarchs of Europe. Spain yielded, with little hesitation, to accord to him the same style as was claimed by her own haughty monarchs; but Louis [XIV.] of France sought, if possible, some compromise. His first letter was addressed to "His Most Serene Highness, Oliver, Lord Protector," etc., but Cromwell refused to receive it. The more familiar title of "Cousin" was in like manner rejected, and Louis and his crafty minister, the Cardinal Mazarin, were compelled to concede to him the wonted mode of address between sovereigns: "To Our Dear Brother." "What!" exclaimed Louis to his minister, "shall I call this base fellow my brother?" "Ay," rejoined his astute adviser, "or your father, if it will gain your ends, or you will have him at the gates of Paris!"—HOOD'S *CROMWELL*, ch. 16, p. 215.

**2624. HONORS, Miserable.** *Aged Emperor Tacitus.* The glory and life of Tacitus were of short duration. Transported, in the depth of winter, from the soft retirement of Campania to the foot of Mount Caucasus, he sunk under the unaccustomed hardships of a military life. The fatigues of the body were aggravated by the cares of the mind. . . . The angry and selfish passions of the soldiers . . . soon broke out with redoubled violence, and raged in the camp and even in the tent of the aged emperor. His mild and amiable

character served only to inspire contempt, and he was incessantly tormented with factions which he could not assuage and by demands which it was impossible to satisfy. . . . His last hour was hastened by anguish and disappointment. It may be doubtful whether the soldiers imbrued their hands in the blood of this innocent prince. It is certain that their insolence was the cause of his death.—GIBBON'S *ROME*, ch. 12, p. 373.

**2625. HONORS, Premature.** *Bolivar.* [The Washington of the States of Colombia.] Spain renewed the war, and Bolivar was called again to the supreme command. Three more bloody campaigns were necessary before the Spaniards were wholly and finally expelled from the soil of Colombia, by which name the confederated republics were called. In 1825 Bolivar once more abdicated the dictatorship. An equestrian statue having been decreed him by the corporation of his native city, he declined the honor, saying, "Wait till after my death, that you may judge me without prejudice, and accord to me then such honors as you may deem suitable; but never rear monuments to a man as long as he is alive. He can change, he can betray. You will never have this reproach to make to me; but wait a little longer."—CYCLOPEDIA OF BIOG., p. 490.

**2626. HONORS resigned.** *Diocletian.* It was in the twenty-first year of his reign that Diocletian executed his memorable resolution of abdicating the empire, an action more naturally to have been expected from the elder or the younger Antoninus than from a prince who had never practised the lessons of philosophy either in the attainment or in the use of supreme power. Diocletian acquired the glory of giving to the world the first example of a resignation, which has not been very frequently imitated by succeeding monarchs. . . . [He was only fifty-nine.] It was time to put an end to the painful struggle which he had sustained during more than a year, between the care of his health and that of his dignity.—GIBBON'S *ROME*, ch. 13, p. 441.

**2627. ———.** *Charles V.* The abdication of Charles appears to have been hastened by the vicissitude of fortune; and the disappointment of his favorite schemes urged him to relinquish a power which he found inadequate to his ambition. But the reign of Diocletian had flowed with a tide of uninterrupted success; nor was it till after he had vanquished all his enemies and accomplished all his designs that he seems to have entertained any serious thoughts of resigning the empire. . . . [He was fifty-five years old, and] required indulgence and relaxation; the latter compelled him to direct, from the bed of sickness, the administration of a great empire. He resolved to pass the remainder of his days in honorable repose, to place his glory beyond the reach of fortune, and to relinquish the theatre of the world to his younger and more active associates.—GIBBON'S *ROME*, ch. 13, p. 441.

**2628. HONORS, Unexpected.** *Miss Sallie Thompson.* [A Massachusetts girl, daughter of "Count Rumford."] Rumford assumed the command of the Bavarian forces, and by his firmness and presence of mind prevented either French or Austrians from entering Munich. The consideration in which he was held is illustrated by the fact that the elector made Miss Thompson a countess of the empire, conferring on her a pen-



sion of £200 a year, with liberty to enjoy it in any country where she might wish to reside. The New England girl, brought up in the quietude of Concord, transplanted thence to London, and afterward to Munich, was subjected to a somewhat trying ordeal.—**TYNDALL'S COUNT RUMFORD.**

**2629. HONORS, Unmerited.** *Emperor Carinus.* With the senators Carinus affected a lofty and regal demeanor, frequently declaring that he designed to distribute their estates among the populace of Rome. From the dregs of that populace he selected his favorites, and even his ministers. The palace, and even the Imperial table, were filled with singers, dancers, prostitutes, and all the various retinue of vice and folly. One of his doorkeepers he intrusted with the government of the city. In the room of the Prætorian prefect, whom he put to death, Carinus substituted one of the ministers of his looser pleasures.—**GIBBON'S ROME**, ch. 12, p. 393.

**2630. HONORS won by Merit.** "*Win his Spurs.*" [Battle of Crécy, 1346.] The counts of Alençon and Flanders at length disengaged themselves, and wheeling round, made a desperate onset on the first division of the English, commanded by the young Prince of Wales. The prince fought heroically, but finding himself hardly pressed, sent to entreat his father to support him with the reserve. The king, who watched the battle from a windmill, first satisfied himself that his son was neither dead nor disabled, and then declined to move to his assistance. "Let the boy win his spurs," said he; "for, if God will, I desire that this day be his, and that all the honor of it shall remain with him and those to whom I have given him in charge." Thus encouraged and excited, the English stood as immovable as a rock.—**STUDENTS' FRANCE**, ch. 10, § 7.

**2631. HOPE, Happiness in.** *Samuel Johnson.* He this day enlarged upon Pope's melancholy remark,

"Man never *is*, but always *to be* blest."

He asserted that *the present* was never a happy state to any human being; but that, as every part of life of which we are conscious was at some point of time a period yet to come, in which felicity was expected, there was some happiness produced by hope. Being pressed upon this subject, and asked if he really was of opinion that though, in general, happiness was very rare in human life, a man was not sometimes happy in the moment that was present, he answered, "Never, but when he is drunk."—**BOSWELL'S JOHNSON**, p. 248.

**2632. HOPE a Treasure.** *Perdiccas.* [Alexander the Great was generous to his friends.] Though his provision was . . . small, he chose, at his embarkation, to inquire into the circumstances of his friends; and to one he gave a farm, to another a village; to this the revenue of a borough, and to that of a post. When in this manner he had disposed of almost all the estates of the crowd, Perdiccas asked him what he had reserved for himself. The king answered, "Hope." "Well," replied Perdiccas, "we who share in your labors will also take part in your hopes." In consequence of which he refused the estate allotted him, and some others of the

king's friends did the same.—**PLUTARCH'S ALEXANDER.**

**2633. HORSE, An honored.** *By Washington.* The charger which bore him when he received the sword of the vanquished [Cornwallis] . . . was a chestnut with a white face and legs, and was called *Nelson*. . . . After the war was over it was never mounted more, but . . . well cared for. . . . It died of old age at Mount Vernon many years after the Revolution.—**CUSTIS' WASHINGTON**, vol. 1, ch. 2.

**2634. HORSEMEN, Expert.** *Scythians.* The Scythians of every age have been celebrated as bold and skilful riders; and constant practice had seated them so firmly on horseback, that they were supposed by strangers to perform the ordinary duties of civil life, to eat, to drink, and even to sleep, without dismounting from their steeds.—**GIBBON'S ROME**, ch. 26, p. 9.

**2635. HORSES, Care of.** *Washington's.* The President's stables at Philadelphia were under the care of German John, and the grooming of the white chargers will rather surprise the moderns. The night before the horses were . . . to be ridden they were covered entirely over with white paste, of which whiting was the principal component part; then the animals were swathed in body-clothes and left to sleep on clean straw. In the morning the composition had become hard, was well rubbed in, and curried and brushed, which process gave to the coats a beautiful glossy and satin-like appearance.—**CUSTIS' WASHINGTON**, vol. 1, ch. 20.

**2636. HORSES in War.** *Troy.* Troy was taken three times; the first time by Hercules, on account of Laomedon's horses; the second time by Agamemnon, through means of the wooden horse; the third by Charidemus, a horse happening to stand in the way, and hindering the Trojans from shutting the gates so quickly as they should have done.—**PLUTARCH'S SERTORIUS.**

**2637. HORTICULTURE, Pleasures of.** *Theodoric.* [The Gothic King of Italy.] After the example of the last emperors, Theodoric preferred the residence of Ravenna, where he cultivated an orchard with his own hands.—**GIBBON'S ROME**, ch. 39, p. 25.

**2638. ———.** *Napoleon I.* [When in exile at St. Helena his physician recommended digging in the ground.] Things around soon assumed a different aspect. Here was an excavation, there a basin or a road. We made alleys, grottoes, cascades. We planted willows, oaks, peach-trees, to give a little shade around the house. . . . We sowed beans and peas.—**ABBOTT'S NAPOLEON B.**, vol. 2, ch. 33.

**2639. HOSPITALITY appreciated.** *Roman.* It was a general custom, in preparing for a luxurious meal, to take a vomit a short time before sitting down to table. This was not regarded as a mark either of gluttony or epicurism, but was held to be done in compliment to the entertainer, that his guests might be enabled to carry off a greater quantity of his good fare. When Julius Cæsar paid a visit of reconciliation to Cicero by inviting himself to sup with him, he took care to let Cicero know that he had taken a vomit beforehand, and was resolved to make a most enormous meal; and Cicero tells us he kept his word, which, for his own part, he took very

kindly, and as a mark of Cæsar's high politeness.—*TYTLER'S HIST.*, Book 4, ch. 4, p. 450.

**2640. HOSPITALITY without Charity.** *English.* [An Italian traveller of 1509 ridicules English ostentation in feasting.] They think that no greater honor can be conferred or received than to invite others to eat with them; and they would sooner give five or six ducats to provide an entertainment for a person than a groat to assist him in any distress.—*KNIGHT'S ENG.*, vol. 2, ch. 15.

**2641. HOSPITALITY, Courty.** *Louis XIV.* [To James II., the fugitive king of England.] Saint Germain's had now been selected to be the abode of the royal family of England. Sumptuous furniture had been hastily sent in. The nursery of the Prince of Wales had been carefully furnished with everything that an infant could require. One of the attendants presented to the queen the key of a superb casket which stood in her apartment. She opened the casket, and found in it six thousand pistoles. On the following day James arrived at Saint Germain's. Louis was already there to welcome him. The unfortunate exile bowed so low that it seemed as if he was about to embrace the knees of his protector. Louis raised him, and embraced him with brotherly tenderness. The two kings then entered the queen's room. "Here is a gentleman," said Louis to Mary, "whom you will be glad to see." Then, after entreating his guests to visit him next day at Versailles, and to let him have the pleasure of showing them his buildings, pictures, plantations [he gave him £45,000 sterling a year and £10,000 for his outfit].—*MACAULAY'S ENG.*, ch. 10, p. 555.

**2642. HOSPITALITY, Duty of.** *Abraham.* [The Arabs have a tradition that the] first time Abraham visited Mecca he stopped at the door of Ishmael and called him by his name. Amara, the wife of Ishmael, came to the door. "Where is Ishmael?" inquired the patriarch, without dismounting. "He is hunting," replied Amara. "Have you nothing to give me to eat? for I cannot come down." "I have nothing," said Amara; "this country is a desert." "Very well," rejoined Abraham; "say to your husband that you have seen a stranger, describe to him my figure, and tell him that I recommend him to change the threshold of his door." Amara, on the return of Ishmael, acquitted herself of the message. Her husband, offended that she had refused his father hospitality, repudiated her, and married a woman of another tribe, named *Sayda*. Abraham returned some time after to visit his son. He was absent. A young, slim, and graceful woman came to the threshold of the door to make reply to the stranger. "Have you some nourishment to give me?" asked Abraham of his daughter-in-law, without making himself known or dismounting from his horse. "Yes," said she in an instant. And going into the house, she returned soon after, presenting to the traveller some cooked venison, milk, and dates. Abraham tasted the edibles, then blessed them in saying, "May God multiply in this country these three species of nutriment."—*LAMARTINE'S TURKEY*, p. 44.

**2643. HOSPITALITY, False.** *Roman.* Hospitality was formerly the virtue of the Romans; and every stranger who could plead either mer-

it or misfortune was relieved or rewarded by their generosity. At present, if a foreigner, perhaps of no contemptible rank, is introduced to one of the proud and wealthy senators, he is welcomed indeed in the first audience with such warm professions and such kind inquiries that he retires, enchanted with the affability of his illustrious friend, and full of regret that he had so long delayed his journey to Rome, the native seat of manners, as well as of empire. Secure of a favorable reception, he repeats his visit the ensuing day, and is mortified by the discovery that his person, his name, and his country are already forgotten. If he still has resolution to persevere, he is gradually numbered in the train of dependents, and obtains the permission to pay his assiduous and unprofitable court to a haughty patron, incapable of gratitude or friendship, who scarcely deigns to remark his presence, his departure, or his return.—*GIBBON'S ROME*, ch. 31, p. 256.

**2644. HOSPITALITY forgotten.** *Benedict Arnold.* [He led the British to burn New London, Conn.] Men who had known him in other days as an enterprising trader recognized him as he sat upon his horse, calmly surveying the progress of the flames. He had the effrontery to enter a house where often he had been honorably entertained as a guest, and there satisfy his hunger from the plunder of the pantry; and when he had finished his repast he ordered the house to be fired. He is said to have expressed his regret that he could not go as far as Norwich, and burn the very house in which he was born.—*CYCLOPEDIA OF BIOG.*, p. 231.

**2645. HOSPITALITY painful.** *To Lombards.* While Alboin served under his father's standard, he encountered in battle and transpierced with his lance the rival prince of the Gepidæ. The Lombards, who applauded such early prowess, requested his father, with unanimous acclamations, that the heroic youth, who had shared the dangers of the field, might be admitted to the feast of victory. "You are not unmindful," replied the inflexible Audoin, "of the wise customs of our ancestors. Whatever may be his merit, a prince is incapable of sitting at table with his father till he has received his arms from a foreign and royal hand." Alboin bowed with reverence to the institutions of his country, selected forty companions, and boldly visited the court of Turisund, king of the Gepidæ, who embraced and entertained, according to the laws of hospitality, the murderer of his son. At the banquet, while Alboin occupied the seat of the youth whom he had slain, a tender remembrance arose in the mind of Turisund. "How dear is that place! how hateful is that person!" were the words that escaped, with a sigh, from the indignant father.—*GIBBON'S ROME*, ch. 45, p. 389.

**2646. HOSPITALITY, Reluctance in.** *Rev. Thomas Ware.* [He was one of the early Methodist preachers. On one occasion he stopped at the house of a Captain Sears, whom he first reproved for his anger toward his barking dogs, and then applied for entertainment.] The captain paused a long time, looking steadily at him, and then said, "I hate to let you stay the worst of any man I ever saw; but, as I never refused a stranger a night's lodging in my life, you may



alight." The captain soon became a Christian and a lifelong friend.—STEVENS' M. E. CHURCH, vol. 2, p. 306.

**2647. HOSPITALITY, Sacred. Arabs.** The Arabs pushed to superstition their respect of hospitality. Their most inveterate enemy found refuge, security, and even protection, as soon as he succeeded in touching the cord of their tents or the gown skirts of their wives.—LAMARTINE'S TURKEY, p. 47.

**2648. ———. "Salt."** In a nocturnal visit to the treasure of the prince of Sistan, Jacob, the son of Leith, stumbled over a lump of salt, which he unwarily tasted with his tongue. Salt, among the Orientals, is the symbol of hospitality, and the pious robber immediately retired without spoil or damage.—GIBBON'S ROME, ch. 52, p. 327.

**2649. HOSPITALITY of Savages. Columbus.** Their kindness and gratitude could not then be exceeded, and the march of the army was continually retarded by the hospitality of the numerous villages through which it passed. Such was the frank communion among these people that the Indians who accompanied the army entered without ceremony into the houses, helping themselves to anything of which they stood in need, without exciting surprise or anger in the inhabitants; the latter offered to do the same with respect to the Spaniards, and seemed astonished when they met a repulse. This, it is probable, was the case merely with respect to articles of food; for we are told that the Indians were not careless in their notions of property, and the crime of theft was one of the few which were punished among them with great severity. Food, however, is generally open to free participation in savage life, and is rarely made an object of barter, until habits of trade have been introduced by the white men. The untutored savage in almost every part of the world scorns to make a traffic of hospitality.—IRVING'S COLUMBUS, Book 6, ch. 9.

**2650. HOSPITALITY, Spirit of. "Lodgings."** Johnson said once to me: "Sir, I honor Derrick for his presence of mind. One night, when Floyd, another poor author, was wandering about the streets in the night, he found Derrick fast asleep upon a bulk; upon being suddenly waked, Derrick started up: 'My dear Floyd, I am sorry to see you in this destitute state; will you go home with me to my lodgings?'"—BOSWELL'S JOHNSON.

**2651. HOSPITALITY, Universal. American Indians.** The hospitality of the Indian has rarely been questioned. The stranger enters his cabin, by day or by night, without asking leave. . . . He will take his own rest abroad, that he may give up his own skin or mat of sedge to his guest. Nor is the traveller questioned as to the purpose of his visit; he chooses his own time freely to deliver his message.—BANCROFT'S U.S., vol. 3, ch. 22.

**2652. HOSPITALS, Mohammedan. Imarets.** [Orkhan, the Mohammedan conqueror of Nice, founded there] the first hospitals charged to feed the poor by obligatory donations from the faithful. These hospitals, suggested by a prescription of Mahomet, which claimed a portion of the revenues of the rich for the indigent, were called

imarets. Orkhan himself, after the example of the prophet and the Khalifs, used to distribute soup there to the poor of Nice.—LAMARTINE'S TURKEY, p. 216.

**2653. HOSTAGE, Safety by. Cortez.** [He invaded Mexico.] Millions of natives who swarmed around him were becoming familiar with his troops, and no longer believed them immortal. There were murmurings of an outbreak which threatened to overwhelm them in an hour. In this emergency the Spanish general adopted the bold and unscrupulous expedient of seizing Montezuma and holding him as a hostage. A plausible pretext for this outrage was found.—RIDPATH'S U. S., ch. 4, p. 59.

**2654. HOSTILITY, Supreme. William of Orange.** Yet even his affection for the land of his birth was subordinate to another feeling which early became supreme in his soul, which mixed itself with all his passions, which impelled him to marvellous enterprises, which supported him when sinking under mortification, pain, sickness, and sorrow, which, toward the close of his career, seemed during a short time to languish, but which soon broke forth again fiercer than ever, and continued to animate him even while the prayer for the departing was read at his bedside. That feeling was enmity to France, and to the magnificent king who, in more than one sense, represented France, and who, to virtues and accomplishments eminently French, joined in large measure that unquiet, unscrupulous, and valinglorious ambition which has repeatedly drawn on France the resentment of Europe.—MACAULAY'S ENG., ch. 7, p. 169.

**2655. HOTELS, First established. England.** [In the thirteenth century] there were drinking houses for wine, and alewives sold beer; there was no establishment at this period which supplied, besides drink, food and beds. It was not until the middle of the fourteenth century that the hostel or tavern had its origin.—KNIGHT'S ENG., vol. 1, ch. 26, p. 399.

**2656. HUMANITY, A common. Sinful.** Says the Duchess of Buckingham to Lady Huntingdon, who had asked her to come and hear Whitefield: "I thank your ladyship for the information concerning the Methodist preachers; their doctrines are most repulsive, and strongly tinged with disrespect toward their superiors, in perpetually endeavoring to level all ranks and do away with all distinctions. It is monstrous to be told you have a heart as sinful as the common wretches that crawl on the earth. This is highly offensive and insulting; and I cannot but wonder that your ladyship should relish any sentiments so much at variance with high rank and good breeding. I shall be most happy to come and hear your favorite preacher." Her Grace's sentiments toward the common wretches that crawl on the earth were shared, we may be sure, by her Grace's waiting-maid. Of humanity there was as little as there was of religion. It was the age of the criminal law which hanged men for petty thefts, of life-long imprisonment for debt, of the stocks and the pillory, of a Temple Bar garnished with the heads of traitors.—SMITH'S COWPER, ch. 1.

**2657. HUMANITY deified. Julius Cæsar.** His person was declared sacred, and to injure

him by word or deed was to be counted sacrilege. The fortune of Cæsar was introduced into the constitutional oath, and the Senate took a solemn pledge to maintain his acts inviolate. Finally they arrived at a conclusion that he was not a man at all; no longer Caius Julius, but Divus Julius, a god or the son of a god. A temple was to be built to Cæsar as another Quirinus, and Antony was to be his priest. Cæsar knew the meaning of all this. He must accept their flattery and become ridiculous, or he must appear to treat with contumely the Senate which offered it.—FROUDE'S CÆSAR, ch. 26.

**2658. HUMANITY, Dwarfs of.** *Of the Moon.* Swedenborg tells us that the Lunarians are dwarfs, like boys of seven years old, with robust bodies and pleasant countenances. They do not speak from their lungs, on account of the attenuated nature of their atmosphere, but from a quantity of air collected in the abdomen.—WHITE'S SWEDENBORG, ch. 14, p. 133.

**2659. HUMANITY, Generous.** *Samuel Johnson.* His generous humanity to the miserable was almost beyond example. The following instance is well attested: Coming home late one night he found a poor woman lying in the street, so much exhausted that she could not walk; he took her upon his back and carried her to his house, where he discovered that she was one of those wretched females who had fallen into the lowest state of vice, poverty, and disease. Instead of harshly upbraiding her, he had her taken care of with all tenderness for a long time, at a considerable expense, till she was restored to health, and endeavored to put her into a virtuous way of living.—BOSWELL'S JOHNSON, p. 531.

**2660. HUMILIATION, Abject.** *Lord Clarendon.* The viceroy had scarcely returned to Dublin from his displeasing tour when he received letters which informed him that he had incurred the king's serious displeasure. His Majesty—so these letters ran—expected his servants not only to do what he commanded, but to do it from the heart, and with a cheerful countenance. The lord-lieutenant had not, indeed, refused to co-operate in the reform of the army and of the civil administration, but his co-operation had been reluctant and perfunctory. His looks had betrayed his feelings, and everybody saw that he disapproved of the policy which he was employed to carry into effect. In great anguish of mind he wrote to defend himself; but he was sternly told that his defence was not satisfactory. He then, in the most abject terms, declared that he would not attempt to justify himself; that he acquiesced in the royal judgment, be it what it might; that he prostrated himself in the dust; that he implored pardon; that of all penitents he was the most sincere; that he should think it glorious to die in his sovereign's cause, but found it impossible to live under his sovereign's displeasure. Nor was this mere interested hypocrisy, but, at least in part, unaffected slavishness and poverty of spirit; for in confidential letters, not meant for the royal eye, he bemoaned himself to his family in the same strain. He was miserable; he was crushed; the wrath of the king was insupportable; if that wrath could not be mitigated, life would not be worth having. The poor man's

terror increased when he learned that it had been determined at Whitehall to recall him, and to appoint, as his successor, his rival and calumniator, Tyrconnel.—MACAULAY'S ENG., ch. 6, p. 135.

**2661. HUMILIATION, Barbarous.** *By Timour.* Ahmed Arabshah likewise relates another outrage, which Bajazet [the captured Ottoman sultan] endured, of a more domestic and tender nature. His indiscreet mention of women and divorces was deeply resented by the jealous Tartar; in the feast of victory the wine was served by female cupbearers, and the sultan beheld his own concubines and wives confounded among the slaves, and exposed without a veil to the eyes of intemperance. To escape a similar indignity, it is said that his successors, except in a single instance, have abstained from legitimate nuptials.—GIBBON'S ROME, ch. 65, p. 269.

**2662. HUMILIATION by Defeat.** *Romans at Caudium.* The Samnites, surprising them in a narrow defile near that town, had it in their power to cut them off to a man. Pontius, the general of the Samnites, made the whole Roman army, with the consuls at their head, naked and disarmed, pass under the yoke. . . . When the dreadful ceremony began, and when they saw the garments torn from the backs of the consuls, and those men whom they had been accustomed to regard with veneration thus ignominiously treated, every one forgot his own calamity, and, filled with horror, turned aside his eyes, that he might not behold the miserable humiliation of the rulers of his country. It was evening when the Roman army was suffered to pass out of the defile; and when night came on, naked and destitute of everything, they threw themselves down in despair in a field near the city of Capua. The magistrates, senators, and chief men of the place repaired to the spot where they lay, and endeavored to comfort and soothe their distress; but they spoke not a word, nor ever raised their heads from the ground. The next day they proceeded in the same melancholy dejection to Rome, where their disaster had occasioned the utmost consternation, and the whole city had gone into mourning.—TYTLER'S HIST., Book 3, ch. 7, p. 353.

**2663. HUMILIATION with Insult.** *Henry VI.* Pope Celestinus, while Henry VI. was kneeling to kiss his feet, took that opportunity of kicking off his crown. He made amends to him, however, for this insolence, by making him a gift of Naples and Sicily, from which Henry had extirpated the last of the Norman princes.—TYTLER'S HIST., Book 6, ch. 7, p. 130.

**2664. HUMILIATION, Insupportable.** *Oliver Goldsmith.* He forthwith gave a supper and dance at his chamber to a number of young persons of both sexes from the city, in direct violation of college rules. The unwonted sound of the fiddle reached the ears of the implacable Wilder. He rushed to the scene of unhallowed festivity, inflicted corporal punishment on the "father of the feast," and turned his astonished guests neck and heels out of doors. . . . This filled the measure of poor Goldsmith's humiliations; he felt degraded both within college and without. He dreaded the ridicule of his fellow-students for the ludicrous termination of his orgie, and he was ashamed to meet his city ac-



quaintances after the degrading chastisement received in their presence, and after their own ignominious expulsion.—*IRVING'S GOLDSMITH*, ch. 2, p. 25.

**2665. HUMILIATION, National.** *Accession of James II.* It was not without many misgivings that James had determined to call the estates of his realm together. The moment was, indeed, most auspicious for a general election. Never since the accession of the house of Stuart had the constituent bodies been so favorably disposed toward the court. But the new sovereign's mind was haunted by an apprehension not to be mentioned, even at this distance of time, without shame and indignation. He was afraid that by summoning the Parliament of England he might incur the displeasure of the King of France.—*MACAULAY'S ENG.*, ch. 4, p. 423.

**2666. HUMILIATION, Painful.** *Attalus.* [Formerly Emperor of Rome.] When the Goths, two years after the siege of Rome, established their quarters in Gaul, it was natural to suppose that their inclinations could be divided only between the Emperor Honorius, with whom they had formed a recent alliance, and the degraded Attalus, whom they reserved in their camp for the occasional purpose of acting the part of a musician or a monarch.—*GIBBON'S ROME*, ch. 31, p. 306.

**2667. HUMILIATION, Proof of.** *Indian Gantlet.* The Romans in their triumphal processions exhibited captives to the gaze of the Roman people; the Indian conqueror compels them to run the gantlet, through the women and children of his tribe. To inflict blows that cannot be returned, is proof of full success and the entire humiliation of the enemy; moreover, it is an experiment of courage and patience. Those who show fortitude are applauded; the coward becomes an object of scorn.—*BANCROFT'S U. S.*, vol. 3, ch. 22.

**2668. HUMILIATION, Royal.** *Eleventh Century.* [Frederic, surnamed Barbarossa,] was summoned to go to Rome to receive the imperial crown from [Pope] Adrian IV. The emperor promised that he would make no attempt against the life, the person, nor the honor of the pope, the cardinals, and the magistrates. A knight, completely armed, made this oath, in the name of Frederic Barbarossa; but the ceremonial required that when the pope came out to meet him the emperor should prostrate himself on the ground, kiss his feet, hold the stirrup of his horse while he mounted, and lead him by the bridle for nine paces. Frederic refused at first. . . . His indignation broke out immediately in the plainest terms when the deputies of the people of Rome informed him that they had chosen him, though a foreigner, to be their sovereign. "It is false," said he; "you have not chosen me to be your sovereign; my predecessors, Charlemagne and Otho, conquered you by the strength of their arms; and I am, by established possession, your lawful sovereign." . . . The troubles of Italy at last compelled him to measures which his haughty spirit could very ill brook. He acknowledged the supremacy of Alexander III., he condescended to kiss his feet and to hold the stirrup, and to restore what he possessed which had at any time belonged to the holy see.—*TITLER'S HIST.*, Book 6, ch. 7, p. 129.

**2669.** ——. *Henry II.* [In 1174,] on the 10th of July, Henry rode from Southampton during the night, and as he saw the cathedral towers of Canterbury looming in the gray dawn, he alighted, and walked in penitential garb, barefoot into the city. He knelt at the tomb of Becket in deep humiliation. The Bishop of London preached, and maintained that Henry had thus appealed to Heaven in avowal of his innocence of the guilt of blood. Then the great king, before the assembled monks and chapter, poured forth his contrition for the passionate exclamation which had been so rashly interpreted ["Is there no one to deliver me from this turbulent priest?"] Four knights afterward assassinated Becket; and he was scourged with a knotted cord. He spent the night in a dark crypt, and the next day rode fasting to London.—*KNIGHT'S ENG.*, vol. 1, ch. 21, p. 301.

**2670. HUMILITY, Christian.** *St. Bernard.* In speech, in writing, in action, Bernard stood high above his rivals and contemporaries; his compositions are not devoid of wit and eloquence; and he seems to have preserved as much reason and humanity as may be reconciled with the character of a saint. In a secular life he would have shared the seventh part of a private inheritance; by a vow of poverty and penance, by closing his eyes against the visible world, by the refusal of all ecclesiastical dignities, the abbot of Clairvaux became the oracle of Europe and the founder of one hundred and sixty convents. Princes and pontiffs trembled at the freedom of his apostolical censures; France, England, and Milan consulted and obeyed his judgment in a schism of the church; the debt was repaid by the gratitude of Innocent II.; and his successor, Eugenius III., was the friend and disciple of the holy Bernard. It was in the proclamation of the second crusade that he shone as the missionary and prophet of God.—*GIBBON'S ROME*, ch. 39, p. 13.

**2671.** ——. *Godfrey.* [When the Crusaders had taken Jerusalem the] unanimous voice of the army proclaimed Godfrey of Bouillon the first and most worthy of the champions of Christendom. His magnanimity accepted a trust as full of danger as of glory; but in a city where his Saviour had been crowned with thorns, the devout pilgrim rejected the name and ensigns of royalty; and the founder of the kingdom of Jerusalem contented himself with the modest title of Defender and Baron of the Holy Sepulchre.—*GIBBON'S ROME*, ch. 58, p. 595.

**2672. HUMILITY, Mohammedan.** *Mahomet.* His apparel was that of the poor—the coarsest cloth of sheep's wool, the cinctures woven from camel's hair; he rejected, as an article of luxury and vanity, the white turbans of Indian cotton worn by his warriors. He lived upon dates and the milk of his sheep, which he did not disdain to milk himself. He but rarely made use of the hand of his slave for the most disagreeable services of the house. He went to fetch water from the well, swept and washed the boards of his floor. Seated on the ground, upon his mat of straw, he mended himself his sandals and stitched his worn garments.—*LAMARTINE'S TURKEY*, p. 152.

**2673.** ——. *Mahomet.* The good sense of Mahomet despised the pomp of royalty; the

apostle of God submitted to the menial offices of the family; he kindled the fire, swept the floor, milked the ewes, and mended with his own hands his shoes and his woolen garment. Disdaining the penance and merit of a hermit, he observed, without effort or vanity, the abstemious diet of an Arab and a soldier. On solemn occasions he feasted his companions with rustic and hospitable plenty; but in his domestic life many weeks would elapse without a fire being kindled on the hearth of the prophet. The interdiction of wine was confirmed by his example; his hunger was appeased with a sparing allowance of barley-bread; he delighted in the taste of milk and honey; but his ordinary food consisted of dates and water.—GIBBON'S *ROME*, ch. 50, p. 148.

**2674. HUMILITY and Pride united.** *Thomas Becket.* [Thomas] Becket wore coarse sackcloth made of goat's hair from the arms to the knees, but his outer garments were remarkable for their splendor and extreme costliness, to the end that, thus deceiving human eyes, he might please the sight of God. Thus writes his panegyrist Hoveden.—KNIGHT'S *ENG.*, vol. 1, ch. 20, p. 294.

**2675. HUMILITY, Victor's.** *Charles VIII.* Charles set out [for the conquest of Italy]. . . . Incensed at his perfidy, he besieged the pope in the castle of St. Angelo. Alexander VI. was at length forced to sue for an accommodation; and then the French monarch, with great devotion, kissed his holiness' feet and served him with water to wash his hands.—TYTLER'S *HIST.*, Book 6, ch. 13, p. 215.

**2676. HUMILITY, Wisdom by.** *Statesmanship.* The formation of political institutions in the United States was not effected by giant minds or "nobles after the flesh." American history knows but one avenue to success in American legislation—freedom from ancient prejudice. The truly great lawgivers in our colonies first became as little children. In framing constitutions for Carolina, [John] Locke forgot the fundamental principles of practical philosophy.—BANCROFT'S *U. S.*, vol. 2, ch. 13.

**2677. HUMOR admired.** *Abraham Lincoln.* [To a party of friends he said:] There is a chap out in Ohio who has been writing a series of letters for the newspapers over the signature of Petroleum V. Nasby. Some one sent me a pamphlet collection of them the other day. I am going to write to "Petroleum" to come down here, and I intend to tell him, if he will communicate his talent to me, I will swap places with him!—RAYMOND'S *LINCOLN*, p. 744.

**2678. HUMOR, Fondness for.** *Abraham Lincoln.* [Frank B. Carpenter says:] I never knew him to sit down with a friend for a five minutes' chat without being "reminded" of one or more incidents about somebody alluded to in the course of conversation. In a corner of his desk he kept a copy of the latest humorous work; and it was frequently his habit when greatly fatigued, annoyed, or depressed to take this up, and read a chapter with great relief.—RAYMOND'S *LINCOLN*, p. 744.

**2679. HUNGER, Insatiable.** *Gold Seekers.* A man came in one morning and reported that his comrades were some miles distant in the desert country, dying of starvation. [John A.]

Sutter instantly loaded a few of his best mules with provisions, and despatched them to the relief of the perishing band, under the guidance of two Indians. The starving party was so large that the supplies were insufficient. After consuming the provisions, they killed the mules and ate them; then they killed the two Indians and devoured them; and even after that, when some of their own number fell exhausted, they ate them.—*CYCLOPEDIA OF BIOG.*, p. 524.

**2680. HURRICANE, Ominous.** *Bonaparte.* At St. Helena, . . . on the 5th of May, 1821, died Napoleon Bonaparte. . . . A hurricane swept over the island as he was dying, shaking houses to their foundation and tearing up the largest trees. We cannot avoid thinking of the similar phenomenon that attended the death of Cromwell. . . . To Napoleon the war of the elements seemed as if "the noise of battle hurtled in the air," and he died uttering the words, *Tête d'Armée*.—KNIGHT'S *ENG.*, vol. 7, ch. 10.

**2681. HUSBAND, Dignity of the.** *After the Revolution.* [Under William's personal government Parliament discussed the question of the future rulers of the realm.] The prince, true to his promise that he would leave the settlement of the government to the Convention, had maintained an impenetrable reserve, and had not suffered any word, look, or gesture, indicative either of satisfaction or of displeasure, to escape him. One of his countrymen, who had a large share of his confidence, had been invited to the meeting, and was earnestly pressed by the peers to give them some information. He long excused himself. At last he so far yielded to their urgency as to say, "I can only guess at his Highness' mind. If you wish to know what I guess, I guess that he would not like to be his wife's gentleman usher; but I know nothing." "I know something now, however," said Danby. "I know enough, and too much."—MACAULAY'S *ENG.*, ch. 10, p. 591.

**2682. HUSBAND, A good.** *Cato the Censor.* He used to say that they who beat their wives or children laid their sacrilegious hands on the most sacred things in the world; and that he preferred the character of a good husband to that of a great senator.—PLUTARCH'S *CATO*.

**2683. HUSBAND governed by Wife.** *George II.* In Queen Caroline George [II.] for ten years of his reign had such an adviser and friend as few sovereigns have ever been blessed with. She possessed the rare wisdom—difficult even in private life, but far more difficult in the relations of a king and his consort—of governing her husband without appearing to govern. She never offered an opinion when any matter of State was discussed between the king and his ministers in her presence; but her opinion was ever certain to prevail.—KNIGHT'S *ENG.*, vol. 6, ch. 4, p. 59.

**2684. HUSBAND vs. Lover.** *Queen Elizabeth.* Among those who chiefly distinguished themselves in these Spanish expeditions was the young Earl of Essex, a nobleman of great courage, fond of glory, and of a most enterprising disposition. He possessed no less the talents of a warrior than of a finished courtier; yet his impetuosity was apt to exceed the bounds of prudence. He was haughty and utterly impatient of advice or control. Elizabeth, then almost sixty years of age,



was smitten with the personal charms of this accomplished youth; for it was peculiar to the queen, that though she had always rejected a husband, she was passionately fond of having a lover. The flattery of her courtiers had persuaded her that, though wrinkled and even deformed, she was yet young and beautiful; and she was not sensible of any disparity of choosing Essex for her partner in all the masks at court.—*TYTLER'S HIST.*, Book 6, ch. 28, p. 392.

**2685. HUSBAND, Precedence of.** *Reign of James II.* [His daughter Mary was wife of William of Orange, who drove James from the throne.] On the present occasion, however, she judged that the claim of James to her obedience ought to yield to a claim more sacred. And, indeed, all divines and publicists agree in this, that when the daughter of a prince of one country is married to a prince of another country, she is bound to forget her own people and her father's house, and, in the event of a rupture between her husband and her parents, to side with her husband. This is the undoubted rule even when the husband is in the wrong; and to Mary the enterprise which William meditated appeared not only just, but holy.—*MACAULAY'S ENG.*, ch. 9, p. 380.

**2686. HUSBAND, Servitude of.** *Belisarius.* [After his conquests of Italy and his victory over the Persian] Belisarius reposed from his toils in the high station of general of the East and count of the domestics; and the older consuls and patricians respectfully yielded the precedence of rank to the peerless merit of the first of the Romans. The first of the Romans still submitted to be the slave of his wife. [See more at No. 1949.]—*GIBBON'S ROME*, ch. 43, p. 263.

**2687. HUSBAND, A vicious.** *Of Mary Queen of Scots.* The consort of Mary made an ill return to her affection; he was a weak man, an abandoned profligate, and addicted to the meanest of vices. Pleased as she had been at first with his person and external accomplishments, it was impossible that her affection should not at length have given place to disgust at a character so worthless and despicable; and Darnley, enraged at her increasing coldness, was taught to believe that he was supplanted in the queen's affections by the arts and insinuations of a favorite—a despicable one indeed—the musician Rizzio, whom Mary had promoted to the office of her secretary. . . . A new plot was devised by Morton and Lethington, of which the weak and vicious Darnley was made an active instrument. The queen was then far advanced in her pregnancy, when, as she was one evening at supper in a private apartment of her palace, along with the Countess of Argyle, while her secretary Rizzio and some other of her domestics were in waiting, the Earl of Morton, with one hundred and sixty men, took possession of the palace; a few ruffians in arms broke into the apartment, Darnley himself showing the way by a private staircase; they overturned the table at which the queen sat, and seizing the secretary Rizzio, who clung for protection to the garments of his mistress, they stabbed him to the heart, and thence dragging him into the ante-chamber, laid him dead with numberless wounds.—*TYTLER'S HIST.*, Book 6, ch. 28, p. 386.

**2688. HUSBANDRY, Changes by.** *Caliph Omar.* He requested that his lieutenant would

place before his eyes the realm of Pharaoh and the Amalekites; and the answer of Amrou exhibits a lively and not unfaithful picture of that singular country. "O commander of the faithful, Egypt is a compound of black earth and green plants between a pulverized mountain and a red sand. . . . According to the vicissitudes of the seasons, the face of the country is adorned with a *silver* wave, a verdant *emerald*, and the deep yellow of a *golden* harvest."—*GIBBON'S ROME*, ch. 51, p. 233.

**2689. HUSBANDS, Good.** *Romans.* [The Sabines attacked the Romans, who had carried away their daughters and made them wives. The women rushed between the armies and plead for peace, speaking tenderly to both sides.] The generals proceeded to a conference. In the mean time the women presented their husbands and children to their fathers and brothers, brought refreshments to those that wanted them, and carried the wounded home to be cured. Here they showed them that they had the ordering of their own houses, what attentions their husbands paid them, and with what respect and indulgence they were treated. Upon this a peace was concluded, the conditions of which were, that such of the women as chose to remain with their husbands should be exempt from all labor and drudgery, except spinning; that the city should be inhabited by the Romans and Sabines in common, with the name of Rome, from Romulus.—*PLUTARCH'S ROMULUS*.

**2690. HUSBANDS to love.** *Wives to Obey.* [Mary, wife of Prince William of Orange and the heir apparent to the English throne, was asked what her husband the prince should be if she became queen. She called in her husband and] she promised him he should always bear rule; and she asked only that he would obey the command of "Husbands, love your wives," as she should do that, "Wives, be obedient to your husbands in all things."—*KNIGHT'S ENG.*, vol. 4, ch. 27, p. 432.

**2691. HYPOCHONDRIA, Constitutional.** *William Cowper.* When Cowper was thirty-two, and still living in the Temple, came the sad and decisive crisis of his life. He went mad, and attempted suicide. What was the source of his madness? There is a vague tradition that it arose from licentiousness, which, no doubt, is sometimes the cause of insanity. But in Cowper's case there is no proof of anything of the kind. . . . The truth is, his malady was simple hypochondria, having its source in delicacy of constitution and weakness of digestion, combined with the influence of melancholy surroundings. . . . When its crisis arrived he was living by himself without any society of the kind that suited him (for the excitement of the Nonsense Club was sure to be followed by reaction); he had lost his love, his father, his home, and, as it happened, also a dear friend; his little patrimony was fast dwindling away; he must have despaired of success in his profession; and his outlook was altogether dark. It yielded to the remedies to which hypochondria usually yields—air, exercise, sunshine, cheerful society, congenial occupation. It came with January and went with May.—*SMITH'S COWPER*, ch. 1.

**2692. HYPOCRISY, Brazen.** *Pope Adrian VI.* [After the capture of Rome by the emperor

Charles V. the] helpless pope was treated with gross indignity, and closely imprisoned in the Castle of St. Angelo. Charles, with grotesque hypocrisy, professed the deepest distress at the misfortunes of the holy father, and ordered public prayers in all the churches of Spain for his deliverance.—STUDENTS' FRANCE, ch. 14, § 10.

**2693. HYPOCRISY, Diplomatic.** *Bonaparte.* [In Egypt he sought to conciliate the people by publishing:] "We Frenchmen are true Mussulmans. Have not we destroyed the pope, who called upon Europe to make war upon the Mussulmans? Have we not destroyed the Knights of Malta because these madmen believed that God had called them to make war upon Mussulmans?" After obtaining possession of Cairo, "The Favorite of Victory" was seated in the grand mosque at the Feast of the Prophets, sitting cross-legged as he repeated the words of the Koran, and edified the sacred college by his piety.—KNIGHT'S ENG., vol. 7, ch. 20, p. 354.

**2694. HYPOCRISY exposed.** *Charles II.* Two papers, in which were set forth very concisely the arguments ordinarily used by Roman Catholics in controversy with Protestants, had been found in Charles's strong-box, and appeared to be in his handwriting. These papers James showed triumphantly to several Protestants, and declared that, to his knowledge, his brother had lived and died a Roman Catholic. One of the persons to whom the manuscripts were exhibited was Archbishop Sancroft. He read them with much emotion, and remained silent. Such silence was only the natural effect of a struggle between respect and vexation.—MACAULAY'S ENG., ch. 6, p. 41.

**2695. HYPOCRISY in Friendship.** *Dukes Orleans—Burgundy.* These rivals gave every outward token of restored confidence and amity, even sharing the same couch at night; but the extreme care which each bestowed in fortifying his hotel, and guarding against surprise, betrayed the deep distrust concealed beneath the mask of reconciliation.—STUDENTS' FRANCE, ch. 11, § 7.

**2696. HYPOCRISY invited.** *Puritans.* One of the first resolutions adopted by Barebones' Parliament, the most intensely Puritanical of all our political assemblies, was that no person should be admitted into the public service till the House should be satisfied of his real godliness. What were then considered as the signs of real godliness, the sad-colored dress, the sour look, the straight hair, the nasal whine, the speech interspersed with quaint texts, the abhorrence of comedies, cards, and hawking, were easily counterfeited by men to whom all religions were the same. The sincere Puritans soon found themselves lost in a multitude, not merely of men of the world, but of the very worst sort of men of the world.—MACAULAY'S ENG., ch. 2, p. 155.

**2697. HYPOCRISY, Religious.** *Dukes Orleans—Burgundy.* On the 20th of November, 1407, the two cousins heard mass and partook of the holy sacrament together at the church of the Augustins. Never was there a blacker instance of sacrilegious hypocrisy. At the very moment when he thus profaned the most solemn rite of Christianity, Jean sans Peur had deliberately doomed his enemy to a bloody and violent death.—STUDENTS' FRANCE, ch. 11, § 7.

**2698. — — — Roman Philosophers.** Viewing with a smile of pity and indulgence the various errors of the vulgar, they diligently practised the ceremonies of their fathers, devoutly frequented the temples of the gods, and sometimes condescending to act a part on the theatre of superstition, they concealed the sentiments of an atheist under the sacerdotal robes. Reasoners of such a temper were scarcely inclined to wrangle about their respective modes of faith or of worship. It was indifferent to them what shape the folly of the multitude might choose to assume; and they approached with the same inward contempt and the same external reverence the altars of the Libyan, the Olympian, or the Capitoline Jupiter.—GIBBON'S ROME, ch. 2, p. 37.

**2699. HYPOCRITE, An accomplished.** "*Dick Talbot.* Whenever he opened his mouth, he ranted, cursed, and swore with such frantic violence that superficial observers set him down for the wildest of libertines. The multitude was unable to conceive that a man who, even when sober, was more furious and boastful than others when they were drunk, and who seemed utterly incapable of disguising any emotion or keeping any secret, could really be a cold-hearted, far-sighted, scheming sycophant; yet such a man was Talbot. In truth, his hypocrisy was of a far higher and rarer sort than the hypocrisy which had flourished in Barebones' Parliament; for the consummate hypocrite is not he who conceals vice behind the semblance of virtue, but he who makes the vice which he has no objection to show a stalking horse to cover darker and more profitable vice which it is for his interest to hide.—MACAULAY'S ENG., ch. 6, p. 45.

**2700. HYPOCRITE, Epitaph of the.** *Greek Emperor.* [The Emperor Alexius was by the clergy esteemed a Christian.] But the sincerity of his moral and religious virtues was suspected by the persons who had passed their lives in his familiar confidence. In his last hours, when he was pressed by his wife Irene to alter the succession, he raised his head, and breathed a pious ejaculation on the vanity of this world. The indignant reply of the empress may be inscribed as an epitaph on his tomb: "You die, as you have lived—A HYPOCRITE!"—GIBBON'S ROME, ch. 48, p. 620.

**2701. IDEAS, Penalty for.** *John Milton.* Proud, reserved, self-contained, repellent, brooding over his own ideas, not easily admitting into his mind the ideas of others. It is indeed an erroneous estimate of Milton to attribute to him a hard or austere nature. He had all the quick sensibility which belongs to the poetic temperament, and longed to be loved that he might love again. But he had to pay the penalty of all who believe in their own ideas, in that their ideas come between them and the persons that approach them, and constitute a mental barrier which can only be broken down by sympathy. And sympathy for ideas is hard to find, just in proportion as those ideas are profound, far-reaching, the fruit of long study and meditation. Hence it was that Milton did not associate readily with his contemporaries, but was affable and instructive in conversation with young persons, and those who would approach him in the attitude of disciples.—PATTISON'S MILTON, ch. 11.



**2702. IDLENESS, Burden of.** *Spartans.* The insipid and inactive life of the Spartans was accordingly a perpetual subject of railery to the rest of the Greeks, and to none more than to the busy, restless, and volatile Athenians. To this purpose *Ælian* mentions a witticism of *Alciabiades*, when some one was vaunting to him the contempt which the *Lacedæmonians* had for death: "It is no wonder," said he, "since it relieves them from the heavy burden of an idle and stupid life."—*TYTLER'S HIST.*, Book 1, ch. 9, p. 97.

**2703. IDLENESS punished.** *Beggars.* Sturdy beggars . . . shall be set at work at the king's charges, some at Dover, and some at the place where the water hath broken in on the land, and other more places. Then if they fall to idleness, the idler shall be had before a justice of the peace and his fault written; then if he be taken idle again in another place, he shall be known where his dwelling is, so at the second mention he shall be burned in the hand; and if he fail the third time he shall die for it. [In 1536 it was whipping for the first offence, whipping for the second offence, and] the upper part of the gristle of the right ear clean cut off. [For the third offence, imprisonment in the jail,] and at the next quarter sessions, if indicted of wandering, loitering, and idleness, and found guilty, "he shall have judgment to suffer pains and execution of death as a felon and as an enemy of the Commonwealth."—*KNIGHT'S ENG.*, vol. 2, ch. 21, p. 342.

**2704. ———.** *Athens.* It was a punishable crime at Athens to be idle, and every citizen was compelled to industry and to the utmost exertion of his talents. It was not enough that each should choose himself a particular profession. The court of *Areopagus* inquired into and ascertained the extent of his funds, the amount of his expenditure, and consequently the measure of his industry and economy.—*TYTLER'S HIST.*, Book 1, ch. 10, p. 108.

**2705. IDOL, A helpless.** *Brahmin.* The pagoda of *Sumnat* was situate on the promontory of *Guzarat*, in the neighborhood of *Diu*, one of the last remaining possessions of the *Portuguese*. It was endowed with the revenue of two thousand villages; two thousand *Brahmins* were consecrated to the service of the Deity, whom they washed each morning and evening in water from the distant *Ganges*; the subordinate ministers consisted of three hundred musicians, three hundred barbers, and five hundred dancing girls, conspicuous for their birth or beauty. Three sides of the temple were protected by the ocean, the narrow isthmus was fortified by a natural or artificial precipice; and the city and adjacent country were peopled by a nation of fanatics. They confessed the sins and the punishment of *Kinnoge* and *Delhi*; but if the impious stranger should presume to approach *their* holy precincts, he would surely be overwhelmed by a blast of the divine vengeance. By this challenge the faith of *Mahmud* [the Turk] was animated to a personal trial of the strength of this Indian deity. Fifty thousand of his worshippers were pierced by the spear of the Moslems; the walls were scaled; the sanctuary was profaned; and the conqueror aimed a blow of his iron mace at the head of the idol. The trembling *Brahmins*

are said to have offered £10,000,000 sterling for his ransom; and it was urged by the wisest counsellors that the destruction of a stone image would not change the hearts of the *Gentoos*, and that such a sum might be dedicated to the relief of the true believers. "Your reasons," replied the sultan, "are specious and strong; but never in the eyes of posterity shall *Mahmud* appear as a merchant of idols." He repeated his blows, and a treasure of pearls and rubies, concealed in the belly of the statue, explained in some degree the devout prodigality of the *Brahmins*. The fragments of the idol were distributed to *Gazna*, *Mecca*, and *Medina*.—*GIBBON'S ROME*, ch. 57, p. 502.

**2706. IDOLATRY of Heroism.** *Claudius.* [When he returned from the conquest of Britain] the army saluted him with the title of Imperator; and he returned to Rome, to assume the name of *Britannicus*, and to be worshipped as a god.—*KNIGHT'S ENG.*, vol. 1, ch. 2, p. 19.

**2707. IGNORANCE of Bigotry.** *Reign of Charles II.* Divines who were the boast of the universities and the delight of the capital . . . leaned toward constitutional principles of government, lived on friendly terms with Presbyterians, Independents, and Baptists, would gladly have seen a full toleration granted to all Protestant sects, and would even have consented to make alterations in the Liturgy for the purpose of conciliating honest and candid Nonconformists. But such latitudinarianism was held in horror by the country parson. He was, indeed, prouder of his ragged gown than his superiors of their lawn and of their scarlet hoods. The very consciousness that there was little in his worldly circumstances to distinguish him from the villagers to whom he preached, led him to hold immoderately high the dignity of that sacerdotal office which was his single title to reverence.—*MACAULAY'S ENG.*, ch. 3, p. 310.

**2708. IGNORANCE confessed.** *Samuel Johnson.* A few of his definitions must be admitted to be erroneous. . . . A lady once asked him how he came to define *Pastern* the knee of a horse; instead of making an elaborate defence, as she expected, he at once answered, "Ignorance, madam, pure ignorance." [Author of Dictionary, etc.]—*BOSWELL'S JOHNSON*, p. 79.

**2709. IGNORANCE, Folly of.** *West Indians.* They gave their own island of *Hayti* priority of existence over all others, and believed that the sun and moon originally issued out of a cavern in the island to give light to the world. This cavern still exists, about seven or eight leagues from *Cape François*, now *Cape Haytien*, and is known by the name of *La Voute à Minguet*. It is about one hundred and fifty feet in depth, and nearly the same in height, but very narrow. It receives no light but from the entrance, and from a round hole in the roof, whence it was said the sun and moon issued forth to take their places in the sky.—*IRVING'S COLUMBUS*, Book 6, ch. 10.

**2710. IGNORANCE, General.** *Reign of Charles II.* The clergy had also lost the ascendancy which is the natural reward of superior mental cultivation. Once the circumstance that a man could read had raised a presumption that he was in orders; but in an age which produced such laymen as *William Cecil* and *Nicholas Bacon*, *Roger*

Ascham and Thomas Smith, Walter Mildmay and Francis Walsingham, there was no reason for calling away prelates from their dioceses to negotiate treaties, to superintend the finances, or to administer justice.—MACAULAY'S *ENG.*, ch. 3, p. 303.

**2711. IGNORANCE, Geographical.** *Captain John Smith.* With a company of six Englishmen and two Indian guides he began the ascent of the Chickahominy River. It was generally believed by the people of Jamestown that by going up this stream they could reach the Pacific Ocean. Smith knew well enough the absurdity of such an opinion, but humored it because of the opportunity it gave him to explore new territory. The rest might dig imaginary gold dust and hunt for the Pacific; he would see the country and map the course of the river.—RIDPATH'S *U. S.*, ch. 9, p. 99.

**2712. IGNORANCE, Impediments of.** *Columbus.* [The counsellors of the King of Spain urged against a westward voyage of discovery.] The doctrine of antipodes, . . . incompatible with the historical foundations of our faith, . . . would be to maintain that there were nations not descended from Adam; . . . in the Psalms the heavens are said to be extended like a hide—that is, . . . covering a tent; . . . they brought up the chimera . . . of the insupportable heat of the torrid zone. . . . Even granting this could be passed, they observed that the circumference of the earth must be so great as to require at least three years to the voyage, and those who should undertake it must perish of hunger and thirst, from the impossibility of carrying provisions for so long a period. He was told, on the authority of Epicurus, that, admitting the earth to be spherical, it was only inhabitable in the northern hemisphere, and in that section only was canopied by the heavens; that the opposite half was a chaos, a gulf, or a mere waste of water. Not the least absurd objection advanced was, that should a ship even succeed in reaching, in this way, the extremity of India, she could never get back again; for the rotundity of the globe would present a kind of mountain, up which it would be impossible for her to sail with the most favorable wind.—IRVING'S *COLUMBUS*, Book 2, ch. 3.

**2713. IGNORANCE, Loss by.** *Egyptians.* While such was the state of affairs in the East, the Venetians, who had hitherto engrossed the whole trade from India, by means of the Red Sea and the port of Alexandria, soon perceived that this most lucrative commerce was on the point of annihilation, and that every advantage of the Indian trade must now be transferred to the Portuguese. Various expedients were thought of to obviate these impending misfortunes. It was the interest of the Sultan of Egypt to concur with the Venetians in support of a trade from which he as well as they had derived great benefits. A plan was meditated for some time of cutting through the Isthmus of Suez, and thus joining the Mediterranean and the Red Sea; but the Egyptians were apprehensive that their low and flat country might be drowned altogether in this attempt, and therefore the project was abandoned. [A.D. 1518.]—TYTLER'S *HIST.*, Book 6, ch. 18, p. 270.

**2714. IGNORANCE vs. Negligence.** *Samuel Johnson.* [At school.] Mr. Hunter, the head-

master, according to his account, "was very severe, and wrong-headedly severe. He used," said he, "to beat us unmercifully; and he did not distinguish between ignorance and negligence; for he would beat a boy equally for not knowing a thing, as for neglecting to know it. He would ask a boy a question, and if he did not answer it he would beat him, without considering whether he had an opportunity of knowing how to answer it. For instance, he would call up a boy and ask him Latin for a candlestick, which the boy could not expect to be asked. Now, sir, if a boy could answer every question there would be no need of a master to teach him."—BOSWELL'S *JOHNSON*, p. 7.

**2715. IGNORANCE, Night of.** *England.* After the example of Charlemagne, the English Alfred, posterior to him about fifty years, introduced among the Anglo-Saxons a taste for literature, of which he himself, a most accomplished character, possessed a remarkable share. He encouraged learning, not only by his own example, but by founding seminaries and rewarding the labors of ingenious men. But these favorable appearances were blasted no less by the ignorance and barbarism of his successors than by the continual disorders of the kingdom from the Danish incursions; and from the age of Alfred to the Norman conquest there was in England a long night of the most illiberal ignorance.—TYTLER'S *HIST.*, Book 6, ch. 16, p. 244.

**2716. IGNORANCE, Official.** *Duke of Newcastle.* [The Duke of Newcastle, the Secretary of the Treasury under George II., was an ignorant official.] He had heard that 30,000 French had marched to Cape Breton. "Where did they get transports?" was asked. "Transports!" cried he; "I tell you they marched by land." "By land to the island of Cape Breton?" "What! is Cape Breton an island?" It was pointed out on the map; and the delighted minister, hugging his informant, ejaculated, "Egad! I'll go directly and tell the king that Cape Breton is an island."—KNIGHT'S *ENG.*, vol. 6, ch. 13, p. 198.

**2717. — — —.** *Duke of Newcastle.* For nearly four and twenty years he remained minister for British America; yet to the last the statesman who was so deeply versed in the statistics of elections knew little of the continent of which he was the guardian. He addressed letters, it used to be confidently said, to "the island of New England," and could not tell but that Jamaica was in the Mediterranean. Heaps of colonial memorials and letters remained unread in his office; and a paper was almost sure of neglect unless some agent remained with him to see it opened.—BANCROFT'S *U. S.*, vol. 4, ch. 1.

**2718. IGNORANCE, Professional.** *Navy.* Most of the ships which were afloat were commanded by men who had not been bred to the sea. . . . Great fleets had been intrusted to the direction of Rupert and Monk; Rupert, who was renowned chiefly as a hot and daring cavalry officer, and Monk, who, when he wanted his ship to tack to larboard, moved the mirth of his crew by calling out, "Wheel to the left!" But about this time wise men began to perceive that the rapid improvement, both of the art of war and of the art of navigation, made it necessary to draw a line between two professions which



had hitherto been confounded.—MACAULAY'S *ENG.*, ch. 3, p. 279.

**2719. IGNORANCE removed.** *Europeans.* "Who could imagine," says M. Goguet, "that that ingenious people to whom Europe is indebted for all its knowledge were descended from savages who wandered in the woods and fields, without laws or leaders, having no other retreat but dens and caverns, ignorant even of the use of fire, and so barbarous as even to eat one another?"—TYTLER'S *HIST.*, Book 1, ch. 7, p. 59.

**2720. IGNORANCE, Royal.** *Eastern Empire.* The elder Justin, as he is distinguished from another emperor of the same family and name, ascended the Byzantine throne at the age of sixty-eight years; and, had he been left to his own guidance, every moment of a nine years' reign must have exposed to his subjects the impropriety of their choice. His ignorance was similar to that of Theodoric; and it is remarkable that in an age not destitute of learning two contemporary monarchs had never been instructed in the knowledge of the alphabet.—GIBBON'S *ROME*, ch. 40, p. 42.

**2721. IGNORANCE, Stubborn.** *Inquisitors.* In Rome, . . . 1633, . . . Galileo . . . appeared before an assembly of cardinals and inquisitors, where he was permitted to speak in his defence [against the charge of heresy]. He began to demonstrate the truth of the Copernican system, as he had been wont to do at the university. His accusers, ignorant of science, could not comprehend his reasoning. . . . They broke in upon his arguments with loud outcries, accusing him of bringing scandal upon the church, and repeating over and over the passage of the Bible which declares that Joshua commanded the sun and moon to stand still, and they obeyed him. In vain Galileo reminded them that the Bible also says that the heavens are solid and are polished like a mirror of brass; in vain he pointed out that the language of the Bible is invariably conformed to the state of science at the time when it was written. The assembled priests only shrugged their shoulders at his reasoning, or interrupted him with derisive and contemptuous shouts.—*CYCLOPEDIA OF BIOG.*, p. 263.

**2722. IGNORANCE, Superstition of.** *Ancients.* The ancients, who had a very faint and imperfect knowledge of the great peninsula of Africa, were sometimes tempted to believe that the torrid zone must ever remain destitute of inhabitants; and they sometimes amused their fancy by filling the vacant space with headless men, or rather monsters; with horned and cloven-footed satyrs; with fabulous centaurs, and with human pygmies, who waged a bold and doubtful warfare against the cranes.—GIBBON'S *ROME*, ch. 25, p. 576.

**2723. IGNORANCE, Unappreciative.** *Utility.* [When the army of Galerius sacked the camp of the routed Persians a] bag of shining leather, filled with pearls, fell into the hands of a private soldier; he carefully preserved the bag, but he threw away its contents, judging that whatever was of no use could not possibly be of any value.—GIBBON'S *ROME*, ch. 13, p. 425.

**2724. IGNORANCE, Zealous.** *Crusaders.* [Among the Crusaders] the chiefs themselves had an imperfect notion of the length of the way and

the state of their enemies; and such was the stupidity of the people, that, at the sight of the first city or castle beyond the limits of their knowledge, they were ready to ask whether that was not the Jerusalem, the term and object of their labors.—GIBBON'S *ROME*, ch. 58, p. 552.

**2725. ILLEGITIMACY respected.** *William the Conqueror.* It appeared to Edward more advisable to nominate for his successor William, Duke of Normandy, a prince whose power, reputation, and great abilities were sufficient to support any destination which he might make in his favor. This celebrated prince was the natural son of Robert, Duke of Normandy, by the daughter of a furrier of Falaise. Illegitimacy in those days was accounted no stain, and his father left him, while yet a minor, heir to his whole dominions. He had to struggle with an arrogant nobility, several of whom even advanced claims to his crown; but he very early showed a genius capable of asserting and vindicating his rights, and soon became the terror both of his rebellious subjects and of foreign invaders.—TYTLER'S *HIST.*, Book 6, ch. 5, p. 115.

**2726. ILLITERACY compensated.** *Col. William Washington.* [Colonel Tarleton was made a prisoner with Cornwallis' army.] Because of his cruel and resentful disposition he was most heartily despised by the republicans. . . . Tarleton spoke of Washington as an illiterate fellow, hardly able to write his name. "Ah, colonel," said Mrs. Jones, "you ought to know better, for you bear on your person proof that he knows very well how to make his mark." [He had been severely wounded in his hand.]—NOTE IN CUSTIS' *WASHINGTON*, vol. 1, ch. 6.

**2727. ILLUSTRATION by Analogy.** *Rev. Samuel Johnson.* Johnson prepared a reply to his assailants, in which he drew an elaborate parallel between Julian and James, then Duke of York. Julian had during many years pretended to abhor idolatry, while in heart an idolater. Julian had, to serve a turn, occasionally affected respect for the rights of conscience. Julian had punished cities which were zealous for the true religion, by taking away their municipal privileges. Julian had, by his flatterers, been called the Just. James was provoked beyond endurance. Johnson was prosecuted for a libel, convicted, and condemned to a fine, which he had no means of paying. He was, therefore, kept in jail; and it seemed likely that his confinement would end only with his life.—MACAULAY'S *ENG.*, ch. 6.

**2728. ILLUSTRATION, Information by.** *Painting.* One step farther in this process is the expression of ideas by painting. When the Spaniards arrived in Mexico, the inhabitants of the sea-coasts sent intelligence to their emperor, Montezuma, by a large cloth, on which they had carefully depicted everything they had seen of the appearance and progress of the invaders.—TYTLER'S *HIST.*, Book 1, ch. 3, p. 26.

**2729. ILLUSTRATIONS, Use of.** *Abraham Lincoln.* Much has been said of Mr. Lincoln's habit of telling stories, and it could scarcely be exaggerated. He had a keen sense of the humorous and the ludicrous, and relished jokes and anecdotes for the amusement they afforded him. But story-telling was with him rather a mode of

stating and illustrating facts and opinions than anything else. There is a great difference among men in the manner of expressing their thoughts. Some are rigidly exact, and give everything they say a logical form; others express themselves in figures and by illustrations drawn from nature or history. Mr. Lincoln often gave clearness and force to his ideas by pertinent anecdotes and illustrations drawn from daily life.—RAYMOND'S LINCOLN, ch. 21, p. 720.

**2730. IMAGE, Supernatural. *Image of Christ.*** [The perfect impression of His face on a piece of linen.] The image of Edessa was preserved with respect and gratitude; and if the Armenians rejected the legend, the more credulous Greeks adored the similitude, which was not the work of any mortal pencil, but the immediate creation of the divine original. The style and sentiments of a Byzantine hymn will declare how far their worship was removed from the grossest idolatry. "How can we with mortal eyes contemplate this image, whose celestial splendor the host of heaven presumes not to behold? He who dwells in heaven condescends this day to visit us by His venerable image; He who is seated on the cherubim visits us this day by a picture, which the Father has delineated with His immaculate hand, which He has formed in an ineffable manner, and which we sanctify by adoring it with fear and love." Before the end of the sixth century these images, *made without hands* (in Greek it is a single word), were propagated in the camps and cities of the Eastern empire; they were the objects of worship and the instruments of miracles; and in the hour of danger or tumult their venerable presence could revive the hope, rekindle the courage, or repress the fury of the Roman legions.—GIBBON'S *ROME*, ch. 49, p. 6.

**2731. IMAGES in Churches. A.D. 300.** The public religion of the early Catholics was uniformly simple and spiritual; and the first notice of the use of pictures is in the censure of the council of Iliberis, three hundred years after the Christian era. At first the experiment was made with caution and scruple, and the venerable pictures were discreetly allowed to instruct the ignorant, to awaken the cold, and to gratify the prejudices of the heathen proselytes. By a slow though inevitable progression the honors of the original were transferred to the copy; the devout Christian prayed before the image of a saint; and the Pagan rites of genuflection, luminaries, and incense again stole into the Catholic Church. The scruples of reason or piety were silenced by the strong evidence of visions and miracles; and the pictures which speak and move and bleed must be endowed with a divine energy, and may be considered as the proper objects of religious adoration. . . . The use and even the worship of images was firmly established before the end of the sixth century. . . . The first introduction of symbolic worship was in the veneration of the cross and of relics.—GIBBON'S *ROME*, ch. 49, p. 2.

**2732. IMAGES, Worship of. A.D. 842.** I shall only notice the judgment of the bishops on the comparative merit of image-worship and morality. A monk had concluded a truce with the demon of fornication, on condition of interrupting his daily prayers to a picture that hung in his cell. His scruples prompted him to con-

sult the abbot. "Rather than abstain from adoring Christ and His Mother in their holy images, it would be better for you," replied the casuist, "to enter every brothel and visit every prostitute in the city."—GIBBON'S *ROME*, ch. 49, p. 38.

**2733. IMAGINATION, Active. *Bunyan.*** He saw evil spirits in monstrous shapes, and fiends blowing flames out of their nostrils. "Once," says a biographer who knew him well, and had heard the story of his visions from his own lips, "he dreamed that he saw the face of heaven as it were on fire, the firmament crackling and shivering with the noise of mighty thunder, and an archangel flew in the midst of heaven, sounding a trumpet, and a glorious throne was seated in the east, whereon sat One in brightness like the morning star. Upon which he, thinking it was the end of the world, fell upon his knees and said, 'Oh, Lord, have mercy on me! What shall I do? The Day of Judgment is come, and I am not prepared.'"—FROUDE'S *BUNYAN*, ch. 1.

**2734. IMAGINATION corrected. *Washington Irving.*** His next literary favorites were "Robinson Crusoe" and "Sindbad the Sailor," and a collection of voyages and travels, entitled "The World Displayed," which he used to read at night by the glimmer of secreted candles after he had retired to bed, and which begot in him a desire to go to sea—a strong desire that by the time he left school almost ripened into a determination to run away from home and be a sailor. It led him, at any rate, to try to eat salt pork, which he abominated, and to lie on the hard floor, which, of course, was distasteful to him. These preliminary hardships proved too much for his heroism, so the notion of becoming a gallant tar was reluctantly abandoned.—STODDARD'S *IRVING*, p. 13.

**2735. IMAGINATION, Delusions of. *Spanish Explorers.*** America was the region of romance, where the heated imagination could indulge in the boldest delusions; where the simple natives ignorantly wore the most precious ornaments; and by the side of the clear runs of water the sands sparkled with gold.—BANCROFT'S *HIST. OF U. S.*, vol. 1, ch. 2.

**2736. IMAGINATION, Diseased. *Poet Shelley.*** Toward midnight on the 18th of July Byron recited the lines in "Christabel" about the lady's breast; when Shelley suddenly started up, shrieked, and fled from the room. He had seen a vision of a woman with eyes instead of nipples. . . . He was writing notes upon the phenomena of sleep. . . . Mrs. Shelley informs us that the mere effort to remember dreams of thrilling or mysterious import so disturbed his nervous system that he had to relinquish the task. At no period of his life was he wholly free from visions which had the reality of facts. Sometimes they occurred in sleep, and were prolonged with painful vividness into his waking moments. Sometimes they seemed to grow out of his intense meditation, or to present themselves before his eyes as the projection of a powerful inner impression. All his sensations were abnormally acute, and his ever-active imagination confused the border-lands of the actual and the visionary.—SYMONDS' *SHELLEY*, ch. 4.



**2737. IMAGINATION, Misled by the. *Historians.*** The imagination is a great deceiver. We have a curious example of this truth in the different accounts which have come down to us respecting the appearance of General Washington. Josiah Quincy and his wife both saw this illustrious man, and both were persons of eminent intelligence and perfect truth. Nevertheless, how different their impressions! Mrs. Quincy, who was of a highly imaginative temperament, used to speak of him as being as far above ordinary mortals, in grace and majesty of person and demeanor, as he was in character. Mr. Quincy, on the contrary, though revering Washington not less, thought him rather countrified and awkward in his appearance and manners. He used to say that "President Washington had the air of a country gentleman not accustomed to mix much with society, perfectly polite, but not easy in his address and conversation, and not graceful in his gait and movements." We can account for these different representations by supposing that one of the witnesses was, and the other was not, misled by the imagination.—CYCLOPEDIA OF BIOG., p. 755.

**2738. IMAGINATION overwrought. *Poet Shelley.*** His somnambulism returned, and he saw visions. On one occasion he thought that the dead Allegra rose from the sea, and clapped her hands, and laughed, and beckoned to him. On another he roused the whole house at night by his screams, and remained terror-frozen in the trance produced by an appalling vision. This mood he communicated, in some measure, to his friends. One of them saw what she afterward believed to have been his phantom, and another dreamed that he was dead.—SYMONDS' SHELLEY, ch. 7.

**2739. IMAGINATION, Ruled by. *Napoleon I.*** "It is nothing but imagination," said one, once to Napoleon. "*Nothing but imagination!*" he rejoined. "*Imagination rules the world.*"—ABBOTT'S NAPOLEON B., vol. 1, ch. 19.

**2740. IMAGINATION in Statesmanship. *Napoleon I.*** [A.D. 1798. He was about to begin his campaign.] In private he expressed in the strongest terms his horror of Jacobin cruelty and despotism. "The Directors [of France]," said he, "cannot long retain their position. They know not how to do anything for the imagination of the nation."—ABBOTT'S NAPOLEON B., vol. 1, ch. 10.

**2741. IMAGINATION, Suffering by. *Blaise Pascal.*** As he was riding one day in Paris, in a carriage drawn by four horses, the leading horses took fright, ran away, and dashing upon a bridge, which was without railings, sprang into the water. Fortunately the traces broke, the carriage stopped on the very edge of the bridge, and no one was injured. Pascal, however, whose mind and body were worn and weakened by excessive study, was so completely terrified that for many months he fancied he saw an abyss yawning at his side, into which he was about to be precipitated. To break the illusion, he would place a chair at that side of him; but it was long before he could lose the sense of imminent peril from this imaginary precipice.—CYCLOPEDIA OF BIOG., p. 100.

**2742. IMAGINATION, Victim of. *Columbus.*** [From natives of San Salvador.] He understood

also that there was land to the south, the south-west, and the north-west, and that the people from the last-mentioned quarter frequently proceeded to the south-west in quest of gold and precious stones, making in their way descents upon the islands, and carrying off the inhabitants. Several of the natives showed him scars of wounds received in battles with these invaders. It is evident that a great part of this fancied intelligence was self-delusion on the part of Columbus; for he was under a spell of the imagination, which gave its own shapes and colors to every object. He was persuaded that he had arrived among the islands described by Marco Polo as lying opposite Cathay, in the Chinese sea, and he construed everything to accord with the account given of those opulent regions. Thus the enemies which the natives spoke of as coming from the north-west he concluded to be the people of the mainland of Asia.—IRVING'S COLUMBUS, Book 4, ch. 1.

**2743. IMITATION, Fameless. *Fenimore Cooper.*** He had never given any indication of possessing a talent for literature. . . . He was reading aloud to his wife one of those tedious and trivial English novels which were so common before Scott and Cooper supplanted them. Weary of the spiritless delineation of inane characters, he said to his wife, with a yawn, "I can write a better novel than that myself." . . . "You had better try," replied she, and thought no more of it. It was a happy and a timely suggestion. He was young, energetic, with plenty of ambition, and nothing to do. Without telling even his wife of his intention, he began to write a novel, which he named "Precaution," and which, after a few weeks of secret toil, he had the pleasure of submitting to his wife's inspection, and reading it to a circle of friends. It is a curious thing, but he produced merely a tolerable imitation of the very kind of novel with which he had been so much disgusted. . . . This partial failure was the event which roused him to a consciousness of his abilities. He now abandoned English models, and formed the scheme of producing a story of American life, a tale of the Revolution—the classic period in the history of the infant nation. The "Spy" was the result of his labors—the first and greatest of a class of novels now to be numbered by thousands.—CYCLOPEDIA OF BIOG., p. 725

**2744. IMITATION unappreciated. *Art.*** [Agasilas, the Lacedæmonian king,] being asked to go to hear a man who mimicked the nightingale to great perfection, he refused and said, "I have heard the nightingale herself."—PLUTARCH'S AGESILAUS.

**2745. IMMORTALITY, Belief in. *Poet Shelley.*** Whatever Shelley may from time to time have said about the immortality of the soul, he was no materialist, and no believer in the extinction of the spiritual element by death. Yet he was too wise to dogmatize upon a problem which by its very nature admits of no solution in this world. "I hope," he said, "but my hopes are not un-mixed with fear for what will befall this inestimable spirit when we appear to die." On another occasion he told Trelawny, "I am content to see no farther into futurity than Plato and Bacon. My mind is tranquil; I have no fears and some hopes. In our present gross material state our

faculties are clouded; when death removes our clay coverings, the mystery will be solved."—*SYMONDS'S SHELLEY*, ch. 6.

**2746. IMMORTALITY**, Faith in. *Arabs*. [Some of the Arabs think] the life of man to be but one of those infinite periods of existence to be renewed in other worlds and under other forms. When an Arab died, his finest camel was tied to a stake beside his grave, and left to expire of hunger upon the body of its master, in order that he should be furnished with his habitual *mountage* in the region to which death had introduced him.—*LAMARTINE'S TURKEY*, p. 46.

**2747. IMMORTALITY**, Hope of. *Raleigh*. Sir Walter Raleigh, the night before his death, wrote these lines on a blank leaf of his Bible:

"'E'en such is time; who takes in trust  
Our youth, our joys, and all we have,  
And pays us but with age and dust;  
Who in the dark and silent grave,  
When we have wander'd all our ways,  
Shuts up the story of our days.  
But from this earth, this grave, this dust,  
The Lord will raise me up, I trust."

—*KNIGHT'S ENG.*, vol. 3, ch. 24, p. 376.

**2748. IMPATIENCE**, Disagreement by. *Alexander Hamilton*. This impatience and discontent led finally to a rupture between General Washington and his aide-de-camp. . . . Hamilton himself has related: "Two days ago . . . the general and I passed each other on the stairs; he told me he wanted to speak with me; I answered that I would wait upon him immediately. I went below and delivered Mr. Tilghman a letter to be sent to the commissary, containing an order of a pressing and interesting nature. Returning to the general, I was stopped on the way by the Marquis de Lafayette, and we conversed together about a minute on a matter of business. He can testify how impatient I was to get back, and that I left him in a manner which, but for our intimacy, would have been more than abrupt. Instead of finding the general, as is usual, in his room, I met him at the head of the stairs, where, accosting me in an angry voice, 'Colonel Hamilton,' said he, 'you have kept me waiting at the head of the stairs these ten minutes; I must tell you, sir, you treat me with disrespect.' I replied, without petulance, but with decision, 'I am not conscious of it, sir; but since you have thought it necessary to tell me so, we part.' 'Very well, sir,' said he, 'if it be your choice,' or something to that effect, and we separated. I sincerely believe my absence, which gave so much umbrage, did not last two minutes. In less than an hour after Mr. Tilghman came to me in the general's name, assuring me of his confidence in my ability, integrity, usefulness, etc., and of his desire, in a candid conversation, to heal a difference which could not have happened but in a moment of passion. I requested Mr. Tilghman to tell him, first, that I had taken my resolution in a manner not to be revoked."—*CYCLOPEDIA OF BIOG.*, p. 473.

**2749. IMPATIENCE**, Folly of. *Oliver Goldsmith*. Goldsmith adverts, in his own humorous way, to his impatience at the tardiness with which his desultory and unacknowledged essays crept into notice. "I was once induced," says he, "to show my indignation against the public by discontinuing my efforts to please, and was

bravely resolved, like Raleigh, to vex them by burning my manuscripts in a passion. Upon reflection, however, I considered what set or body of people would be displeased at my rashness. The sun, after so sad an accident, might shine next morning as bright as usual; men might laugh and sing the next day, and transact business as before; and not a single creature feel any regret but myself. . . . Perhaps all Grub Street might laugh at my fate, and self-approving dignity be unable to shield me from ridicule."—*IRVING'S GOLDSMITH*, ch. 9, p. 66.

**2750. IMPEACHMENT**, Escape from. *President Johnson*. Concerning the reorganization of the Southern States, the real question at issue was whether a *civil* or a *military* method . . . ought to be adopted. . . . The President had urged [the former]; . . . in Congress the opposite opinion prevailed. . . . On the 21st of February, 1868, he notified Edwin M. Stanton, Secretary of War, of his dismissal from office. The act was regarded by Congress as a usurpation of authority, and a violation of law on the part of the President. . . . Articles of impeachment were agreed to by the House of Representatives. . . . On the 26th of May . . . the President was acquitted. But his escape was very narrow: a two-thirds majority [of the Senate] was required to convict, and but one vote was wanting.—*RIDPATR'S U. S.*, ch. 67, p. 550.

**2751. IMPORTUNITY**, Victim of. *Charles II.* He was a slave without being a dupe. Worthless men and women, to the very bottom of whose hearts he saw, and whom he knew to be destitute of affection for him and undeserving of his confidence, could easily wheedle him out of titles, places, domains, State secrets, and pardons. He bestowed much, yet he neither enjoyed the pleasure nor acquired the fame of beneficence. He never gave spontaneously, but it was painful to him to refuse. The consequence was, that his bounty generally went, not to those who deserved it best, nor even to those whom he liked best, but to the most shameless and importunate suitor who could obtain an audience.—*MACAULAY'S ENG.*, ch. 2, p. 158.

**2752. IMPOSSIBILITIES** accomplished. *Bridge at Lodi*. A. D. 1796. [Napoleon proposed to cross the bridge at Lodi in the face of the Austrian batteries that swept it.] "It is impossible," said one [of his officers], "that any men can force their way across that narrow bridge, in the face of such an annihilating storm of balls as must be encountered." "How! impossible!" exclaimed Napoleon; "that word is not French." [Napoleon, bearing a standard, was the second across.]—*ABBOTT'S NAPOLEON B.*, vol. 1, ch. 5.

**2753. IMPOSITION**, Artful. *Alexander*. It was impossible to retain the territory he had overrun; and his troops, foreseeing no end to their labors, positively refused to proceed. With a sensible mortification to his pride, he was forced to return to the Indus, after rearing, as monuments of his conquests, twelve altars upon the eastern banks of the Hyphasis, of enormous height, on which he inscribed his own name, with those of his father Ammon and his brothers Hercules and Apollo. He is said also to have traced a camp in the same place of three times the necessary extent, surrounding it with a strong rampart and fosse, and to have built in it enor-



mous stables for horses, with the mangers of a most extraordinary height. He is, in like manner, said to have caused suits of armor to be buried in the earth, of size far exceeding the human proportions, with bedsteads, and all other utensils on a similar gigantic scale.—*TYTLER'S HIST.*, Book 2, ch. 4, p. 190.

**2754. IMPOSITION, Official.** *William Cowper's Letter.* [To Rev. John Newton,] the junior son of Molly Boswell. He had stolen some iron-work, the property of Griggs the butcher. Being convicted, he was ordered to be whipped, which operation he underwent at the cart's tail, from the stone-house to the high arch, and back again. He seemed to show great fortitude, but it was all an imposition upon the public. The beadle, who performed it, had filled his left hand with yellow ochre, through which, after every stroke, he drew the lash of his whip, leaving the appearance of a wound upon the skin, but in reality not hurting him at all. This being perceived by Mr. Constable H., who followed the beadle, he applied his cane, without any such management or precaution, to the shoulders of the too merciful executioner. The scene immediately became more interesting. The beadle could by no means be prevailed upon to strike hard, which provoked the constable to strike harder; and this double flogging continued till a lass of Silver End, pitying the pitiful beadle thus suffering under the hands of the pitiless constable, joined the procession, and placing herself immediately behind the latter, seized him by his capillary club, and pulling him backward by the same, slapped his face with a most Amazon fury. This concatenation of events has taken up more of my paper than I intended it should, but I could not forbear to inform you how the beadle thrashed the thief, the constable the beadle, and the lady the constable, and how the thief was the only person concerned who suffered nothing.—*SMITH'S COWPER*, ch. 7.

**2755. IMPOSTOR, Contemptible.** *Lambert Simmel.* The reign of Henry VII. was disturbed for awhile by two very singular enterprises. The Earl of Warwick, son of the late Duke of Clarence, had been confined by Richard in the Tower, and by his long imprisonment was totally unknown, and unacquainted with the world. One Simon, a priest of Oxford, trained up a young man, Lambert Simmel, the son of a baker, to counterfeit the Earl of Warwick's person, and instructed him in the knowledge of all the facts which were necessary to support the imposture. He first made his public appearance in Dublin, where he found many to espouse his cause, and he was there solemnly crowned King of England and Ireland. Thence passing over to England, he ventured to give battle to Henry near Nottingham. Simmel, with his tutor, the priest, were both taken prisoners. The priest, who could not be tried by the civil power, was imprisoned for life; and the impostor himself, who was too mean an object for the revenge of Henry, was employed by him as a scullion in his kitchen.—*TYTLER'S HIST.*, Book 6, ch. 14, p. 229.

**2756. IMPOSTOR, Deceived by a.** *Perkin Warbeck.* The old Duchess of Burgundy, sister of Edward IV. and widow of Charles the Bold, who wished by all means to embroil the government of Henry, caused a report to be spread that

the young Duke of York, who, along with his brother Edward, was hitherto believed to have been smothered in the Tower by Richard III., was still alive, and she soon after produced a young man who assumed his name and character; this was Perkin Warbeck, the son of a Jew broker of Antwerp, a youth of great personal beauty and insinuating address. He found means, for a considerable time, to carry on the deception, and seemed, from his valor and abilities, to be not undeserving of the rank which he assumed. For five years he supported his cause by force of arms, and was aided by a respectable proportion of the English nobility. James IV., King of Scotland, espoused his interest, and gave him in marriage a relation of his own, a daughter of the Earl of Huntley. . . . [He was captured and sentenced to perpetual imprisonment.]—*TYTLER'S HIST.*, Book 6, ch. 14, p. 229.

**2757. — —.** *Reign of James II.* In 1698, when England had long enjoyed constitutional freedom under a new dynasty, the son of an inn-keeper passed himself on the yeomanry of Sussex as their beloved Monmouth, and defrauded many who were by no means of the lowest class. Five hundred pounds were collected for him. The farmers provided him with a horse. Their wives sent him baskets of chickens and ducks, and were lavish, it was said, of favors of a more tender kind; for, in gallantry at least, the counterfeit was a not unworthy representative of the original. When this impostor was thrown into prison for his fraud, his followers maintained him in luxury.—*MACAULAY'S ENG.*, ch. 5, p. 583.

**2758. IMPOSTOR punished.** *Reign of James II.* Such was the devotion of the people to their unhappy favorite, that, in the face of the strongest evidence by which the fact of a death was ever verified, many continued to cherish a hope that he was still living, and that he would again appear in arms. A person, it was said, who was remarkably like Monmouth had sacrificed himself to save the Protestant hero. The vulgar long continued, at every important crisis, to whisper that the time was at hand, and that King Monmouth would soon show himself. In 1686 a knave who had pretended to be the duke, and had levied contribution in several villages of Wiltshire, was apprehended and whipped from Newgate to Tyburn.—*MACAULAY'S ENG.*, ch. 5, p. 583.

**2759. IMPOSTOR reproved.** *General Grant.* [Early in the war his command were marching in Missouri. One of the lieutenants obtained refreshments for himself and friends by assuming to be General Grant and staff. Grant came to the same house for refreshments, and was curtly told he could have nothing, because General Grant and staff had eaten everything except a pumpkin-pie. Grant gave half a dollar for it, and requested the woman to keep it till sent for. When the army halted, parade was formed, and expectations aroused by so unusual a circumstance when on a long march. The following order was read: "Lieutenant Wickfield, . . . having on this day eaten everything in Mrs. Selvidge's house, at the crossing, . . . except one pumpkin-pie, Lieutenant Wickfield is hereby ordered to return with an escort of one hundred

cavalry and eat that pie also.—*U. S. Grant, Brigadier-General Commander.*" It is impossible to describe the effect . . . on the troops.—*HEADLEY'S GRANT*, p. 50.

**2760. IMPOSTOR rewarded.** *Titus Oates.* A worthless impostor, one Titus Oates, who had more than once changed his religion, now set the whole nation in a ferment by the discovery of a pretended plot of the Catholics. He asserted that the pope, claiming the sovereignty of England, had intrusted the exercise of his power to the Jesuits, who had already got patents for the principal offices of the kingdom; that fifty Jesuits had undertaken that the king should be assassinated, and the crown bestowed on the Duke of York, who, if he declined it, was likewise to be murdered; that the Jesuits, who it was supposed had already almost reduced London to ashes in the late dreadful fire, had planned another fire and massacre, with which they intended to begin the execution of their project. . . . The informer received the thanks of Parliament, with a pension of £1200 sterling.—*TYLER'S HIST.*, Book 6, ch. 30, p. 421.

**2761. IMPOSTURE, Political.** "*Voice in the Wall.*" [In 1554, when England was disquieted by the partisans for Catholic Mary on the one side, against those of Protestant Elizabeth on the other,] imposture availed itself of the prevailing disquiet to stimulate the superstitious by a pretended voice in a wall, which was silent when "God save Queen Mary" was uttered, but which cried, "So be it" when "God save the Lady Elizabeth" was pronounced. More than 17,000 persons were collected round this house.—*KNIGHT'S ENG.*, vol. 3, ch. 5, p. 72.

**2762. IMPRESSIONS, Early.** *William III.* [William, Prince of Orange.] The Dutch language was the language of his nursery. Among the Dutch gentry he had chosen his early friends. The amusements, the architecture, the landscape of his native country had taken hold on his heart. To her he turned with constant fondness from a prouder and fairer rival. In the gallery of Whitehall he pined for the familiar house in the wood at the Hague, and never was so happy as when he could quit the magnificence of Windsor for his far humbler seat at Loo. During his splendid banishment it was his consolation to create round him, by building, planting, and digging, a scene which might remind him of the formal piles of red brick, of the long canals, and of the symmetrical flower-beds amid which his early life had been passed.—*MACAULAY'S ENG.*, ch. 7, p. 168.

**2763. IMPRESSIONS, Tragical.** *Charles I.* Then taking the little Duke of Gloucester, who was only five years old, upon his knees, and desiring to impress upon the mind of the infant, by a tragical image, the counsel which through him he addressed to all the family, "My child," said he, "they are going to cut off thy father's head!" The boy gazed with anxious and astonished looks upon the countenance of the speaker. "Yes," continued the king, seeking to fix the terrible remembrance by repetition, "they will cut off my head, and perhaps make thee king! But pay attention to my words: thou must not be made a king by them while thy elder brothers, Charles and James, are living. They will cut off their heads also, if they can lay hands on

them, and will end by cutting off thine. I therefore command thee never to be made a king by them." The child, who was impressed with the mournful scene and solemn warning, appeared suddenly struck by a light and a sense of obedience beyond his age. "No," he replied, "I will not consent—they shall never make me a king. I will be torn to pieces first!" Charles, in this infantine heroism, recognized a voice from heaven, which assured him that his posterity would be true to themselves in seeking to restore the throne after his decease. He shed tears of joy as he surrendered back the Duke of Gloucester to the arms of the jailers.—*LAMARTINE'S CROMWELL*, p. 46.

**2764. IMPRISONMENT, Long.** *John Bunyan's.* Such was the world-famous imprisonment of John Bunyan, which has been the subject of so much eloquent declamation. It lasted in all for more than twelve years. It might have ended at any time if he would have promised to confine his addresses to a private circle. It did end after six years. He was released under the first declaration of indulgence; but as he instantly recommenced his preaching, he was arrested again. Another six years went by; he was again let go, and was taken once more immediately after, preaching in a wood. This time he was detained but a few months, and in form more than reality. The policy of the government was then changed, and he was free for the rest of his life.—*FROUDE'S BUNYAN*, ch. 6.

**2765. IMPROVEMENT opposed.** *Elias Howe.* Like all the other great inventors, Mr. Howe found that when he had completed his machine his difficulties had but begun. After he had brought the machine to the point of making a few stitches, he went to Boston one day to get a tailor to come to Cambridge and arrange some cloth for sewing, and give his opinion as to the quality of the work done by the machine. The comrades of the man to whom he first applied dissuaded him from going, alleging that a sewing-machine, if it worked well, must necessarily reduce the whole fraternity of tailors to beggary; and this proved to be the unchangeable conviction of the tailors for the next ten years. It is probable that the machines first made would have been destroyed by violence but for another fixed opinion of the tailors, which was, that no machine could be made that would really answer the purpose.—*CYCLOPEDIA OF BIOG.*, p. 683.

**2766. IMPROVEMENT repressed.** *Social.* [In the beginning of the eighteenth century] the facilities possessed by the people of passing from one occupation to another occupation were very limited, and the power of what we term rising in the world was equally restricted. In the locality in which a laborer was born he generally remained to the end of his life. . . . The severe enforcement of the laws of apprenticeship kept a man forever in the particular pursuit for which he had served seven years of dreary education.—*KNIGHT'S ENG.*, vol. 5, ch. 4, p. 48.

**2767. IMPULSE, Success by.** *Sylla* writes in his Commentaries that his instantaneous resolutions and enterprises, executed in a manner different from what he had intended, always succeeded better than those on which he bestowed



the most time and forethought. It is plain too from that saying of his, that he was born rather for fortune than war, that he attributed more to fortune than to valor.—*PLUTARCH'S SYLLA*.

**2768. INAUGURATION, Joyful.** *Washington's.* When all was hushed into silence, Washington again rose, and came forward, and stood in view of all the people, with the Vice-President on his right and Chancellor Livingston, who was to administer the oath, on the left. When the chancellor was about to begin, the secretary of the Senate held up the Bible on its crimson cushion; and while the oath was read, Washington laid his hand upon the open book. When the reading was finished, he said, with great solemnity of manner, "I swear; so help me God!" After which he bowed and kissed the book. The chancellor then, waving his hand toward the people, cried out, "Long live George Washington, President of the United States!"—*CYCLOPEDIA OF BIOG.*, ch. 20.

**2769. INAUGURATION, Mystic.** *Togrul.* [The Sultan of Turkey.] After the chastisement of the guilty and the restoration of peace, the royal shepherd accepted the reward of his labors; and a solemn comedy represented the triumph of religious prejudice over barbarian power. The Turkish sultan embarked on the Tigris, landed at the gate of Racca, and made his public entry on horseback. At the palace-gate he respectfully dismounted and walked on foot, preceded by his emirs without arms. The caliph [Cayem] was seated behind his black veil; the black garment of the Abbassides was cast over his shoulders, and he held in his hand the staff of the apostle of God. The conqueror of the East kissed the ground, stood some time in a modest posture, and was led toward the throne by the vizier and an interpreter. After Togrul had seated himself on another throne, his commission was publicly read, which declared him the temporal lieutenant of the vicar of the prophet. He was successively invested with seven robes, seven climates of the Arabian empire. His mystic veil was perfumed with musk; two crowns were placed on his head, two cimeters were girded to his side, as the symbols of a double reign over the East and West.—*GIBBON'S ROME*, ch. 57, p. 510.

**2770. INAUGURATION, Simplicity of.** *Thomas Jefferson.* The President-elect... was dressed in plain cloth, which was very unusual at that time, as we may see in old portraits. He came out of his lodgings unattended, and mounted his horse, which had been waiting for him before his door. He rode to the Capitol, unaccompanied by any friend, and without a servant, and when he had reached the building he dismounted without assistance, and with his own hands tied the horse to a paling of the fence. He was received at the steps of the Capitol by a large number of his political friends, who absolutely would not permit him to carry out his intention of going alone to the senate-chamber to take the oath of office. A kind of procession was formed, and they walked together to the apartment.—*CYCLOPEDIA OF BIOG.*, p. 353.

**2771. INCAPACITY, Official.** *Bibulus.* The weather was wild. Even of transports he had but enough to carry half his army in a single trip.

With such a prospect and with the knowledge that if he reached Greece at all he would have to land in the immediate neighborhood of Pompey's enormous host, surprise has been expressed that Cæsar did not prefer to go round through Illyria, keeping his legions together. But Cæsar had won many victories by appearing where he was least expected. He liked well to descend like a bolt out of the blue sky; and for the very reason that no ordinary person would under such circumstances have thought of attempting the passage, he determined to try it. Long marches exhausted the troops. In bad weather the enemy's fleet preferred the harbors to the open sea; and perhaps he had a further and special ground of confidence in knowing that the officer in charge at Corfu was his old acquaintance, Bibulus—Bibulus, the fool of the aristocracy, the butt of Cicero, who had failed in everything which he had undertaken, and had been thanked by Cato for his ill successes. Cæsar knew the men with whom he had to deal. He knew Pompey's incapacity; he knew Bibulus's incapacity.—*FROUDE'S CÆSAR*, ch. 22.

**2772. INCENDIARY punished.** *Roman.* After the previous ceremony of whipping, he himself was delivered to the flames; and in his example alone our reason is tempted to applaud the justice of retaliation.—*GIBBON'S ROME*, ch. 44, p. 372.

**2773. INCONSISTENCY of Character.** *Pity.* To a point of honor Motassem, the Mohammedan general, had sacrificed a flourishing city, two hundred thousand lives, and the property of millions. The same caliph descended from his horse and dirtied his robe to relieve the distress of a decrepit old man, who, with his laden ass, had tumbled into a ditch. On which of these actions did he reflect with the most pleasure when he was summoned by the angel of death?—*GIBBON'S ROME*, ch. 52, p. 320.

**2774. INCONSISTENCY, Christian.** *Effect.* [The Emperor Julian is known in history as "the Apostate."] The cause of his strange and fatal apostasy may be derived from the early period of his life, when he was left an orphan in the hands of the murderers of his family. The names of Christ and of Constantius, the ideas of slavery and of religion, were soon associated in a youthful imagination, which was susceptible of the most lively impressions. [Constantius murdered his father and mother and imprisoned him during his youth.]—*GIBBON'S ROME*, ch. 23, p. 410.

**2775. INCONSISTENCY, Disgraceful.** *William Penn.* [See No. 1842.] Then Penn tried a gentler tone. He had an interview with Hough and with some of the fellows, and, after many professions of sympathy and friendship, began to hint at a compromise. The king could not bear to be crossed. The college must give way. Parker must be admitted. But he was in very bad health. All his preferments would soon be vacant. "How should you like," said Penn, "to see Doctor Hough Bishop of Oxford?" Penn had passed his life in declaiming against a hireling ministry. He held that he was bound to refuse the payment of tithes, and this even when he had bought land chargeable with tithes, and had been allowed the value of the tithes in the purchase-money. According to his own prin-

ciples, he would have committed a great sin if he had interfered for the purpose of obtaining a benefice on the most honorable terms for the most pious divine. Yet to such a degree had his manners been corrupted by evil communications, and his understanding obscured by inordinate zeal for a single object, that he did not scruple to become a broker in simony of a peculiarly discreditable kind, and to use a bishopric as a bait to tempt a divine to perjury.—MACAULAY'S ENG., ch. 8, p. 275.

**2776. INCONSISTENCY** by Self-interest. *Samuel Johnson*. Having defined the word pension as "pay given to a State hiring for treason to his country," he himself became a pensioner; and . . . with small hire. . . set about the task of his work-masters. In a tract called "Taxation no Tyranny," he echoed to the crowd [the wishes of the ministry against America].—BANCROFT'S U. S., vol. 7, ch. 24.

**2777. INCREASE, Ineffective.** *George III.* A.D. 1775. [He was determined to crush the opposition of the American colonies.] When he announced that a numerous body of German troops was to join the British forces, [the Duke of] Grafton [keeper of the privy seal] answered earnestly: "Your Majesty will find too late that twice the number will only increase the disgrace, and never effect the purpose."—BANCROFT'S U. S., vol. 8, ch. 51.

**2778. INDECISION** of Timidity. *Conspirator*. [Gaston of Orleans and Count de Soissons entered into a conspiracy against the life of Richelieu.] The unsuspecting minister descended the staircase surrounded by the conspirators, and at this moment his fate hung upon a thread. But Gaston's nerve failed him: he hesitated to give the appointed signal; the rest dared not strike without his orders; they separated, and the cardinal escaped.—STUDENTS' FRANCE, ch. 19, § 12.

**2779. INDECISION** in Wrong-doing. *James II.* [The clergy had generally refused to read the king's anti-Protestant manifesto.] Even the king stood aghast for a moment at the violence of the tempest which he had raised. What step was he to take next? He must either advance or recede; and it was impossible to advance without peril, or to recede without humiliation. At one moment he determined to put forth a second order, enjoining the clergy in high and angry terms to publish his declaration, and menacing every one who should be refractory with instant suspension. This order was drawn up and sent to the press, then recalled, then a second time sent to the press, then recalled a second time.—MACAULAY'S ENG., ch. 8, p. 328.

**2780. INDEPENDENCE, American.** *Samuel Adams*. [The governor of Massachusetts, in October, 1773, wrote Lord Dartmouth, the colonial secretary, that Samuel Adams] was the first person that openly and in any public assembly declared for a total independence.—KNIGHT'S ENG., vol. 6, ch. 22, p. 337.

**2781. INDEPENDENCE, Childish.** *Young Samuel Johnson*. One day when the servant who used to be sent to school to conduct him home not having come in time, he set out by himself, though he was then so near-sighted that he was obliged to stoop on his hands and knees to take

a view of the kennel before he ventured to step over it. His schoolmistress, afraid that he might miss his way or fall into the kennel, or be run over by a cart, followed him at some distance. He happened to turn about and perceive her. Feeling her careful attention as an insult to his manliness, he ran back to her in a rage, and beat her as well as his strength would permit.—BOSWELL'S JOHNSON, p. 5.

**2782. INDEPENDENCE, Declaration of, American.** Thus, on the 4th of July, was completed what has been not unjustly termed "the most memorable public document which history records."—KNIGHT'S ENG., vol. 6, ch. 23, p. 367.

**2783.** ——. *Congress*. August 3, 1776. The members of Congress, having no army but a transient one, no confederation, no treasury, no supplies of materials of war, signed the Declaration of Independence, which had been engrossed on parchment.—BANCROFT'S U. S., vol. 9, ch. 2.

**2784. INDEPENDENCE** defeated. *Canadian*. In the latter part of 1837 there was an insurrection in Canada. A portion of the people, dissatisfied with the British Government, broke out in revolt, and attempted to establish their independence. The insurgents found much sympathy and encouragement in the United States. . . . Seven hundred men [from New York] seized and fortified Navy Island, in the Niagara River. The loyalists of Canada attempted to capture the place, and failed. They succeeded, however, in firing the Caroline, the supply-ship of the adventurers, cut her moorings, and sent the burning vessel over Niagara Falls. . . . The President [Van Buren] issued a proclamation of neutrality, forbidding interference with the affairs of Canada. The New York insurgents on Navy Island were obliged to surrender, and order was restored.—RIDPATH'S U. S., ch. 55, p. 438.

**2785. INDEPENDENCE** determined. *Algernon Sidney*. While hunting with Louis XIV. . . . in a royal park near Paris, . . . the king was so captivated by the stranger's horse that he determined to possess it, and sent a messenger to ask the owner to name the price and deliver the animal. This was the king's way of buying anything upon which he had fixed covetous eyes, and no one ever presumed to refuse him. But this Englishman, to the surprise of the messenger, and to the great irritation of the king, replied to the proposal that his horse was not for sale. The haughty monarch caused a liberal price for a horse to be counted out, and sent it to the Englishman, with a positive order to accept the same and surrender the animal. An exile from his native land, where, at that bad time, there was no justice for such as he, where king and ministers were the paid servants of the French monarch, he seemed to have no choice but to obey. But this was a man of the heroic type. He drew a pistol, and shot the horse through the head, saying: "My horse was born a free creature, has served a free man, and shall not be mastered by a king of slaves." There you have Algernon Sidney, the blunt, brave, noble-minded Republican, among the first of his time and country who clearly understood the rights of man and the just foundation of human government—the forerunner



of our Jefferson and Madison.—CYCLOPEDIA OF BIOG., p. 807.

**2786. INDEPENDENCE, Domestic.** *Washington's Mother.* George Washington asked her to come and live with him at Mount Vernon. "I thank you, George," she said, "but I prefer being independent." And so to the last she lived in her own plain farmhouse, and superintended the culture of her own acres, not disdaining to labor with her own hands. When Lafayette visited her he found her at work in her garden, with her old sun-bonnet on, and she came in to see him, saying, "I would not pay you so poor a compliment, marquis, as to stay to change my dress."—CYCLOPEDIA OF BIOG., p. 11.

**2787. INDEPENDENCE, Ministerial.** *Methodists.* [In 1796 Dr. Coke presided at the session of the Methodist Conference held at Baltimore; and one of the striking features of this good Englishman's character was, that he was impatient of contradiction, and not wholly insensible to his own personal importance. He had on this occasion introduced some proposition which seemed to some of the preachers a little dictatorial; and one of them, an Irishman, by the name of Mathews, . . . sprung to his feet, and cried out, "Popery! Popery! Popery!" Dr. Coke rebuked the impulsive rudeness of Mathews. While the conference was now in a state of great suspense and agitation, Dr. Coke seized the paper containing his own resolution, and tearing it up, not in the most moderate manner, looked round upon the preachers, and said, "Do you think yourselves equal to me?" Nelson Reed instantly arose, and said: "Dr. Coke has asked whether we think ourselves equal to him; I answer, Yes; we do think ourselves equal to him, notwithstanding he was educated at Oxford, and has been honored with the degree of Doctor of Laws; and more than that, we think ourselves equal to Dr. Coke's king." [The doctor saw his error, and asked pardon.]—STEVENS' M. E. CHURCH, vol. 2, p. 70.

**2788. INDEPENDENCE, Natural.** *Julius Cæsar.* Cæsar was now eighteen, his daughter Julia having been lately born. He had seen his party ruined, his father-in-law and young Marius killed, and his nearest friends dispersed or murdered. . . . The dictator had his eye on him, and Sylla had seen something in "the youth with the loose girdle" which struck him as remarkable. Closely connected though Cæsar was both with Cinna and Marius, Sylla did not wish to kill him if he could help it. There was a cool calculation in his cruelties. . . . Making a favor perhaps of his clemency, he proposed to Cæsar to break with his liberal associates, divorce Cinna's daughter, and take such a wife as he would himself provide. If Pompey had complied, who had made a position of his own, much more might it be expected that Cæsar would comply. Yet Cæsar answered with a distinct and unhesitating refusal. The terrible Sylla, in the fulness of his strength, after desolating half the homes in Italy, after revolutionizing all Roman society, from the peasant's cottage in the Apennines to the senate-house itself, was defied by a mere boy! Throughout his career Cæsar displayed always a singular indifference to life. He had no sentimental passion about him, no Byronic mock-heroics. He had

not much belief either in God or the gods. On all such questions he observed from first to last a profound silence. But one conviction he had. He intended, if he was to live at all, to live master of himself in matters which belonged to himself. Sylla might kill him if he so pleased. It was better to die than to put away a wife who was the mother of his child, and to marry some other woman at a dictator's bidding. Life on such terms was not worth keeping.—FROUDE'S CÆSAR, ch. 8.

**2789. INDEPENDENCE necessary.** *Archbishop Anselm.* The boldness of Anselm's attitude not only broke the tradition of ecclesiastical servitude, but infused through the nation at large a new spirit of independence. The real character of the strife appears in the primate's answer when his remonstrances against the lawless exactions from the church were met by a demand for a present on his own promotion, and his first offer of £500 was contemptuously refused. "Treat me as a free man," Anselm replied, "and I devote myself and all that I have to your service; but if you treat me as a slave you shall have neither me nor mine." A burst of the red king's [William] fury drove the archbishop from court, and he finally decided to quit the country; but his example had not been lost, and the close of William's reign found a new spirit of freedom in England with which the greatest of the conqueror's sons was glad to make terms.—HIST. OF ENG. PEOPLE, § 116.

**2790. INDEPENDENCE proclaimed.** *American.* On the 7th of June, 1776, Richard Henry Lee, of Virginia, offered a resolution in Congress declaring that the united colonies are and of right ought to be free and independent States; that they are absolved from all allegiance to the British crown; and that all political connection between them and Great Britain is and ought to be dissolved. A long and exciting debate ensued. . . . On the 1st of July Lee's resolution was taken up, and at the same time the committee's report was laid before Congress. On the next day the original resolution was adopted. During the 3d the formal declaration was debated with great spirit. . . . The discussion was resumed on the 4th, and at two o'clock in the afternoon of that memorable day the DECLARATION OF AMERICAN INDEPENDENCE was adopted by a unanimous vote.—RIDPATH'S U. S., ch. 39, p. 309.

**2791. INDEPENDENCE, Profitless.** *Samuel Johnson.* [The Crown bestowed on him a pension.] I talked of the numerous reflections which had been thrown out against him on account of his having accepted a pension from his present Majesty. "Why, sir," said he, with a hearty laugh, "it is a mighty foolish noise that they make. I have accepted of a pension as a reward which has been thought due to my literary merit; and now that I have this pension, I am the same man in every respect that I have ever been; I retain the same principles. It is true that I cannot now curse" (smiling) "the House of Hanover; nor would it be decent for me to drink King James' health in the wine that King George gives me money to pay for. But, sir, I think that the pleasure of cursing the House of Hanover and drinking King James' health are amply overbalanced by £300 a year."—BOSWELL'S JOHNSON, p. 119.

**2792. INDEPENDENCE, Religious.** *Cromwell's Time.* They held the Presbyterians in as great abhorrence as those of the Church of England. They pretended to immediate inspiration from heaven; rejected all ecclesiastical establishments; disdained all creeds and systems of belief; and, despising every distinction of governors and governed, held all men—king, nobility, and commons—to be upon a level of equality. Of this sect Cromwell was one of the chief leaders. He was a person of a rude and uncultivated, but very superior genius—a man whose peculiar dexterity lay in discovering the characters and taking advantage of the weaknesses of mankind. He was in religion at once an enthusiast and a hypocrite; in political matters, both a leveller and a tyrant; and in common life, cautious, subtle, and circumspect; at the same time he was daring and impetuous.—*TYTLER'S HIST.*, Book 6, ch. 29, p. 406.

**2793. INDIFFERENCE, Cruel.** *Julius Cæsar.* They were expected to decorate the city with new ornaments and to entertain the people with magnificent spectacles. If they fell short of public expectation, they need look no further for the suffrages of their many-headed master. . . . Cæsar, either more ambitious or less confident in his services, raised a new and costly row of columns in front of the Capitol. He built a temple for the Dioscuri, and he charmed the populace with a show of gladiators unusually extensive. Personally he cared nothing for these sanguinary exhibitions, and he displayed his indifference ostentatiously by reading or writing while the butchery was going forward. But he required the favor of the multitude, and then, as always, took the road which led most directly to his end.—*FROUDE'S CÆSAR*, ch. 11.

**2794. INDIFFERENCE, Religious.** *Charles II.* Charles [II.] was a heartless voluptuary, and selfish in his craving for ease and pleasure. Secretly a Papist, openly a scoffer, Episcopalian, Presbyterian, or Independent might harass each other, so that Charles was quiet.—*KNIGHT'S ENG.*, vol. 4, ch. 14, p. 234.

**2795. INDIGNATION expressed.** *Patriots to a Tory.* A.D. 1774. The people of Plymouth were grieved that George Watson, their respected townsman, was willing [to be a member of the Tory council appointed in Massachusetts by Governor Gates]. . . . On the first Lord's day after his purpose was known, as soon as he took his seat in meeting, his neighbors and friends put on their hats before the congregation and walked out of the house. The extreme public indignity was more than he could bear. As they passed his pew, he hid his face by bending his head over his cane, and determined to resign.—*BANCROFT'S U. S.*, vol. 7, ch. 8.

**2796. INDIGNITY deserved.** *Juba.* Before he was prætor he was engaged in defending Masintha, a young Numidian prince, who had suffered some injury from Hiempsal, the father of Juba. Juba himself came to Rome on the occasion, bringing with him the means of influencing the judges which Jugurtha had found so effective. Cæsar in his indignation seized Juba by the beard in court.—*FROUDE'S CÆSAR*, ch. 28.

**2797. INDISCRETION, Destructive.** *Passion.* [The Emperor Valentinian drew his sword—the

first sword he ever drew—and plunged it in the breast of Ætius, the general who had saved his empire but excited his envy.] The emperor was confounded by the honest reply of a Roman, whose approbation he had not disdained to solicit. "I am ignorant, sir, of your motives or provocations; I only know that you have acted like a man who cuts off his right hand with his left."—*GIBBON'S ROME*, ch. 35, p. 455.

**2798. INDISCRETION, Pre-eminent.** *Bishop Burnet.* Burnet was allowed by his friends and admirers to be the most officious and indiscreet of mankind; but the sagacious prince perceived that this pushing, talkative divine, who was always blabbing secrets, asking impertinent questions, obtruding unasked advice, was nevertheless an upright, courageous, and able man, well acquainted with the temper and the views of British sects and factions.—*MACAULAY'S ENG.*, ch. 7, p. 165.

**2799. INDULGENCE, Constitutional.** *Samuel Johnson.* [He engaged to translate "A Voyage to Abyssinia" from the French into English. He began, and the printer] was set to work with what was ready, and Johnson engaged to supply the press with copy as it should be wanted; but his constitutional indolence soon prevailed, and the work was at a stand. Mr. Hector, who knew that a motive of humanity would be the most prevailing argument with his friend, went to Johnson, and represented to him that the printer could have no other employment till this undertaking was finished, and that the poor man and his family were suffering. Johnson upon this exerted the powers of his mind, though his body was relaxed. He lay in bed with the book, which was a quarto, before him, and dictated while Hector wrote.—*BOSWELL'S JOHNSON*, p. 17.

**2800. INDULGENCE given to Sin.** *Penance.* [During the time of Charlemagne the more ordinary offences of fornication and adultery, of perjury and sacrilege, of rapine and murder, were expiated by a penance, which, according to the various circumstances, was prolonged from forty days to seven years.] A literal accomplishment of penance was indeed impracticable: the guilt of adultery was multiplied by daily repetition; that of homicide might involve the massacre of a whole people; each act was separately numbered; and in those times of anarchy and vice a modest sinner might easily incur a debt of three hundred years. His insolvency was relieved by a commutation, or *indulgence*; a year of penance was appreciated at twenty-six *solidi* of silver, about £4 sterling, for the rich; at 3 *solidi*, or 9s., for the indigent; and these alms were soon appropriated to the use of the church, which derived, from the redemption of sins, an inexhaustible source of opulence and dominion. A debt of three hundred years, or £1200, was enough to impoverish a plentiful fortune; the scarcity of gold and silver was supplied by the alienation of land; and the princely donations of Pepin and Charlemagne are expressly given for the *remedy* of their soul. It is a maxim of the civil law that whosoever cannot pay with his purse must pay with his body; and the practice of flagellation was adopted by the monks, a cheap though painful equivalent. By a fantastic arithmetic, a year of penance was



taxed at three thousand lashes; and such was the skill and patience of a famous hermit, St. Dominic of the Iron Cuirass, that in six days he could discharge an entire century by a whipping of three hundred thousand stripes. His example was followed by many penitents of both sexes; and, as a vicarious sacrifice was accepted, a sturdy disciplinarian might expiate on his own back the sins of his benefactors. These compensations of the purse and the person introduced, in the eleventh century, a more honorable mode of satisfaction.—GIBBON'S *ROME*, ch. 58, p. 54.

**2801. INDULGENCES, Cargo of.** *Papal.* [In 1593 Thomas White, of London, captured in a Spanish vessel two millions of papal bulls for indulgences.]—KNIGHT'S *ENG.*, vol. 3, ch. 17, p. 267.

**2802. INDULGENCES, Papal.** *Tetzel.* The form of the absolution issued by Tetzel was as follows: "I absolve thee from all ecclesiastical censures, and from all thy sins, how enormous soever; and by this plenary indulgence I remit thee all manner of punishment which thou oughtest to suffer in purgatory. And I restore thee to the sacraments of the church, and to that innocence and purity which thou hadst at thy baptism; so as, at death, the gates of hell shall be shut against thee, and the gates of paradise shall be laid open to receive thee. In the name of the Father, and of the Son, and of the Holy Spirit. Amen."—*Keith's Hist. of Scotland, Introd.*, p. 4. —NOTE IN TYTLER'S *HIST.*, Book 6, ch. 20, p. 291.

**2803. INDULGENCES, Sale of.** *Church-building.* A project had likewise been set on foot by his predecessor, Julius II., which Leo keenly adopted, and which required a prodigious sum of money to carry it into execution. This was the building of St. Peter's Church at Rome, a fabric which it was intended should surpass all the magnificent structures that had ever been reared by the art of man. For the construction of this noble edifice, and to supply the luxuries of his court, Leo X. had recourse (to use an expression of Voltaire) to one of the keys of St. Peter, to open the coffers of Christians. Under the pretence of a crusade against the Turks, he instituted through all Christendom a sale of indulgences, or releases from the pains of purgatory, which a pious man might purchase for a small sum of money either for himself or for his friends. Public offices were appointed for the sale of them in every town, and they were farmed or leased out to the keepers of taverns and bagnios. Their efficacy was proclaimed by all the preachers, who maintained that the most atrocious offences against religion might be expiated and forgiven by the purchase of a remission. A Dominican friar of the name of Tetzel, a principal agent in this extraordinary and most abominable merchandise, was wont to repeat in his public orations this blasphemous assertion, "That he himself had saved more souls from hell by these indulgences than St. Peter had converted to Christianity by his preaching."—TYTLER'S *HIST.*, Book 6, ch. 20, p. 291.

**2804. INDUSTRY, Education in.** *Samuel Johnson.* At the inn where we dined the gentlewoman said that she had done her best to educate her children; and, particularly, that she had

never suffered them to be a moment idle. JOHNSON: "I wish, madam, you would educate me too, for I have been an idle fellow all my life." "I am sure, sir," said she, "you have not been idle." JOHNSON: "Nay, madam, it is very true; and that gentleman there" (pointing to me) "has been idle. He was idle at Edinburgh. His father sent him to Glasgow, where he continued to be idle. He then came to London, where he has been very idle; and now he is going to Utrecht, where he will be as idle as ever." I asked him privately how he could expose me so.—BOSWELL'S JOHNSON, p. 129.

**2805. INDUSTRY, Exposition of.** *Timour.* [About A.D. 1400 Timour gathered at his capital all the officers and chief men for a national council. When assembled] there was an exhibition of all the industry, of all the arts, and all the trades of the world, as far as subject to the laws of the Khan. The most expert artisans displayed there the master-works of their professions; in their shops they erected trophies, arches of flowers to represent the victories, wherein they showed superior skill in the refinements of their various trades. The jewellers exhibited necklaces of pearls and precious stones, principally rubies, grenadines, and sapphires, with an infinity of pieces of rock crystal, of coral and of agate. A vast amphitheatre was erected for the ladies, in front of which played the musicians, with all the species of amusements. There was also an amphitheatre assigned to all the trades, and containing thus a hundred compartments.—LAMARTINE'S *TURKEY*, p. 365.

**2806. INDUSTRY, Happiness by.** *English.* [Early in the eighteenth century] the greater number of fashionable women "spent their hours in an indolent state of body and mind, without either recreations or reflections." Stimulants, if we may believe the censor, were sometimes resorted to: "Palestris, in her drawing-room, is supported by spirits, to keep off the return of spleen and melancholy, before she can get over half the day, for want of something to do; while the wench in the kitchen sings and scours from morning to night."—KNIGHT'S *ENG.*, vol. 5, ch. 27, p. 418.

**2807. INDUSTRY misapplied.** *Jamestown Colony.* The kind of industry which Smith had encouraged in the colony was now laughed at. As soon as the weather would permit . . . [the colonists] began to stroll about the country digging for gold. In a bank of sand . . . some glittering particles were found, and the whole settlement was in a blaze of excitement. Martin [a member of council] . . . in imagination saw himself loaded with wealth and honored with a peerage. [Another member] . . . having filled up one of his ships with the supposed gold-dust, then sailed up the James River to find the Pacific Ocean. Fourteen weeks of the precious springtime, that ought to have been given to ploughing and planting, were consumed in this stupid nonsense. Even the Indians ridiculed the madness of the men who for imaginary grains of gold were wasting their chances for a crop of corn.—RIDPATH'S *U. S.*, ch. 9, p. 102.

**2808. INDUSTRY, Proof of.** *Calloused Hands.* [The persecutors of the Christians during the reign of Trajan found] the grandsons of St. Jude the apostle, who himself was the brother of Jesus

Christ. Their natural pretensions to the throne of David might perhaps attract the respect of the people, and excite the jealousy of the governor. . . . When they were examined concerning their fortune and occupation, they showed their hands, hardened with daily labor, and declared that they derived their whole subsistence from the cultivation of a farm near the village of Cocaba, of the extent of about twenty-four English acres, and of the value of 9000 drachms, or £300 sterling. The grandsons of St. Jude were dismissed with compassion and contempt.—GIBBON'S *ROME*, ch. 16, p. 24.

**2809. INDUSTRY, Report of. *Egyptians.*** [The law] of Amasis ordained every individual to appear annually before a particular magistrate and give an account of his profession and the manner in which he acquired his subsistence. A capital punishment, it is said, was decreed against the person who could not show that he procured it by honest means. We shall observe a similar treatment of the Athenian republic.—TYTLER'S *HIST.*, Book 1, ch. 4, p. 38.

**2810. INDUSTRY sacrificed to Pride. *Charles I.*** [During the reign of Charles I.] all shops in Cheapside and Lombard Street, except those of the goldsmiths, were commanded to be shut up, that the great avenue to the cathedral might not exhibit any trace of vulgar industries, and that when foreigners went to see the Lord Mayor's procession, they might not be offended by butchers' stalls and "frizzeries."—KNIGHT'S *ENG.*, vol. 3, ch. 26, p. 425.

**2811. INDUSTRY, Standard of. *Leathern Apron.*** [While Timour, the conquering Tartar,] was wintering at the foot of the Caucasus and inviting whole populations to his gigantic hunting parties, those images of the pleasures of Tartary, Ispahan, occupied by the rear guard of his army, arose at the drum sound of a patriotic blacksmith, who hoisted as a standard his leathern apron. At his voice the Persians massacred 3000 Tartars, and delivered the city from their oppressors.—LAMARTINE'S *TURKEY*, p. 311.

**2812. INDUSTRY, Virtue by. *Corrective.*** It was reported by Hannibal that, in order to preserve his troops from the dangerous temptations of idleness, he had obliged them to form large plantations of olive trees along the coast of Africa. From a similar principle, Probus exercised his legions in covering with rich vineyards the hills of Gaul and Pannonia, and two considerable spots are described, which were entirely dug and planted by military labor. . . . One of these . . . by converting into tillage a large and unhealthy tract of marshy ground. . . . An army thus employed constituted perhaps the most useful as well as the bravest portion of Roman subjects.—GIBBON'S *ROME*, ch. 12, p. 385.

**2813. INEXPERIENCE, Mistakes from. *Retreat.*** [At the beginning of the civil war the Parliament's troops were defeated in a skirmish at Worcester. A witness says:] "The lieutenant commanded us to wheel about; but our gentlemen, not yet well understanding the difference between wheeling about and shifting for themselves, their backs being toward the enemy whom they now thought to be close in the rear, retired to the army in a very dishonorable manner."—KNIGHT'S *ENG.*, vol. 4, ch. 1, p. 3.

**2814. INEXPERIENCE, Presumption of. *Youth.*** *Æmilius* having joined *Nasica*, marched in good order against the Macedonians. But when he saw the disposition and number of their forces he was astonished, and stood still to consider what was proper to be done. Hereupon the young officers, eager for the engagement, and particularly *Nasica*, flushed with his success at Mount Olympus, pressed up to him, and begged of him to lead them forward without delay. *Æmilius* only smiled and said, "My friend, if I was of your age I should certainly do so; but the many victories I have gained have made me observe the errors of the vanquished, and forbid me to give battle immediately after a march to an army well drawn up, and every way prepared."—PLUTARCH'S *ÆMILIUS*.

**2815. INEXPERIENCE removed. *By Loss.*** "Were you ever in a battle?" asked the Prince of Condé of the young Duke of Gloucester, son of Charles I., who had joined him as a volunteer [to engage in the battle of "the Downs," before Dunkirk]. The prince answered in the negative. "Well," returned Condé, irritated by the incapacity and obstinacy of the Spaniards, "in the course of half an hour you will see us lose one." His words were fully verified; the Spanish army was totally overthrown, and dispersed in all directions.—STUDENTS' *FRANCE*, ch. 20, § 10.

**2816. INFAMY posthumous. *Roman Emperor Commodus.*** [After his assassination the] memory of *Commodus* was branded with eternal infamy. The names of tyrant, of gladiator, of public enemy, resounded in every corner of the house. They decreed in tumultuous votes that his honors should be reversed, his titles erased from the public monuments, his statues thrown down, his body dragged with a hook into the stripping-room of the gladiators, to satiate the public fury; and they expressed some indignation against those officious servants who had already presumed to screen his remains from the justice of the Senate.—GIBBON'S *ROME*, ch. 1, p. 118.

**2817. INFAMY, Stain of. *Frenchtown, Indiana.*** The Americans were suddenly assailed by . . . 1005 British and Indians under command of General Proctor. A severe battle was fought. . . . General Winchester having been taken by the enemy, advised his forces to capitulate under a pledge of protection given by Proctor and his subordinates. As soon as the surrender was made the British general went off at a rapid rate to return to Malden. The American wounded were left to the mercy of the savages, who at once began their work with tomahawk and scalping-knife and torch. The two houses into which most of the wounded had been crowded were fired, while the painted barbarians stood around them and hurled back into the flames whoever attempted to escape. The rest of the prisoners were dragged away, through untold sufferings, to Detroit. . . . This shameful campaign has fixed on the name of Proctor the indelible stain of infamy.—RIDEPATH'S *U. S.*, ch. 50, p. 400.

**2818. INFANTS in Heaven. *Swedenborg.*** As soon as infants are raised from the dead, which takes place immediately after decease, they are carried up into heaven, and delivered to the care



of angels of the female sex, who in the life of the body loved infants tenderly, and at the same time loved God. By these good angels they are educated and brought up until they attain a suitable age, when they are transferred to other teachers. They grow up and become young men and women; are instructed in wisdom and trained in the duties of the heavenly life; and when their character is fully developed they become settled in some society, either of the celestial or spiritual kingdom, in agreement with their inherited genius or disposition.—WHITE'S SWEDENBORG, ch. 13, p. 115.

**2819. INFATUATION, Destructive.** *Nero.* Nero became deeply enamored of Poppæa Sabina, the wife of his friend Otho, and one of the most cruel and cold-blooded intriguers amid the abandoned society of Roman matrons. Nero was deeply smitten with her infantile features, the soft complexion, which was preserved by daily bathing in warm asses' milk, her assumed modesty, her genial conversation and sprightly wit. He was especially enchanted with her soft, abundant hair, the envy of Roman beauties, for which he invented the fantastic, and to Roman writers the supremely ludicrous, epithet of "amber tresses." From the day that he first saw Poppæa a headlong deterioration is traceable in his character. She established a complete influence over him, and drove him by her taunts and allurements to that crime which, even among his many enormities, is the most damning blot upon his character—the murder of his mother. She lived in daily dread of assassination. Her watchfulness evaded all attempts at poisoning, and she was partly protected against them by the current fiction that she had fortified herself by the use of antidotes. Plots to murder her by the apparently accidental fall of the fretted roof in one of the chambers of her villa were frustrated by the warning which she received from her spies. At last Anicetus, a freedman, admiral of the fleet at Misenum, promised Nero to secure her end in an unsuspecting manner by means of a ship which should suddenly fall to pieces in mid-sea. Nero invited her to a banquet at Baiæ, which was to be the sign of their public reconciliation. Declining, however, to sail in the pinnace which had been surreptitiously fitted up for her use, she was carried to her son's villa in her own litter. [The weighted canopy was made to fall, but she escaped] . . . bolts were withdrawn, and the ship fell to pieces, but she swam ashore, and was soon afterward assassinated.—FARRAR'S EARLY DAYS, p. 25.

**2820. INFATUATION of Pride.** *James II.* James was bent on ruining himself, and every attempt to stop him only made him rush more eagerly to his doom. When his throne was secure, when his people were submissive, when the most obsequious of Parliaments was eager to anticipate all his reasonable wishes, when foreign kingdoms and commonwealths paid emulous court to him, when it depended only on himself whether he would be the arbiter of Christendom, he had stooped to be the slave and the hireling of France. And now when, by a series of crimes and follies, he had succeeded in alienating his neighbors, his subjects, his soldiers, his sailors, his children, and had left him-

self no refuge but the protection of France, he was taken with a fit of pride, and determined to assert his independence. That help which, when he did not want it, he had accepted with ignominious tears, he now, when it was indispensable to him, threw contemptuously away. Having been abject when he might, with propriety, have been punctilious in maintaining his dignity, he became ungratefully haughty at a moment when haughtiness must bring on him at once derision and ruin. He resented the friendly intervention which might have saved him. Was ever king so used? Was he a child, or an idiot, that others must think for him?—MACAULAY'S ENG., ch. 9, p. 416.

**2821. INFECTION feared.** *Pest-field.* On the east was a field not to be passed without a shudder by any Londoner of that age. There, as in a place far from the haunts of men, had been dug, twenty years before, when the great plague was raging, a pit into which the dead-carts had nightly shot corpses by scores. It was popularly believed that the earth was deeply tainted with infection, and could not be disturbed without imminent risk to human life. No foundations were laid there till two generations had passed without any return of the pestilence, and till the ghastly spot had long been surrounded with buildings.—MACAULAY'S ENG., ch. 3, p. 333.

**2822. INFERENCE, Mistakes of.** *Alexander.* One fact recorded by Strabo affords a very striking proof of the great ignorance of the ancients with respect to the situation even of those kingdoms with which they had intercourse. When Alexander the Great marched along the banks of the Hydaspes and Acesina, two rivers which fall into the Indus, he observed that there were many crocodiles in those rivers, and that the country produced beans of the same species with those which were common in Egypt. From these circumstances he concluded that he had discovered the source of the Nile, and prepared a fleet to sail down the Hydaspes into Egypt.—TYTLER'S HIST., Book 6, ch. 17, p. 256.

**2823. INFIDELITY, Dishonest.** *Samuel Johnson.* I told him that a foreign friend of his, whom I had met with abroad, was so wretchedly perverted to infidelity that he treated the hopes of immortality with brutal levity, and said, "As man dies like a dog, let him live like a dog." JOHNSON: "If he dies like a dog, let him lie like a dog." I added that this man said to me, "I hate mankind, for I think myself one of the best of them, and I know how bad I am." JOHNSON: "Sir, he must be very singular in his opinion if he thinks himself one of the best of men, for none of his friends think him so." He said, "No honest man could be a Deist, for no man could be so after a fair examination of the proofs of Christianity." I named Hume. JOHNSON: "No, sir; Hume owned to a clergyman in the bishopric of Durham that he had never read the New Testament with attention."—BOSWELL'S JOHNSON, p. 141.

**2824. INFIDELITY, Escape from.** *Benjamin Franklin.* The son of a rigid Calvinist, the grandson of a tolerant Quaker, . . . sceptical of tradition as the basis of faith, he respected reason rather than authority, and after a momentary lapse into fatalism, escaping from the mazes of fixed decrees and free will, he gained

with increasing years an increasing trust in the overruling providence of God. Adhering to none "of all the religions" in the colonies, he yet devoutly, though without form, adhered to religion.—BANCROFT'S U. S., vol. 3, ch. 23.

**2825. INFIDELITY, Leader in.** *Voltaire.* In an age of scepticism he was the prince of scoffers; when philosophy hovered round saloons, he excelled in reflecting the brilliantly licentious mind of the intelligent aristocracy. His great works were written in retirement, but he was himself the spoiled child of society. He sunned himself in its light, and dazzled it by concentrating its rays. He was its idol, and courted its idolatry. . . . The complacent courtier of sovereigns and ministers, he could even stand and wait for smiles at the toilet of the French king's mistress, or prostrate himself in flattery before the Semiramis of the north; willing to shut his eyes on the sorrows of the masses, if the great would but favor men of letters. . . . He praised George I. of England as a sage and a hero, who ruled the world by his virtues; . . . when the French king took a prostitute for a mistress, . . . extolled the monarch's mistress as an adorable Egeria.—BANCROFT'S U. S., vol. 5, ch. 2.

**2826. INFIDELITY, Metaphysical.** *Unnatural.* Atheism is a folly of the metaphysician, not the folly of human nature. Of savage life, Roger Williams declared that he had never found one native American who denied the existence of God; in civilized life, when it was said of the court of Frederick that the place of king's atheist was vacant, the gibe was felt as the most biting sarcasm. Infidelity gains the victory when she wrestles with hypocrisy or with superstition, but never when its antagonist is reason.—BANCROFT'S U. S., vol. 1, ch. 10.

**2827. INFIDELITY, Peril of.** *Samuel Johnson.* Hume and other sceptical innovators are vain men, and will gratify themselves at any expense. Truth will not afford sufficient food to their vanity, so they have betaken themselves to error. Truth, sir, is a cow which will yield such people no more milk, and so they are gone to milk the bull. If I could have allowed myself to gratify my vanity at the expense of truth, what fame might I have acquired! Everything which Hume has advanced against Christianity had passed through my mind long before he wrote. Always remember this, that after a system is well settled upon positive evidence, a few partial objections ought not to shake it. The human mind is so limited that it cannot take in all the parts of a subject, so that there may be objections raised against anything. There are objections against a *plenum*, and objections against a *vacuum*; yet one of them must certainly be true.—BOSWELL'S JOHNSON, p. 123.

**2828. INFIDELITY, Secret of.** *Samuel Johnson.* [To General Paoli.] The general asked him what he thought of the spirit of infidelity which was so prevalent. JOHNSON: "Sir, this gloom of infidelity, I hope, is only a transient cloud passing through the hemisphere, which will soon be dissipated, and the sun break forth with his usual splendor." "You think, then," said the general, "that they will change their principles like their clothes." JOHNSON: "Why, sir, if they bestow no more thought on principles than on dress, it must be so." The general

said that a great part of the fashionable infidelity was owing to a desire of showing courage. Men who have no opportunities of showing it as to things in this life, take death and futurity as objects on which to display it. JOHNSON: "That is mighty foolish affectation. Fear is one of the passions of human nature, of which it is impossible to divest it. You remember that the Emperor Charles V., when he read upon the tombstone of a Spanish nobleman, 'Here lies one who never knew fear,' wittily said, 'Then he never snuffed a candle with his fingers.'"—BOSWELL'S JOHNSON, p. 163.

**2829. INFIDELITY and the State.** *Ruinous in France.* Thus scepticism proceeded unconsciously in the work of destruction, invalidating the past, yet unable to construct the future, for good government is not the creation of scepticism. Her garments are red with blood, and ruins are her delight; her despair may stimulate to voluptuousness and revenge; she never kindled with the disinterested love of man.—BANCROFT'S U. S., vol. 5, ch. 2.

**2830. INFIDELITY, Weakness of.** *Napoleon I.* A whole generation had grown up in France without any knowledge of Christianity. Corruption was universal. A new sect sprang up, Theophilanthropists, who gleaned as the basis of their system some of the moral precepts of the gospel, divested of the sublime sanctions of Christianity. [Napoleon said of them:] . . . "They can accomplish nothing; . . . they are mere actors. . . . The gospel alone has exhibited a complete assemblage of the principles of morality divested of all absurdity. . . . Do you wish to see that which is really sublime? Repeat the Lord's Prayer. Such enthusiasts are only to be encountered by the weapons of ridicule."—ABBOTT'S NAPOLEON B., vol. 1, ch. 9.

**2831. INFIDELS, Treatment of.** *Samuel Johnson.* Dr. Adams had distinguished himself by an able answer to David Hume's "Essay on Miracles." He told me he had once dined in company with Hume in London; that Hume shook hands with him, and said, "You have treated me much better than I deserve;" and that they exchanged visits. I took the liberty to object to treating an infidel writer with smooth civility. Where there is a controversy concerning a passage in a classic author, or concerning a question in antiquities, or any other subject in which human happiness is not deeply interested, a man may treat his antagonist with politeness and even respect; but where the controversy is concerning the truth of religion, it is of such vast importance to him who maintains it to obtain the victory, that the person of an opponent ought not to be spared. If a man firmly believes that religion is an invaluable treasure, he will consider a writer who endeavors to deprive mankind of it as a *robber*; he will look upon him as *odious*, though the infidel might think himself in the right. . . . An abandoned profligate may think that it is not wrong to debauch my wife; but shall I, therefore, not detest him? and if I catch him in making an attempt, shall I treat him with politeness? No, I will kick him down-stairs, or run him through the body—that is, if I really love my wife, or have a true rational notion of honor. An infidel, then, shall not be treated handsomely by a Christian merely because he endeavors



to rob with ingenuity.—BOSWELL'S JOHNSON, p. 277.

**2832. INFLUENCE, Personal. Magnetism.** [Charles Edward, grandson of James II., entered Scotland to claim its crown as his legitimate inheritance. He sent a young Highlander to rally all the clans. Cameron of Lochiel was doubtful. He was told:] "If this prince once sets his eyes upon you he will make you do whatever he pleases." The result verified the remark.—KNIGHT'S ENG., vol. 6, ch. 8, p. 123.

**2833. — — —. Napoleon I.** Incredible as it may appear, Napoleon, while thus dethroning them [the sons of Charles IV., King of Spain, and compelling them to accept a residence in exile and income from himself], gained such an ascendancy over their minds, that they became his warm admirers and friends. They exulted in his successive victories, and celebrated them with illuminations and bonfires. Nothing in Napoleon's whole career more strikingly than this exhibits his extraordinary powers.—ABBOTT'S NAPOLEON B., vol. 2, ch. 1.

**2834. — — —. Napoleon's Aides.** Murat was to Napoleon a body of ten thousand horsemen, ever ready for a resistless charge; Lannes was a phalanx of infantry, bristling with bayonets which neither artillery nor cavalry could batter down; Augereau was an armed column, invincible, black, dense, massy, impetuous, resistless, moving with gigantic tread wherever the finger of the conqueror pointed. These were but the members of Napoleon's body—the limbs obedient to the mighty soul that swayed them.—ABBOTT'S NAPOLEON B., vol. 1, ch. 14.

**2835. — — —. William Pitt.** A private man in England, in middle life, with no fortune, with no party, with no strong family connections, having few votes under his sway in the House of Commons, and perhaps not one in the House of Lords—a feeble valetudinarian, shunning pleasure and society, haughty and retired, and half his time disabled by the agonies of hereditary gout, was now the hope of the English world [when the Whig aristocracy had failed to conquer Canada].—BANCROFT'S U. S., vol. 4, ch. 11.

**2836. — — —. George Washington.** So powerful were the President's views in determining the actions of the people, that Jefferson, writing to Monroe at Paris, said: "Congress has adjourned. You will see by their proceedings the truth of what I always told you—namely, that one man outweighs them all in influence over the people, who support his judgment against their own and that of their representatives. Republicanism resigns the vessel to its pilot."—RIDPATH'S U. S., ch. 46, p. 371.

**2837. — — —. Julius Cæsar.** [His soldiers had been styled "brothers in arms." In consequence of mutinous conduct he called them "quirites"—plain citizens.] The familiar word was now no longer heard from him. "You say well, quirites," he answered; "you have labored hard, and you have suffered much; you desire your discharge—you have it. I discharge you who are present. I discharge all who have served their time. You shall have your recompense. It shall never be said of me

that I made use of you when I was in danger, and was ungrateful to you when the peril was past." "Quirites" he had called them; no longer Roman legionaries, proud of their achievements, and glorying in their great commander, but "quirites"—plain citizens. The sight of Cæsar, the familiar form and voice, the words, every sentence of which they knew that he meant, cut them to the heart. They were humbled, they begged to be forgiven. They said they would go with him to Africa, or to the world's end. He did not at once accept their penitence.—FROUDE'S CÆSAR, ch. 24.

**2838. INFLUENCE, Posthumous. Constantine.** If Constantine reckoned among the favors of fortune the death of his eldest son, of his nephew, and perhaps of his wife, he enjoyed an uninterrupted flow of private as well as public felicity till the thirtieth year of his reign—a period which none of his predecessors, since Augustus, had been permitted to celebrate. Constantine survived that solemn festival about ten months; and at the mature age of sixty-four, after a short illness, he ended his memorable life . . . in the suburbs of Nicomedia, whither he had retired for the benefit of the air, and with the hope of recruiting his exhausted strength by the use of the warm baths. The excessive demonstrations of grief, or at least of mourning, surpassed whatever had been practised on any former occasion. Notwithstanding the claims of the Senate and people of ancient Rome, the corpse of the deceased emperor, according to his last request, was transported to the city which was destined to preserve the name and memory of its founder. The body of Constantine, adorned with the vain symbols of greatness—the purple and diadem—was deposited on a golden bed in one of the apartments of the palace, which for that purpose had been splendidly furnished and illuminated. The forms of the court were strictly maintained. Every day, at the appointed hours, the principal officers of the state, the army, and the household, approaching the person of their sovereign with bended knees and a composed countenance, offered their respectful homage as seriously as if he had been still alive. From motives of policy this theatrical representation was for some time continued; nor could flattery neglect the opportunity of remarking that Constantine alone, by the peculiar indulgence of Heaven, had reigned after his death.—GIBBON'S ROME, ch. 18, p. 173.

**2839. — — —. Napoleon I.** [Napoleon had requested that after his death his body should be buried in France. It was denied.] The aristocrats of Europe feared Napoleon even in his grave. The governor could not consent, notwithstanding the most affecting supplications on the part of Madame Bertrand, to allow even the stomach and heart to be removed.—ABBOTT'S NAPOLEON B., vol. 2, ch. 34.

**2840. — — —. Noureddin.** Some years after the sultan's death an oppressed subject called aloud in the streets of Damascus, "O Noureddin, Noureddin, where art thou now? Arise, arise, to pity and protect us!" A tumult was apprehended, and a living tyrant blushed or trembled at the name of a departed monarch.—GIBBON'S ROME, ch. 59, p. 17.

**2841. INFLUENCE** sacrificed. *James II.* [Royal progress through England.] On the road the royal train was joined by two courtiers who in temper and opinions differed widely from each other. [William] Penn was at Chester on a pastoral tour. His popularity and authority among his brethren had greatly declined since he had become a tool of the king and of the Jesuits. He was, however, most graciously received by James, who even condescended to go to the Quaker meeting, and to listen with decency to his friend's melodious eloquence. Tyrconnel had crossed the sea from Dublin to give an account of his administration.—MACAULAY'S *ENG.*, ch. 8, p. 272.

**2842. INFLUENCE, Strange.** *Catherine Sedley.* [Mistress of James II.] Personal charms she had none, with the exception of two brilliant eyes, the lustre of which, to men of delicate taste, seemed fierce and unfeminine. Her form was lean, her countenance haggard. Charles, though he liked her conversation, laughed at her ugliness, and said that the priest must have recommended her to his brother by way of penance. . . . Catherine herself was astonished at the violence of his passion. "It cannot be my beauty," she said, "for he must see that I have none; and it cannot be my wit, for he has not enough to know that I have any."—MACAULAY'S *ENG.*, ch. 6, p. 63.

**2843. INFORMATION, Importance of.** *Black Hawk.* The troops of General Atkinson . . . waged a vigorous campaign against the Indians, . . . and made Black Hawk a prisoner. The captive chieftain was taken to Washington and the great cities of the east, where his understanding was opened as to the power of the nation against which he had been foolish enough to lift his hatchet. Returning to his own people, he advised them that resistance was hopeless. The warriors then abandoned the disputed lands, and retired into Iowa.—RIDPATH'S *U. S.*, ch. 44, p. 430.

**2844. INFORMATION, Pleasing.** *Abraham Lincoln.* When the telegram from Cumberland Gap reached Mr. Lincoln that "firing was heard in the direction of Knoxville," he remarked that he was "glad of it." Some person present . . . could not see *why*. . . . "Why, you see," responded the President, "it reminds me of Mistress Sallie Ward, a neighbor of mine, who had a very large family. Occasionally one of her numerous progeny would be heard crying in some out-of-the way place, upon which Mrs. Ward would exclaim, 'There's one of my children that isn't dead!'"—RAYMOND'S *LINCOLN*, p. 756.

**2845. INFORMERS** rejected. *Roman Emperor Vespasian.* Vespasian was among those few princes whose character has changed for the better on their arrival at empire. Augustus, from a vicious and cruel man, became, if not a virtuous, in many respects an admirable, prince. Vespasian had ingratiated himself by the most servile flattery with Caligula and Claudius, and raised himself by degrees from the meanest station to rank and distinction. His character before he came to the empire was at the best an equivocal one; but no sooner did he mount the throne than all these suspicions were at once shown to be unfounded. He gave a general

pardon to all who had been found in arms against him. He allowed every citizen, provided he spoke only of his own grievances, to have free access to his person, but declared war against that vile race of pensioned informers which had multiplied so exceedingly during the preceding reign.—TYTLER'S *HIST.*, Book 5, ch. 1, p. 491.

**2846. INGENUITY vs. Difficulties.** *Augustus.* [Transporting Egyptian obelisks to Rome.] Those immense masses, consisting of one entire block of granite, were hewn in the quarries of Upper Egypt, whence they were conveyed by water to the place where they were to be erected. The contrivance for transporting them is described by Pliny, and is equally simple and ingenious. The Nile runs near to the base of those mountains where the quarries are situated. A canal was cut from the river to the spot where the obelisk lay, and made to pass under it, so as to leave the stone supported by its two extremities resting on either bank of the canal. Two broad boats were then loaded with a great weight of stones, so as to sink them so deep in the water as to allow them to pass freely under the obelisk; when immediately under it, the stones were thrown out; the boats, of consequence [raised and lifted the obelisks].—TYTLER'S *HIST.*, Book 1, ch. 4, p. 39.

**2847. INGENUITY, Practical.** *Benj. Franklin.* When the scientific world began to investigate the wonders of electricity, Franklin excelled all observers. . . . In the summer of 1752, going out into the fields, with no instrument but a kite, no companion but his son, he established his theory by obtaining a line of connection with a thunder-cloud. Nor did he cease until he had made the lightning a household pastime, taught his family to catch the subtle fluid in its inconceivably rapid leaps between the earth and the sky, and compelled it to give warning of its passage by the harmless ringing of bells.—BANCROFT'S *U. S.*, vol. 3, ch. 23.

**2848. INGENUITY of Savages.** *Hatchets.* The North American Indians, having no iron, use stone hatchets in cutting down the largest trees. They found, says Charlevoix, in his "Travels in Canada," a very hard and tough species of flint, which by great labor they sharpened for the head of the instrument. The difficulty lay in fastening it to the handle. They cut off the top of a young tree, and making a transverse slit, insert the stone into the opening. The parts of the tree growing together close so firmly upon the stone that it is impossible to move it. Then they cut the tree of such length as they judge sufficient for the handle.—TYTLER'S *HIST.*, Book 7, ch. 3, p. 31.

**2849. INGENUITY, Success by.** *Columbus.* On the 13th of September, . . . about two hundred leagues from the island of Ferro, Columbus for the first time noticed the variation of the needle, a phenomenon which had never before been remarked. He perceived about nightfall that the needle, instead of pointing to the north star, varied about half a point, or between five and six degrees, to the north-west, and still more on the following morning. . . . The variation increased as he advanced. [It was feared they were entering another world, and the compass would lose its virtues.] Columbus tasked his science



and ingenuity for reasons with which to allay their terror. He observed that the direction of the needle was not to the polar star, but to some fixed and invisible point. The variation, therefore, was not caused by any fallacy in the compass, but by the movement of the north star itself, which, like the other heavenly bodies, had its changes and revolutions, and every day described a circle round the pole. The high opinion which the pilots entertained of Columbus as a profound astronomer gave weight to this theory, and their alarm subsided. — IRVING'S *GOLDSMITH*, Book 3, ch. 2.

**2850. INGRATE, Cowardly.** *Reign of James II.* [James Burton had been engaged in the Rye House Plot, but escaped by the aid of an aged Christian named Elizabeth Gaunt. He had rebelled under the Duke of Monmouth, and fled to the home of a poor barber named John Fernley.] He knew that a reward of £100 had been offered by the government for the apprehension of Burton; but the honest man was incapable of betraying one who, in extreme peril, had come under the shadow of his roof. The anger of James was more strongly excited against those who harbored rebels than against the rebels themselves. He had publicly declared that, of all forms of treason, the hiding of traitors from his vengeance was the most unpardonable. Burton knew this. He delivered himself up to the government, and he gave information against Fernley and Elizabeth Gaunt. They were brought to trial. The villain whose life they had preserved had the heart and the forehead to appear as the principal witness against them. They were convicted. Fernley was sentenced to the gallows, Elizabeth Gaunt to the stake. — MACAULAY'S *ENG.*, ch. 5, p. 615.

**2851. INGRATITUDE, Base.** *Richelieu.* Louis XIII. owed all his success for eighteen years to the wonderful genius of Richelieu; when that most noted statesman of his day died, his cold-hearted remark was simply this, "There is a great politician gone!" — STUDENTS' *FRANCE*, ch. 19, § 17.

**2852. — — — Brutus.** What Brutus is chiefly blamed for was his ingratitude to Cæsar. He owed his life to his favor, as well as the lives of those prisoners for whom he interceded. He was treated as his friend, and distinguished with particular marks of honor; and yet he imbrued his hands in the blood of his benefactor. — PLUTARCH'S *BRUTUS*.

**2853. INGRATITUDE, Filial.** *Sons of Henry II.* Prince Henry [eighteen years old], at the instigation, it is believed, of his father-in-law [Louis of France], set up a pretension to divide the royal power with his father, and demanded that the king should resign to him either England or Normandy. In the same spirit Richard, the boy of fifteen, claimed Aquitaine, because he had performed homage to Louis for that duchy; and the other boy of fourteen, Geoffrey, claimed the immediate possession of Brittany. The rebellious sons fled from the court of their father to the French king, and their mother soon followed. — KNIGHT'S *ENG.*, vol. 1, ch. 21, p. 299.

**2854. INGRATITUDE, Official.** *James II.* [The Roman Catholic king sought to overthrow the Anglican Church by illegal and violent

means.] There was no prebendary, no rector, no vicar whose mind was not haunted by the thoughts that, however quiet his temper, however obscure his situation, he might, in a few months, be driven from his dwelling by an arbitrary edict, to beg in a ragged cassock with his wife and children, while his freehold, secured to him by laws of immemorial antiquity and by the royal word, was occupied by some apostate. This, then, was the reward of that heroic loyalty never once found wanting through the vicissitudes of fifty tempestuous years. It was for this that the clergy had endured spoliation and persecution in the cause of Charles I. It was for this that they had supported Charles II. in his hard contest with the Whig opposition. It was for this that they had stood in the front of the battle against those who sought to despoil James of his birthright. To their fidelity alone their oppressor owed the power which he was now employing to their ruin. — MACAULAY'S *ENG.*, ch. 8, p. 281.

**2855. INGRATITUDE, Political.** *Grecian Democracy.* Epaminondas and Pelopidas, on their return to Thebes, were accused of having retained their command four months beyond their commissions while engaged in the Peloponnesian expedition. This, on the specious pretext of a strict regard to military duty, was adjudged to be a capital offence, and the people were on the point of condemning to death those men who had not only rescued their country from servitude, but raised the Theban name to the highest pitch of glory. Epaminondas undertook to defend the conduct of Pelopidas by taking the whole blame upon himself. "I was," said he, "the author of those measures for which we stand here accused. I had indulged a hope that the signal success which, under our conduct, has attended the Theban arms would have entitled us to the gratitude and not to the censure of our country. Well! let posterity, then, be informed of our crimes and of our punishment; let it be known that Epaminondas led your troops into the heart of Laconia, which no hostile power till then had ever penetrated; that his crime was that he abased the glory of Sparta, and brought her to the brink of ruin; that he made Thebes the most illustrious of the Grecian States; let it be inscribed on his tomb that death was the reward which his country decreed for these services." The Thebans were ashamed of their own conduct; the judges dismissed the charge, and the people atoned for their ingratitude by the strongest expressions of praise and admiration. — TYTLER'S *HIST.*, Book 2, ch. 3, p. 165.

**2856. — — — Athenians.** [When Themistocles, the distinguished Athenian general, was young] his father, to dissuade him from accepting any public employment, showed him some old galleys that lay worn out and neglected on the sea-shore, just as the populace neglect their leaders when they have no further service for them. — PLUTARCH'S *THEMISTOCLES*.

**2857. INGRATITUDE, Shameful.** *Francis Bacon.* [In 1601, on the trial of the Earl of Essex for rebellion, Francis Bacon was one of the queen's counsel employed against him.] He was bound to Essex by no common obligations. The generous earl had given him an estate, because he could not procure for him a lucrative

appointment. Essex had struggled against the ill-will of the Cecils to advance Bacon's fortunes, in season and out of season. Yet upon the trial Bacon said stronger things against his friend than were urged by his bitterest adversaries. [He made the severest comparisons, which awakened a general indignation. He afterward wrote an "Apology" of his conduct on this trial.]—KNIGHT'S ENG., vol. 3, ch. 18, p. 289.

**2858. INHERITANCE, Household-goods.** *England.* Common utensils were transmitted from generation to generation. . . . John Baret, of Bury, in 1463 bequeaths to his niece . . . "a great earthen pot that was my mother's." Wives had a life interest in "stuff of household," which was bequeathed to descend, after the decease of the wife, article by article, to relatives and friends. The riches so handed down are such as pottle pot and a quart pot, a pair of tongs and a pair of bellows. Roger Rokewoode . . . bequeaths to his son Robert . . . a brass pot, two brass pans, six pewter dishes, four saucers, and three platters of pewter, a feather bed, a pair of sheets, and a pair of blankets. . . . The deficiency of household comfort is sufficiently shown by such minute descriptions of old and mean chattels, of little value now, but then estimated in proportion to their scarcity.—KNIGHT'S ENG., vol. 2, ch. 7, p. 120.

**2859. INHUMANITY, Commercial.** *Cato.* One of his sayings has exposed him to just censure—"A master of a family should sell off his old oxen, and all his cattle that are of a delicate frame, all his sheep that are not hardy; he should sell his old wagons, and his old implements; *he should sell such of his slaves as are old and infirm*, and everything else that is old and useless."—CYCLOPEDIA OF BIOG., p. 422.

**2860. INHUMANITY of Man.** *English Ancestors.* Our English ancestors were less humane than their posterity. The discipline of workshops, of schools, of private families, though not more efficient than at present, was infinitely harsher. Masters well born and bred were in the habit of beating their servants. Pedagogues knew no way of imparting knowledge but by beating their pupils. Husbands of decent station were not ashamed to beat their wives. The un placability of hostile factions was such as we can scarcely conceive. Whigs were disposed to murmur because Strafford was suffered to die without seeing his bowels burned before his face. Tories reviled and insulted Russell as his coach passed from the Tower to the scaffold in Lincoln's Fields. As little mercy was shown by the populace to sufferers of a humbler rank. If an offender was put into the pillory, it was well if he escaped with life from the shower of brickbats and paving-stones. If he was tied to the cart's tail, the crowd pressed round him, imploring the hangman to give it the fellow well, and make him howl. Gentlemen arranged parties of pleasure to Bridewell on court days for the purpose of seeing the wretched women who beat hemp there whipped. A man pressed to death for refusing to plead, a woman burned for coining, excited less sympathy than is now felt for a galled horse or an over-driven ox. Fights, compared with which a boxing-match is a refined and humane spectacle, were among the favorite diversions of a large part of the town. Multitudes

assembled to see gladiators hack each other to pieces with deadly weapons, and shouted with delight when one of the combatants lost a finger or an eye.—MACAULAY'S ENG., ch. 3, p. 394.

**2861. ———. Spaniards.** The conduct of the Spaniards toward the inhabitants of these new-discovered countries, and the cruelties exercised by them under their first governors, furnish a subject which it were to be wished, for the honor of humanity, could be forever veiled in oblivion. Religion and policy were the pretexts for the most outrageous acts of inhumanity. Avarice, which the more it is fed is still the more insatiable, had suggested to some of these rapacious governors that the inhabitants of the New World had discovered to the Spaniards but a very small proportion of treasures, which were inexhaustible. The missionaries encouraged the idea, and insinuated, at the same time, that the most proper method of obtaining an absolute authority over these new subjects was to convert them to the doctrines of Christianity, for which purpose the priests were to be furnished with every authority sufficient for the extirpation of idolatry. The favorite instruments of conversion employed in these pious purposes were the rack and the scourge. While some, to escape these miseries, put an end to their life with their own hand, others, flying from their inhuman persecutors into the woods, were there hunted down with dogs, and torn to pieces like wild beasts. In a little time Hispaniola, which contained three millions of inhabitants, and Cuba, that had above six hundred thousand, were absolutely depopulated.—TYTLER'S HIST., Book 6, ch. 21, p. 309.

**2862. INHUMANITY, Professional.** *Jeffreys.* As judge at the city sessions he exhibited the same propensities which afterward, in a higher post, gained for him an unenviable immortality. Already might be remarked in him the most odious vice which is incident to human nature—a delight in misery merely as misery. There was a fiendish exultation in the way in which he pronounced sentence on offenders. Their weeping and imploring seemed to titillate him voluptuously, and he loved to scare them into fits, by dilating with luxuriant amplification on all the details of what they were to suffer. Thus when he had an opportunity of ordering an unlucky adventuress to be whipped at the cart's tail, "Hangman," he would exclaim, "I charge you to pay particular attention to this lady. Scourge her soundly, man! Scourge her till the blood runs down! It is Christmas—a cold time for madam to strip in! See that you warm her shoulders thoroughly!"—MACAULAY'S ENG., ch. 4, p. 418.

**2863. INHUMANITY, Revenge for.** *Reign of Charles II.* The prisons were hells on earth, seminaries of every crime and of every disease. At the assizes the lean and yellow culprits brought with them from their cells to the dock an atmosphere of stench and pestilence which sometimes avenged them signally on bench, bar, and jury. But on all this misery society looked with profound indifference. Nowhere could be found that sensitive and restless compassion which has, in our time, extended a powerful protection to the factory child.—MACAULAY'S ENG., ch. 3, p. 395.



**2864. INITIATION, Terrific.** *Roman Emperor Julian.* He obtained the privilege of a solemn initiation into the mysteries of Eleusis, which, amid the general decay of the Grecian worship, still retained some vestiges of their primeval sanctity; and such was the zeal of Julian, that he afterward invited the Eleusinian pontiff to the court of Gaul, for the sole purpose of consummating, by mystic rites and sacrifices, the great work of his sanctification. As these ceremonies were performed in the depth of caverns, and in the silence of the night, and as the inviolable secret of the mysteries was preserved by the discretion of the initiated, I shall not presume to describe the horrid sounds and fiery apparitions which were presented to the senses or the imagination of the credulous aspirant, till the visions of comfort and knowledge broke upon him in a blaze of celestial light. . . . From that moment he consecrated his life to the service of the gods.—GIBBON'S *ROME*, ch. 23, p. 418.

**2865. INJURIES, Forgetful of.** *Julius Cæsar.* Domitius Ahenobarbus, believing that for him at least there could be no forgiveness, tried to escape, and was killed. The rest were pardoned. So ended the battle of Pharsalia. A hundred and eighty standards were taken and all the eagles of Pompey's legions. In Pompey's own tent was found his secret correspondence, implicating persons, perhaps, whom Cæsar had never suspected, revealing the mysteries of the past three years. Curiosity and even prudence might have tempted him to look into it. His only wish was that the past should be forgotten; he burnt the whole mass of papers unread.—FROUDE'S *CÆSAR*, ch. 22.

**2866. INJURIES, Redressing.** *Knights.* The Gothic kings had the highest pride in redressing wrongs and grievances; but in this honorable employment the wrongs they committed were often greater than those they redressed, and in the vindication of the honor or fame of a mistress a real and most atrocious injury was frequently committed in revenge for one purely ideal. Their religion, too, was of that extraordinary cast, that, though *professedly* superior to all other duties, it always in reality acted a part subordinate to military fame and the honor of the ladies. It is confessed by one of their greatest encomiasts, M. de St. Palaye, that their devotion consisted chiefly in the observance of some external ceremonies, and that the greatest offences might be easily expiated by a penance or a pilgrimage, which furnished an agreeable opportunity for new adventures.—TYTLER'S *HIST.*, Book 6, ch. 10, p. 169.

**2867. INJURIES, Reparation of.** *Laws.* A.D. 600. [By the laws of Ethelbert, one of the early British kings,] it was not held that damages, to use a familiar word of explanation, were to be paid without respect of persons, but that a bishop was to be compensated elevenfold, and a clerk threefold of the value of any stolen property. The amends, atonement, or indemnification was called "bôt." The king's "bôt" was always the largest, except in the case of the bishop, who had twofold higher compensation for theft than even the king. If a man slew another in the king's "tun" (dwelling with lands appertaining), he was to pay 50s.; if in that of an "eorl" (jarl, noble), 12s. The slayer

of the "hlafeta" (loaf-eater, domestic) of a "ceorl" (churl, freeman, not noble) was to atone for 6s. The mutilation of an "esne" (slave) was to be compensated to the owner at the full worth of the slave. The penalties to personal injuries to freemen are among the most curious of these dooms. It was not "an eye for an eye and a tooth for a tooth," but the eye had a pecuniary value, and so had the tooth. The evil consequence of the infliction, and not the motive of the offender, regulated the amount of the amends. Thus if the ear was struck off, the "bôt" was 12s.; but "if the other ear hear not, let the 'bôt' be made with 25s." In all cases of default of payment the remedy was prompt and effective—the offender became a penal slave.—KNIGHT'S *ENG.*, vol. 1, ch. 5, p. 70.

**2868.** ——. *Romans.* The rude jurisprudence of the decemvirs had confounded all hasty insults, which did not amount to the fracture of a limb, by condemning the aggressor to the common penalty of twenty-five *asses*. But the same denomination of money was reduced, in three centuries, from a pound to the weight of a half an ounce; and the insolence of a wealthy Roman indulged himself in the cheap amusement of breaking and satisfying the law of the twelve tables. Veratius ran through the streets striking on the face the inoffensive passengers, and his attendant purse-bearer immediately silenced their clamors by the legal tender of twenty-five pieces of copper, about the value of 1s.—GIBBON'S *ROME*, ch. 44, p. 370.

**2869. INJURIES, Sensitiveness to.** *Voltaire.* His fame had raised him up enemies. His sensibility gave them a formidable advantage over him. They were, indeed, contemptible assailants. Of all that they wrote against him, nothing has survived except what he has himself preserved. But the constitution of his mind resembled the constitution of those bodies in which the slightest scratch of bramble or the bite of a gnat never fails to fester.—MACAULAY'S *FREDERICK THE GREAT*, p. 58.

**2870. INJURY, Mutual.** *Charles I.—Rupert.* Prince Rupert has often been called the evil genius of Charles, but it would perhaps be quite as true, if not more so, to designate Charles as the evil genius of Rupert. There is, no doubt, a not unnatural prejudice against the prince, as a foreigner, commanding the royal army against the arms of the Parliament and the people.—HOOD'S *CROMWELL*, ch. 9, p. 128.

**2871. INJUSTICE with Cruelty.** *Callias.* [After the battle of Marathon one] of the barbarians happening to meet [Callias, the torch-bearer,] in a private place, and probably taking him for a king, on account of his long hair and the fillet which he wore, prostrated himself before him, and taking him by the hand, showed him a great quantity of gold that was hid in a well. But Callias, not less cruel than unjust, took away the gold, and then killed the man that had given him information of it, lest he should mention the thing to others.—PLUTARCH'S *ARISTIDES*.

**2872. INJUSTICE reproved.** *Puritans.* A.D. 1667. The Mohawks committed ravages near Northampton on the Connecticut River, and the

general court of Massachusetts addressed them a letter: "We never yet did any wrong to you or any of yours"—such was the language of the Puritan diplomatists—"neither will we take any from you, but will right our people according to justice."—BANCROFT'S U. S., vol. 2, ch. 14.

**2873. INJUSTICE, Stigma of.** *Cicero.* Cicero imagined that the world looked upon him as its saviour. In his own eyes he was another Romulus, a second founder of Rome. The world, unfortunately, had formed an entirely different estimate of him. The prisoners had been killed on the 5th of December. On the last day of the year it was usual for the out-going consuls to review the events of their term of office before the Senate; and Cicero had prepared a speech in which he had gilded his own performances with all his eloquence. Metellus commenced his tribunate with forbidding Cicero to deliver his oration, and forbidding him on the special ground that a man who had put Roman citizens to death without allowing them a hearing did not himself deserve to be heard. In the midst of the confusion and uproar which followed Cicero could only shriek that he had saved his country, a declaration which could have been dispensed with, since he had so often insisted upon it already without producing the assent which he desired.—FROUDE'S CÆSAR, ch. 12.

**2874. INNOCENCE, False.** "*Bet Flint.*" Poor Bet [a woman of the town] was taken up on a charge of stealing a counterpane, and tried at the Old Bailey. Chief Justice—, who loved a wench, summed up favorably, and she was acquitted. After which Bet said, with a gay and satisfied air, "Now that the counterpane is *my own*, I shall make a petticoat of it."—BOSWELL'S JOHNSON, p. 461.

**2875. INNOVATION** resented. *Peter the Great.* Meantime the absence of the Czar had given occasion to some disturbances in the empire. The spirit of innovation which he had already shown, and the further fruits expected from his foreign travels, gave great disgust to a barbarous people wedded to their ancient manners. The ambition of Sophia fomented these disquiets, and the Strelitzes had determined to place that princess upon the throne. At this important juncture Peter returned to Russia; he found it necessary to make a most severe exertion of his power; and he took that opportunity of entirely annihilating that dangerous body of the Strelitzes who by this revolt furnished him with a just pretext. They had marched in arms to Moscow. The regular troops of the Czar, headed by Gordon and another foreign officer, attacked and totally defeated them; a vast number was slain; their leaders who were taken prisoners were broken upon the wheel; two thousand were hanged upon the walls of Moscow and on the side of the high roads, and the rest banished with their wives and children into the wilds of Siberia. Thus the whole of this formidable body was destroyed, and their name abolished forever. The astonished Russians beheld this dreadful example with silent terror, which paved the way for an easy submission to all those innovations which the Czar afterwards made in the constitution, police,

laws, and customs of his empire.—TYTLER'S HIST., Book 6, ch. 35, p. 476.

**2876. INNS, Attractive.** *England.* In the seventeenth century England abounded with excellent inns of every rank. The traveller sometimes, in a small village, lighted on a public house such as Walton has described, where the brick floor was swept clean, where the walls were stuck round with ballads, where the sheets smelt of lavender, and where a blazing fire, a cup of good ale, and a dish of trouts fresh from the neighboring brook were to be procured at small charge. At the larger houses of entertainment were to be found beds hung with silk, choice cookery, and claret equal to the best which was drunk in London. The innkeepers too, it was said, were not like other innkeepers. On the Continent the landlord was the tyrant of those who crossed the threshold. In England he was a servant. Never was an Englishman more at home than when he took his ease in his inn. . . . The liberty and jollity of inns long furnished matter to our novelists and dramatists. Johnson declared that a tavern chair was the throne of human felicity; and Shenstone gently complained that no private roof, however friendly, gave the wanderer so warm a welcome as that which was to be found at an inn.—MACAULAY'S ENG., ch. 3, p. 359.

**2877. INQUISITION, Abominable.** *In Spain.* A wise and vigorous though a severe administration characterized the beginning of the reign of Ferdinand and Isabella. Spain was at this time in great disorder—the whole country was a prey to robbers and outlaws. Even the nobility lived by depredation, and defended themselves in their castles against every legal attempt to restrain their violence. The new monarchs of Castile and Arragon determined to repress these enormities. . . . The castles of the piratical nobles were razed to the ground. The office of the Santa Hermandad, or Holy Brotherhood, was instituted for the detection and punishment of murders, thefts, and all atrocious crimes. But amid these laudable cares, the abominable tribunal of the Inquisition was furnished with such an extent of powers that, under the pretence of extirpating heresy and impiety, the whole kingdom became a scene of blood and horror. The fortunes and the lives of individuals were entirely at the mercy of the grand inquisitor and his associates. It was never allowed to a criminal to be confronted with his accuser, nor even to be informed of his crime; the sole method of trial was by exposing the unhappy wretch to the most extreme tortures, which either ended his life in agony or forced a confession of his guilt, which was expiated by committing him to the flames. It is computed that after the appointment of Torquemada, the inquisitor-general of Spain, there were six thousand persons burnt in the short space of four years.—TYTLER'S HIST., Book 6, ch. 15, p. 218.

**2878. INQUISITION, Romish.** *France.* With a view to consolidate the conquest, the Inquisition was formally established at Toulouse by a council held there in November, 1229, the office of inquisitors being intrusted to the order of the Dominicans, or Friars Preachers. . . . Its proceedings took place in secret; no advocates were permitted to plead, no witnesses were produced.



The object was to extort the confession of crime through the moral and physical prostration of the miserable victim ; and to this end the most iniquitous and revolting means were employed without scruple ; the most subtle trickery, the most unblushing deceit, the most ruthless torture. On certain occasions, which soon became frequent, the Holy Office published its sentences and inflicted its punishments. Of the latter there were three degrees ; those who had made absolute submission, and were deemed the least criminal, were admitted to penance ; those who had not given complete satisfaction (the most numerous class) were immured for life in prison ; those who stubbornly refused to confess, or who relapsed after confession, were committed to the flames.—*STUDENTS' FRANCE*, ch. 9, § 2.

**2879. INSANITY, Capacity with.** *George III.* At the moment of passing the Stamp Act, George III. was crazed. . . . [He had] taught the world that a bit of parchment bearing the sign of his hand, scrawled in the flickering light of clouded reason, could, under the British constitution, do the full legislative office of the king. Had he been a private man, his signature could have given validity to no commission whatever.—*BANCROFT'S U. S.*, vol. 5, ch. 11.

**2880. INSANITY feared.** *Samuel Johnson.* To Johnson, whose supreme enjoyment was the exercise of his reason, the disturbance or obscuration of that faculty was the evil most to be dreaded. Insanity, therefore, was the object of his most dismal apprehension ; and he fancied himself seized by it, or approaching to it, at the very time when he was giving proofs of a more than ordinary soundness and vigor of judgment.—*BOSWELL'S JOHNSON*, p. 12.

**2881. INSANITY, Moral.** *Cambyzes.* [The Persian monarch and son of Cyrus.] His conduct was such as to bear every mark of insanity. In an inconsiderate expedition against the Ethiopians, he threw away the greater part of his army. Fifty thousand men, sent into the deserts of Ammon, perished through fatigue and famine. With a deliberate purpose of wantonly exasperating the Egyptians, who were disposed to the most peaceable submission, Cambyzes ordered the magnificent temple of Thebes to be pillaged and burnt. At the celebration of the festival of Apis, at Memphis, he stabbed the sacred ox with his poniard, ordered the priests to be scourged, and massacred all the people who assisted at the sacrifice. He put to death his brother Smerdis, because he dreamed that he saw him seated on the throne ; and when his wife and sister, Meroe, lamented the fate of her brother, he killed her with a stroke of his foot. To prove his dexterity in archery, he pierced the son of his favorite Prexaspes through the heart with an arrow.—*TYTLER'S HIST.*, Book 1, ch. 11, p. 116.

**2882. INSANITY, Perils from.** *Sir Walter Scott.* At the age of eighteen months the boy had a teething-fever, ending in a life-long lameness ; and this was the reason why the child was sent to reside with his grandfather . . . at Sandy-Knowe, near the ruined tower of Smalholm, celebrated afterward in his ballad of "The Eve of St. John," in the neighborhood of some fine crags. To these crags the housemaid sent from Edinburgh to look after him used to carry him

up, with a design (which she confessed to the housekeepers)—due, of course, to incipient insanity—of murdering the child there and burying him in the moss. Of course the maid was dismissed.—*HUTTON'S LIFE OF SCOTT*, ch. 1.

**2883. INSANITY, Religious.** *William Cowper.* [His life had become an almost endless round of devotional exercises, without recreation.] His mode of life under [Rev. John] Newton was enough to account for the return of his disease, which in this sense may be fairly laid to the charge of religion. He again went mad, fancied, as before, that he was rejected of Heaven, ceased to pray as one helplessly doomed, and again attempted suicide. Newton and Mrs. Unwin at first treated the disease as a diabolical visitation, and "with deplorable consistency," to borrow the phrase used by one of their friends in the case of Cowper's desperate abstinence from prayer, abstained from calling in a physician. Of this, again, their religion must bear the reproach. In other respects they behaved admirably. Mrs. Unwin, shut up for sixteen months with her unhappy partner, tended him with unflinching love ; alone she did it, for he could bear no one else about him ; though, to make her part more trying, he had conceived the insane idea that she hated him. Seldom has a stronger proof been given of the sustaining power of affection.—*SMITH'S COWPER*, ch. 3.

**2884. INSANITY, Royal.** *George III.* [He was incapacitated for the duties of his position, at various times, from insanity ; during the last nine years of his life he was in a demented condition.]—*KNIGHT'S ENG.*

**2885. INSENSIBILITY to Suffering.** *William Penn.* William Penn, for whom exhibitions which humane men generally avoid seem to have had a strong attraction, hastened from Cheapside, where he had seen Cornish hanged, to Tyburn, in order to see Elizabeth Gaunt burned. He afterward related that, when she calmly disposed the straw about her in such a manner as to shorten her sufferings, all the bystanders burst into tears. [See more at No. 2850.]—*MACAULAY'S ENG.*, ch. 5, p. 616.

**2886. INSINCERITY, Blemish of.** *Julius Cæsar.* So ended Cicero, a tragic combination of magnificent talents, high aspirations, and true desire to do right, with an infirmity of purpose and a latent insincerity of character which neutralized and could almost make us forget his nobler qualities. . . . In Cicero nature half made a great man and left him uncompleted.—*FROUDE'S CÆSAR*, ch. 27.

**2887. INSINCERITY of Jesuits.** *Dissembling.* [When, in 1580, the Jesuits invaded England, they maintained that Queen Elizabeth was not only a heretic but also a usurper, and that the pope had a right to deprive her of her crown.] Gregory XIII. opened the door for the evasion of this charge by granting to Romanists permission to dissemble, under the color of an explanation, "that the bull should be considered as always in force against Elizabeth and the heretics, but should only be binding on Catholics when due execution of it could be had"—that is, that they should obey till they were strong enough to throw off their allegiance.—*KNIGHT'S ENG.*, vol. 3, ch. 12, p. 180.

**2888. INSOLENCE, Consummate.** *Jeffreys'.* The renegade soon found a patron in the obdurate and revengeful James, but was always regarded with scorn and disgust by Charles, whose faults, great as they were, had no affinity with insolence and cruelty. "That man," said the king, "has no learning, no sense, no manners, and more impudence than ten carted street-walkers." Work was to be done, however, which could be trusted to no man who revered law or was sensible of shame; and thus Jeffreys, at an age at which a barrister thinks himself fortunate if he is employed to lead an important cause, was made chief justice of the King's Bench [by James II.].—MACAULAY'S ENG., ch. 4, p. 420.

**2889. INSOLENCE, Ecclesiastical.** *Pope Gregory VII.* [Being deposed by the pope,] Henry [II.], now reduced to extremity, was forced to deprecate the wrath of that power which he had formerly so much despised. Attended by a few domestics, he passed the Alps, and finding the pope at Canosa, he presented himself at his holiness' gate, without either guards or attendants. This insolent man ordered him to be stripped of his clothes, which were exchanged for a hair-cloth; and after making him fast for three days, condescended to allow him to kiss his feet, where he obtained absolution, on condition of awaiting and conforming himself to the sentence of the diet of Augsburg.—TYTLER'S HIST., Book 6, ch. 7, p. 128.

**2890. INSOLENCE, Official.** *James II.* [See more at No. 1842.] On the day after his arrival the fellows of Magdalen College were ordered to attend him. [They had voted against his wishes for a Protestant President.] He treated them with an insolence such as had never been shown to their predecessors by the Puritan visitors. "You have not dealt with me like gentlemen," he exclaimed. "You have been unmannerly as well as undutiful." They fell on their knees and tendered their petition. He would not look at it. "Is this your Church of England loyalty? I could not have believed that so many men of the Church of England would have been concerned in this business. Go home. Get you gone. I am king. I will be obeyed. Go to your chapel this instant and admit the Bishop of Oxford [the king's Roman Catholic nominee for president]. Let those who refuse look to it. They shall feel the whole weight of my hand. They shall know what it is to incur the displeasure of their sovereign." . . . [They retired to their chapel, and] declared that in all things lawful they were ready to obey their king, but that they would not violate their statutes and their oaths.—MACAULAY'S ENG., ch. 8, p. 273.

**2891. INSOLENCE resented.** *Of Darius.* Previously to the commencement of his expedition, he sent, according to a national custom, two heralds into the country which he intended to invade, who, in their master's name, demanded earth and water, the usual symbols of subjection. The insolence of this requisition provoked the Athenians and Spartans into a violation of the law of civilized nations. They granted the request of the ambassadors by throwing one of them into a ditch and the other into a well.—TYTLER'S HIST., Book 2, ch. 1, p. 128.

**2892. INSOLVENCY, Governmental.** *Reign of Charles II.* Ashley and Clifford [members of

his cabinet] proposed a flagitious breach of public faith. The goldsmiths of London were then not only dealers in the precious metals, but also bankers, and were in the habit of advancing large sums of money to the government. In return for these advances they received assignments on the revenue, and were repaid with interest as the taxes came in. About £1,300,000 had been in this way intrusted to the honor of the State. On a sudden it was announced that it was not convenient to pay the principal, and that the lenders must content themselves with interest. They were consequently unable to meet their own engagements. The Exchange was in an uproar; several great mercantile houses broke; and dismay and distress spread through all society.—MACAULAY'S ENG., ch. 2, p. 200.

**2893. INSPIRATION, Claim of.** *King of the Goths.* An Italian hermit, whose zeal and sanctity were respected by the barbarians themselves, encountered the victorious monarch, and boldly denounced the indignation of Heaven against the oppressors of the earth; but the saint himself was confounded by the solemn asseveration of Alaric, that he felt a secret and preternatural impulse, which directed and even compelled his march to the gates of Rome.—GIBBON'S ROME, ch. 31, p. 249.

**2894. INSPIRATION, Professed.** *Joan of Arc.* The sorceress was eighteen years of age; she was a beautiful and most desirable girl, of good height, and with a sweet and heart-touching voice. She entered the splendid circle with all humility, "like a poor little shepherdess," distinguished at the first glance the king, who had purposely kept himself amid the crowd of courtiers; and although at first he maintained that he was not the king, she fell down and embraced his knees. But as he had not been crowned, she only styled him dauphin. "Gentle dauphin," she addressed him, "my name is Jehanne la Pucelle. The King of Heaven sends you word by me that you shall be consecrated and crowned in the city of Rheims, and shall be lieutenant of the King of Heaven, who is King of France."—MICHELET'S JOAN OF ARC, p. 9.

**2895. INSPIRATION, Proof of.** *Joan of Arc.* Charles designedly dressed himself far less richly than many of his courtiers were apparelled, and mingled with them when Joan was introduced, in order to see if the Holy Maid would address her exhortations to the wrong person. But she instantly singled him out, and kneeling before him, said: "Most noble dauphin, the King of Heaven announces to you by me that you shall be anointed and crowned king in the city of Rheims, and that you shall be His vicegerent in France." His features may probably have been seen by her previously in portraits, or have been described to her by others; but she herself believed that her Voices inspired her when she addressed the king; and the report soon spread abroad that the Holy Maid had found the king by a miracle.—DECISIVE BATTLES, § 374.

**2896. INSULT more than Injury.** *Arabs.* The nice sense of honor which weighs the insult rather than the injury sheds its deadly venom on the quarrels of the Arabs; the honor of their women and their beards is most easily wounded; an indecent action, a contemptuous word, can be expiated only by the blood of the offender; and



such is their patient inveteracy, that they expect whole months and years the opportunity of revenge. A fine or compensation for murder is familiar to the barbarians of every age; but in Arabia the kinsmen of the dead are at liberty to accept the atonement, or to exercise with their own hands the law of toleration. — GIBBON'S *ROME*, ch. 50, p. 88.

**2897. INSULT to Jealousy.** *Flogging.* [The aristocracy were mad at Cæsar.] Como, one of the most thriving towns in the north of Italy, had been enfranchised by Cæsar. An eminent citizen from Como happening to be at Rome, Marcellus publicly flogged him, and bade him go back and tell his fellow-townsmen the value of Cæsar's gift to them. — FROUDE'S *CÆSAR*, ch. 20.

**2898. INSULT, The last.** *Crusaders.* A single knight could impart, according to his judgment, the character which he received; and the warlike sovereigns of Europe derived more glory from this personal distinction than from the lustre of their diadem. This ceremony, of which some traces may be found in Tacitus and the woods of Germany, was in its origin simple and profane: the candidate, after some previous trial, was invested with the sword and spurs; and his cheek or shoulder was touched with a slight blow, as an emblem of the last affront which it was lawful for him to endure. — GIBBON'S *ROME*, ch. 58, p. 562.

**2899. INSULT, Political.** *To William Pitt, Prime Minister.* Pitt, on the 27th of July, went to pay Rockingham [ex-prime-minister and leader of the aristocracy] a visit of respect, and had passed the threshold, when the young chief of the great Whig families, refusing to receive him, turned the venerable man of the people from his door. But he was never afterward able to resume office, except with the friends of the minister he now insulted. — BANCROFT'S *U. S.*, vol. 6, ch. 26.

**2900. INSULT, Rebellion from.** *Persians.* [The Persian Emperor Hormouz was jealous of his successful and loyal General Bahram after his great victory over the Turks. And] no sooner had Bahram collected and reviewed his forces, than he received from a royal messenger the insulting gift of a distaff, a spinning-wheel, and a complete suit of female apparel. Obedient to the will of his sovereign, he showed himself to the soldiers in this unworthy disguise; they resented his ignominy and their own; a shout of rebellion ran through the ranks; and the general accepted their oath of fidelity and vows of revenge. — GIBBON'S *ROME*, ch. 46, p. 434.

**2901. INSULT, Remembrance of.** *Darius.* The Ionians, with their Athenian allies, ravaged and burnt the city of Sardis, destroying the magnificent temple of Cybele, the tutelary goddess of the country; but the Persians defeated them with great slaughter, and compelled the Athenians hastily to re-embark their troops at Ephesus, glad to make the best of their way to Greece. This insult, however, sunk deep into the mind of Darius, and from that moment he vowed the destruction of Greece. That his resolution might suffer no delay or abatement, he caused a crier to proclaim every day when he sat down to table, "Great sovereign, remem-

ber the Athenians." — TYTLER'S *HIST.*, Book 2, ch. 1, p. 128.

**2902. INSULT, Stinging.** *Colonel Tarleton.* Tarleton [a captured British officer of Cornwallis' army] was speaking sarcastically of Colonel [William] Washington in the presence of Mrs. Ashe. "I would be happy to see Colonel Washington," he said, with a sneer. Mrs. Ashe instantly replied, "If you had looked behind you at the battle of Cowpens you would have enjoyed that pleasure." — CUSTIS' *WASHINGTON*, vol. 1, ch. 6.

**2903. INSULT, An unconscious.** *James II.* [The young grandsons of William Kiffin had been legally murdered by the monster Jeffreys, because of their religious faith. The king wished to gain the Dissenters, to use them against the Established Church.] The heartless and venal sycophants of Whitehall, judging by themselves, thought that the old man would be easily propitiated by an alderman's gown, and by some compensation in money for the property which his grandsons had forfeited. . . . Kiffin was ordered to attend at the palace. He found a brilliant circle of noblemen and gentlemen assembled. James immediately came to him, spoke to him very graciously, and concluded by saying, "I have put you down, Mr. Kiffin, for an alderman of London." The old man looked fixedly at the king, burst into tears, and made answer, "Sir, I am worn out; I am unfit to serve your Majesty or the city. And, sir, the death of my poor boys broke my heart. That wound is as fresh as ever. I shall carry it to my grave." The king stood silent for a minute in some confusion, and then said, "Mr. Kiffin, I will find a balsam for that sore." Assuredly James did not mean to say anything cruel or insolent. . . . They are the words of a hard-hearted and low-minded man, unable to conceive any laceration of the affections for which a place or a pension would not be a full compensation. — MACAULAY'S *ENG.*, ch. 7, p. 212.

**2904. INSULTS, Argument by.** *Samuel Johnson's.* The great lexicographer, spoiled by the homage of society, was still more prone than Goldsmith to lose temper when the argument went against him. He could not brook appearing to be worsted, but would attempt to bear down his adversary by the rolling thunder of his periods; and when that failed, would become downright insulting. Boswell called it "having recourse to some sudden mode of robust sophistry;" but Goldsmith designated it much more happily. "There is no arguing with Johnson," said he, "for when his pistol masses fire, he knocks you down with the butt end of it." — IRVING'S *GOLDSMITH*, ch. 19, p. 127.

**2905. INSULTS with Misfortunes.** *James II.* [When his perversity had ruined all his prospects, he called a council of eminent men. England was now invaded by William of Orange.] Then Clarendon rose, and, to the astonishment of all who remembered his loud professions of loyalty and the agony of shame and sorrow into which he had been thrown, only a few days before, by the news of his son's defection, broke forth into a vehement invective against tyranny and popery. "Even now," he said, "his Majesty is raising in London a regi-

ment into which no Protestant is admitted." "That is not true," cried James, in great agitation, from the head of the board. Clarendon persisted, and left this offensive topic only to pass to a topic still more offensive. He accused the unfortunate king of pusillanimity. Why retreat from Salisbury? Why not try the event of a battle? Could people be blamed for submitting to the invader when they saw their sovereign run away at the head of his army? James felt these insults keenly, and remembered them long.—MACAULAY'S ENG., ch. 9, p. 482.

**2906. INTELLECT** clouded. *Jeffreys*. His legal knowledge, indeed, was merely such as he had picked up in practice of no very high kind; but he had one of those happily-constituted intellects which, across labyrinths of sophistry and through masses of immaterial facts, go straight to the true point. Of his intellect, however, he seldom had the full use. Even in civil causes his malevolent and despotic temper perpetually disordered his judgment. . . . His looks and tones had inspired terror when he was merely a young advocate struggling into practice. Now that he was at the head of the most formidable tribunal in the realm, there were few indeed who did not tremble before him. Even when he was sober, his violence was sufficiently frightful; but in general his reason was overclouded and his evil passions stimulated by the fumes of intoxication. His evenings were ordinarily given to revelry. People who saw him only over his bottle would have supposed him to be a man gross indeed, sottish.—MACAULAY'S ENG., ch. 4, p. 418.

**2907. INTELLECT**, Dullness of. *John Howard*. John Howard, therefore, was a decidedly illiterate man. He spelled very incorrectly, and expressed himself on paper in the most awkward and ungrammatical manner. He was probably a dull boy, as he was rather a dull man. There is no question that, in point of mere intellect, he was not much above the average of English tradesmen.—CYCLOPEDIA OF BIOG., p. 32.

**2908. INTELLECT**, Parsimonious. *Later Greeks*. The Greeks of Constantinople, after purging away the impurities of their vulgar speech, acquired the free use of their ancient language, the most happy composition of human art, and a familiar knowledge of the sublime masters who had pleased or instructed the first of nations. But these advantages only tend to aggravate the reproach and shame of a degenerate people. They held in their lifeless hands the riches of their fathers, without inheriting the spirit which had created and improved that sacred patrimony; they read, they praised, they compiled, but their languid souls seemed alike incapable of thought and action. In the revolution of ten centuries, not a single discovery was made to exalt the dignity or promote the happiness of mankind. Not a single idea has been added to the speculative systems of antiquity, and a succession of patient disciples became in their turn the dogmatic teachers of the next servile generation. Not a single composition of history, philosophy, or literature has been saved from oblivion by the intrinsic beauties of style or sentiment, of original fancy, or even of successful imitation.—GIBBON'S ROME, ch. 53, p. 381.

**2909. INTELLECT**, Uncultivated. *American Indians*. The red man has aptitude at imitation rather than invention; he learns easily; his natural logic is correct and discriminating, and he seizes on the nicest distinctions in comparing objects. But he is deficient in the power of imagination to combine and bring unity into his floating fancies, and in the faculty of abstraction to lift himself out of the dominion of his immediate experience. He is nearly destitute of abstract moral truth—of general principles; and as a consequence equalling the white man in the sagacity of the senses, and in judgments resting on them, he is inferior in reason and the moral qualities.—BANCROFT'S HIST. OF U. S., vol. 3, ch. 22.

**2910. INTELLIGENCE**, Poverty of. *Samuel Johnson*. Speaking of a dull, tiresome fellow, whom he chanced to meet, he said, "That fellow seems to me to possess but one idea, and that is a wrong one."—BOSWELL'S JOHNSON, p. 177.

**2911. INTEMPERANCE**, Ancient. "*Norman Gentlemen*." [In 1090] the "wealthy curled darlings" passed their time in banqueting and drunkenness, in idle talk and gambling.—KNIGHT'S ENG., vol. 1, ch. 16, p. 221.

**2912.** ——. *Alexander*. Alexander, as soon as he retired from the funeral pile [where an Indian prince named Calanus had been consumed], invited his friends and officers to supper, and, to give life to the carousal, promised that the man who drank most should be crowned for his victory. Promachus drank four measures of wine (about fourteen quarts), and carried off the crown, which was worth a talent, but survived it only three days. The rest of the guests, as Charles tells us, drank to such a degree that forty-one of them lost their lives, the weather coming upon them extremely cold during their intoxication.—PLUTARCH'S ALEXANDER.

**2913. INTEMPERANCE** a fine Art. *Cyrus*. [Cyrus wrote the Lacedæmonians for assistance. In his letter he] spoke in very high terms of himself, telling them he had a greater and more princely heart than his brother; that he was the better philosopher, being instructed in the doctrines of the Magi, and that he could drink and bear more wine than his brother.—PLUTARCH'S ARTAXERXES.

**2914. INTEMPERANCE**, Blight of. *Edgar Allan Poe*. [He was engaged to marry one of the most brilliant young women of New England. After the bans were published he was seen] reeling through the streets of the city which was the lady's home; and in the evening that should have been the evening before the bridal, in his drunkenness he committed at her house such outrages as made necessary a summons of the police. [He was afterward found in the streets of Baltimore drunk and dying, and closed his life in the hospital.]—SMILES' BRIEF BIOGRAPHIES, p. 341.

**2915. INTEMPERANCE**, Burdens of. *Benjamin Franklin*. [He took a young Boston friend with him on his return to Philadelphia.] On the journey [young] Franklin discovered that his friend had become a slave to drink. He was sorely plagued and disgraced by him, and at last the young drunkard had spent all his money, and



had no way of getting on but by Franklin's aid. . . . He shared his purse with him till it was empty, and then began on some money which he had been intrusted with for another, and so got him to Philadelphia, where he still assisted him. It was seven years before Franklin could pay off all the debt.—CYCLOPEDIA OF BIOG., p. 130.

**2916. INTEMPERANCE** destroys Character. *Do-nothing Kings.* The title of "*Rois fainéants*"—"do-nothing kings"—expresses very aptly the character of the last descendants of the house of Clovis. At the moment when circumstances demanded from the occupants of the Frankish throne a more than ordinary share of talent and force of character, they lapsed into a state of imbecility and insignificance, both bodily and mental. Intemperance and debauchery entailed on them premature decrepitude; few attained the mature age of manhood; they rarely appeared in public, except at the annual pageant of the Champ de Mars.—STUDENTS' FRANCE, ch. 4, § 8.

**2917. INTEMPERANCE**, Churchly. "*Whitsun-ales.*" [In the latter part of the sixteenth century,] at the season of Whitsuntide, when the spring was calling up "a spirit of life in everything," there was a parish feast, which the church-wardens had prepared for by an ale-brewing [called Church-ale]; and the profit that was made by filling the black-jacks of the jovial countrymen was applied to the repairs of the church. Fancy-fairs have superseded Whitsun-ales.—KNIGHT'S ENG., vol. 3, ch. 16, p. 254.

**2918. INTEMPERANCE** common. *England*, 1593. [Stubbes says] every country, city, town, village, and other places hath abundance of alehouses, taverns, and inns, which are so fraught with malt-worms night and day that you would wonder to see them. [Knight says] there were punishments for low debauchery, such as the drunkard's cloak. Against this growing sin, which was creeping up from the peasant and mechanic to the yeoman and the courtier, the preachers lifted up their voices in the pulpit, and not always in vain.—KNIGHT'S ENG., vol. 3, ch. 16, p. 242.

**2919. INTEMPERANCE** in Court. *Trial of Strafford.* [On the trial of Strafford by Parliament it is said that] after ten o'clock bottles of beer and wine were going from mouth to mouth without cups.—KNIGHT'S ENG., vol. 3, ch. 28, p. 450.

**2920. INTEMPERANCE**, Crime by. *England*, 1750. [In 1750 Henry Fielding gives] his experience as a magistrate: "Wretches are often brought before me charged with theft or robbery, whom I am forced to confine before they are in a condition to be examined; and when they have afterward become sober, I have plainly perceived, from the state of the case, that the gin alone was the cause of the transgression." . . . In 1751 Mr. Potter, a rising member of Parliament, "produced several physicians, and masters of workhouses, to prove the fatal consequences of spirituous liquors, which laid waste the meaner parts of the town, and were now spreading into the country."—KNIGHT'S ENG., vol. 6, ch. 12, p. 191.

**2921. INTEMPERANCE**, Crimes of. *Working Classes.* The awful misuse of the labor of chil-

dren and women [in the British collieries] proceeded, not from the necessities of the collier's family, but from his own gross and sensual indulgences. It was in evidence that many of the miners worked only eight or nine days in a fortnight, and then spent the large earnings of two thirds of their working-time in drinking and gambling.—KNIGHT'S ENG., vol. 8, ch. 22, p. 396.

**2922. INTEMPERANCE**, Custom of. *England*, 1742. The Duke of Newcastle gave a great dinner at Claremont to his colleagues. The servants, as was customary at this period, all got drunk.—KNIGHT'S ENG., vol. 6, ch. 7, p. 108.

**2923.** ———. *Lords of Manors.* [Reign of Charles II.] His table was loaded with coarse plenty, and guests were cordially welcomed to it; but, as the habit of drinking to excess was general in the class to which he belonged, and as his fortune did not enable him to intoxicate large assemblies daily with claret or canary, strong beer was the ordinary beverage. The quantity of beer consumed in those days was indeed enormous; for beer then was to the middle and lower classes not only all that beer now is, but all that wine, tea, and ardent spirits now are. It was only at great houses or on great occasions that foreign drink was placed on the board. The ladies of the house, whose business it had commonly been to cook the repast, retired as soon as the dishes had been devoured, and left the gentlemen to their ale and tobacco. The coarse jollity of the afternoon was often prolonged till the revellers were laid under the table.—MACCULLAY'S ENG., ch. 3, p. 299.

**2924. INTEMPERANCE**, Debased by. *Napoleon I.* "The English," said he, "appear to prefer the bottle to the society of their ladies, as is exemplified by dismissing the ladies from the table, and remaining for hours to drink and intoxicate themselves. Were I in England, I should certainly leave the table with the ladies."—ABBOTT'S NAPOLEON B., vol. 1, ch. 7.

**2925. INTEMPERANCE**, Diseased by. *Augustus Galerius.* His death was occasioned by a very painful and lingering disorder. His body, swelled by an intemperate course of life to an unwieldy corpulence, was covered with ulcers, and devoured by innumerable swarms of those insects which have given their name to a most loathsome disease.—GIBBON'S ROME, ch. 14, p. 470.

**2926. INTEMPERANCE** in Eating. *Soliman.* Soliman [the Mohammedan caliph] died of an indigestion in his camp near Kinnisrin or Chalcis in Syria, as he was preparing to lead against Constantinople the remaining forces of the East. NOTE.—The caliph had emptied two baskets of eggs and of figs, which he swallowed alternately, and the repast was concluded with marrow and sugar. In one of his pilgrimages to Mecca, Soliman ate, at a single meal, seventy pomegranates, a kid, six fowls, and a huge quantity of the grapes of Tayef. If the bill of fare be correct, we must admire the appetite rather than the luxury of the sovereign of Asia.—GIBBON'S ROME, ch. 52, p. 280.

**2927.** ———. *Samuel Johnson.* It must be owned that Johnson, though he could be rigidly abstemious, was not a temperate man either in eating or drinking. He could refrain,

but he could not use moderately. He told me that he had fasted two days without inconvenience, and that he had never been hungry but once. They who beheld with wonder how much he eat upon all occasions when his dinner was to his taste, could not easily conceive what he must have meant by hunger; and not only was he remarkable for the extraordinary quantity which he eat, but he was, or affected to be, a man of a very nice discernment in the science of cookery.—BOSWELL'S JOHNSON, p. 130.

**2928. INTEMPERANCE, Example of.** *For the Young.* [The Spartans had many slaves called Helotes. Sometimes they] made them drink until they were intoxicated, and in that condition led them into the public halls, to show the young men what drunkenness was. They ordered them to sing mean songs and to dance ridiculous dances, but not to meddle with any that were genteel and graceful.—PLUTARCH'S LYCURGUS.

**2929. INTEMPERANCE, Fatal.** *Louis X.* He expired at Vincennes of a disorder occasioned by drinking wine immoderately when overheated by a game at ball.—STUDENTS' FRANCE, ch. 9, § 21, p. 190.

**2930. ———.** *Athalaric.* [Athalaric, the young Gothic King of Italy, was abandoned to wine, and at the age of sixteen was consumed by premature intemperance.]—GIBBON'S *ROME*, ch. 41, p. 149.

**2931. ———.** *Alexander the Great.* One day after he had given Nearchus [one of his commanders] a sumptuous treat, he went, according to custom, to refresh himself in the bath in order to retire to rest. But in the mean time Medius came and invited him to take part in a carousal, and he could not deny him. There he drank all that night and the next day, until at last he found a fever coming upon him. It did not, however, seize him as he was drinking the cup of Hercules, nor did he find a sudden pain in his back, as if it had been pierced with a spear. These are circumstances invented by writers, who thought the catastrophe of so noble a tragedy should be something affecting and extraordinary. Aristobulus tells us that in the rage of his fever and the violence of his thirst he took a draught of wine, which threw him into a frenzy, and that he died the thirtieth of the month *Desius* (June).—PLUTARCH'S ALEXANDER.

**2932. INTEMPERANCE of Females.** *Nobility.* A.D. 1606. [James I., having received a liberal subsidy from Parliament,] indulged in every species of disgusting excess, in which the royal example was so encouraging that . . . the ladies abandoned their sobriety, and were seen to roll about in intoxication.—KNIGHT'S *ENG.*, vol. 3, ch. 22, p. 339.

**2933. INTEMPERANCE fostered.** *Hugh Miller.* "The drinking usages of the [stone masons'] profession in which I labored were at this time many; when a foundation was laid, the workmen were treated to drink; . . . when the walls were levelled for laying the joists; . . . when the building was finished; . . . when an apprentice joined the squad; . . . when his "apron was washed;" . . . when his time was out, and occasionally they learned to treat one another. [Miller soon became a teetotaler.]—SMILES' *BRIEF BIOGRAPHIES*, p. 94.

**2934. INTEMPERANCE and Genius.** *Addison.* Hear Swift: "I dined with Mr. Addison and Dick Stuart. They were half fuddled, but not I; for I mixed water with my wine, and left them together between nine and ten." [October 31, 1710.]—KNIGHT'S *ENG.*, vol. 5, ch. 27, p. 426.

**2935. INTEMPERANCE, Governmental.** *Drunken Parliament.* The Parliament which met at Edinburgh on the 1st of January, 1661, has been honored with the name of "the drunken Parliament." [Bishop] Burnet says: "It was a mad, roaring time, full of extravagance; and no wonder it was so, when the men of affairs were almost perpetually drunk."—KNIGHT'S *ENG.*, vol. 4, ch. 16, p. 258.

**2936. INTEMPERANCE through Hospitality.** *Treating.* [At the commencement of the eighteenth century] the barbarous hospitality that induced "gentlemen to think it was one of the honors of their houses that none must go out of them sober," was a little wearing away.—KNIGHT'S *ENG.*, vol. 5, ch. 4, p. 54.

**2937. INTEMPERANCE, Loss by.** *Stephen A. Douglas.* On the breaking out of the rebellion, in 1861, he gave his hand to Abraham Lincoln, and engaged to stand by him in his efforts to save the country; all his errors were instantly forgiven. But his days were numbered. During his herculean labors of the previous year he had sustained himself by deep draughts of whiskey; and his constitution gave way at the very time when a new and nobler career opened up before him. . . . When I saw him last he was standing on the balcony of the Metropolitan Hotel in New York, . . . his large face as red as fire.—PARTON'S *CYCLOPEDIA OF BIOG.*, p. 203.

**2938. INTEMPERANCE manifested.** *Offensive.* I heard him [Johnson] once give a very judicious practical advice upon this subject: "A man who has been drinking wine at all freely should never go into a new company. With those who have partaken wine with him he may be pretty well in unison; but he will, probably, be offensive, or appear ridiculous, to other people."—BOSWELL'S JOHNSON, p. 276.

**2939. INTEMPERANCE, Perils of.** *Retreat from Moscow.* On the 9th of November Napoleon reached Smolensk. He had hoped to find shelter, clothing, and provisions. He found only rain and famine. There was brandy in abundance. The soldiers in despair drank to utter stupefaction, and during the night perished miserably in the icy streets. In the morning the pavement was covered with the frozen bodies of the dead.—ABBOTT'S *NAPOLÉON B.*, vol. 2, ch. 14.

**2940. ———.** *Indians.* [After the surrender of Fort William Henry, at Lake George, to the French,] a safe escort was promised to Fort Edward. . . . Unfortunately the Indians procured a quantity of whiskey from the English camp. Maddened with intoxication, and in spite of the utmost exertions of Montcalm and his officers, the savages fell upon the prisoners, and began a massacre. Thirty of the English were tomahawked. . . . The retirement . . . became a panic and a rout.—RIDPATH'S *U. S.*, ch. 34, p. 270.

**2941. INTEMPERANCE, Power of.** *War.* The intemperate thirst of strong liquors often



urged the barbarians to invade the provinces on which art or nature had bestowed those much-envied presents. The Tuscan who betrayed his country to the Celtic nations attracted them into Italy by the prospect of the rich fruits and delicious wines, the productions of a happier climate. And in the same manner the German auxiliaries, invited into France during the civil wars of the sixteenth century, were allured by the promise of plentiful quarters in the provinces of Champagne and Burgundy. Drunkenness, the most illiberal, but not the most dangerous of our vices, was sometimes capable, in a less civilized state of mankind, of occasioning a battle, a war, or a revolution.—GIBBON'S *ROME*, ch. 9, p. 262.

**2942. INTEMPERANCE prolonged.** *Dionysius.* The reins of that monarchy which Dionysius vainly called adamantine fell gradually from the loose and dissolute hand that held them. This young prince, it is said, would continue the scene of intoxication for ninety days without intermission, during which time no sober person was admitted to his court, where all was drunkenness and buffoonery, revelry and riot.—PLUTARCH.

**2943. INTEMPERANCE—PROPERTY.** *Consumption.* [Cato the Censor was one day] pointing to a man who had sold a paternal estate near the seaside; he pretended to admire him as one that was stronger than the sea itself; "For," said he, "what the sea could not have swallowed without difficulty, this man has taken down with all the ease imaginable."—PLUTARCH'S CATO.

**2944. INTEMPERANCE, Religion against.** *Puritans.* [In 1653 Colonel Hutchinson, M.P., in the part of the country where he lived] procured unnecessary ale-houses to be put down in all the towns; and if any one that he heard of suffered any disorder or debauchery in his house, he would not suffer him to brew any more. He was a little severe against drunkenness, for which the drunkards would sometimes rail at him.—KNIGHT'S *ENG.*, vol. 4, ch. 11, p. 172.

**2945. INTEMPERANCE renounced.** *Normans.* They renounced that brutal intemperance to which all the other branches of the great German family were too much inclined. The polite luxury of the Norman presented a striking contrast to the coarse voracity and drunkenness of his Saxon and Danish neighbors. He loved to display his magnificence, not in huge piles of food and hogsheads of strong drink, but in large and stately edifices, rich armor, gallant horses, choice falcons, well-ordered tournaments, banquets delicate rather than abundant, and wines remarkable rather for their exquisite flavor than for their intoxicating power.—MACAULAY'S *ENG.*, ch. 1, p. 11.

**2946. INTEMPERANCE, Revenue from.** *State.* [The national debt of Great Britain was begun by borrowing ten millions of money to carry on the war of William III. against Louis XIV. The loan was secured by] "An Act for granting to their majesties certain rates and duties of excise upon beer, ale, and other liquors."—KNIGHT'S *ENG.*, vol. 5, ch. 10, p. 156.

**2947. INTEMPERANCE, Shameful.** *Reign of James II.* There were two Protestant members of the cabinet who took no decided part in the

struggle. Jeffreys was at that time tortured by a cruel internal malady which had been aggravated by intemperance. At a dinner which a wealthy alderman gave to some of the leading members of the government, the lord treasurer and the lord chancellor were so drunk that they stripped themselves almost stark naked, and were with difficulty prevented from climbing up a sign-post to drink his Majesty's health.—MACAULAY'S *ENG.*, ch. 4, p. 61.

**2948. INTEMPERANCE, Shameless.** *English.* Noble Britons, up to the end of the eighteenth century, thought it no disgrace to a gentleman to be led reeling home by the watchman, or to fall under the table, whilst roaring out the bacchanalian songs which were the most precious gifts of the English muse. . . . The president who is concocting a fresh bowl of punch is a rubicund divine, whose calling, according to the theory of that age, is as much devoted to the corkscrew hanging from his finger as by the band and cassock which he wears.—KNIGHT'S *ENG.*, vol. 5, ch. 30, p. 468.

**2949. INTEMPERANCE endangers the State.** *Battle of Germantown.* The delay in the arrival of the ammunition wagons was productive of the most serious consequences in the action of the succeeding day [to the Americans]. The general officer to whom the blame of this delay was attached was afterward discovered in a state of intoxication, lying in the corner of a fence. [In the midst of the battle the ammunition failed.] He was brought to a court-martial and cashiered.—CUSTIS' *WASHINGTON*, vol. 1, ch. 4.

**2950. INTEMPERANCE, Strange.** *Tartars.* The wines of a happier climate are the most grateful present, or the most valuable commodity, that can be offered to the Tartars; and the only example of their industry seems to consist in the art of extracting from mare's milk a fermented liquor, which possesses a very strong power of intoxication.—GIBBON'S *ROME*, ch. 26, p. 6.

**2951. INTEMPERANCE, Suppression of.** *By Legislation.* [In 1752, to suppress the evils of] drinking gin, additional duties were imposed from time to time; and the consumption of the liquid fire became gradually diminished, not so much, perhaps, by the operation of the duties as by the general improvement of all classes of society. Drunkenness in the time of George II. was the vice of the high as well as the low. When it became a disgrace for a gentleman to be drunk, it might reasonably be expected that the artisan would see that his own character and his own happiness were compromised by drunkenness.—KNIGHT'S *ENG.*, vol. 6, ch. 12, p. 191.

**2952. INTEMPERANCE, Victim of.** *Sheridan.* The same night in which Sheridan had electrified Parliament with his eloquence he might have been picked up drunk in the streets.—KNIGHT'S *ENG.*, vol. 8, ch. 22, p. 402.

**2953. ———.** *Robert Burns,* having gone from his plough to become the spoiled child of Edinburgh society, fell into habits of intemperance.—KNIGHT'S *ENG.*, vol. 8, ch. 7, p. 116.

**2954. ———.** *Robert Burns.* Early in the month of January, when his health was in the course of improvement, Burns tarried to a late hour at a jovial party in the Globe tavern. Before returning home, he unluckily remained

for some time in the open air, and overpowered by the effects of the liquor he had drunk, fell asleep. . . . A fatal chill penetrated his bones ; he reached home with the seeds of a rheumatic fever already in possession of his weakened frame. In this little accident, and not in the pressure of poverty or disrepute, or wounded feelings or a broken heart, truly lay the determining cause of the sadly shortened days of our national poet.—SHAIRP'S BURNS, ch. 7.

**2955.** ——. *Edgar Allan Poe*. Edgar Allan Poe, like Byron and many others, appears to have been a man whose brain was permanently injured by alcohol, and so injured that there was no safety for him except in total and eternal abstinence from every intoxicating drink. I have often heard the late N. P. Willis speak of Poe's conduct when he was sub-editor of the *Evening Mirror*, of which Mr. Willis was one of the editors. Poe, he would say, was usually one of the most quiet, regular, and gentlemanlike of men, remarkably neat in his person, elegant and orderly about his work, and wholly unexceptionable in conduct and demeanor. But in a weak moment, tempted, perhaps, by a friend or by the devil Opportunity, he would take one glass of wine or liquor. From that moment he was another being. His self-control was gone. An irresistible thirst for strong drink possessed him, and he would drink and drink and drink, as long as he could lift a glass to his lips. If he could not get good liquor, he would drink bad ; all he desired was something fiercely stimulating. He would frequently keep this up for several days and nights, until, in fact, his system was perfectly exhausted, and he had been taken helpless and unresisting to bed.—CYCLOPEDIA OF BIOG., p. 736.

**2956. INTEMPERANCE, Wages and.** "*Cider Wages.*" [About the close of the seventeenth century began a custom which has continued until the present time. It was] "the payment, by the farmer, of a portion of his laborers' wages in cider."—KNIGHT'S ENG., vol. 5, ch. 15, p. 15.

**2957. INTERCOURSE, Unity by.** *United States*. The third cause of the civil war was the want of intercourse between the people of the North and the South. The great railroads and thoroughfares ran East and West. Emigration flowed from the East to the West. Between the North and South there was little travel or interchange of opinion. From want of acquaintance the people, without intending it, became estranged, jealous, suspicious. They misjudged each other's motives ; they misrepresented each other's beliefs and purposes : they suspected each other of dishonesty and ill-will. Before the outbreak of the war the people of the two sections looked upon each other almost in the light of different nationalities.—RIDPATH'S U. S., ch. 62, p. 489.

**2958. INTEREST prohibited.** *Reign of Henry VIII.* It is worthy of notice that in this reign, likewise, the interest of money was first fixed by law in England. While this continued an arbitrary matter—that is to say, while the prohibitions of the canon law were in full force, which, as we formerly remarked, condemned all interest as illegal and contrary to the express command of Scripture—its exaction, being kept secret, was beyond measure exorbitant. Twenty and thirty per cent were, in the fourteenth century, ac-

counted a moderate rate of usance. Henry VIII., by a statute passed in the year 1546, for the punishment of usury, limited the legal interest to ten per cent, at which rate it continued till after the reign of Queen Elizabeth.—TYTLER'S HIST., Book 6, ch. 18, p. 274.

**2959. INTERPRETATION unrestricted.** *Mythology*. As the traditions of pagan mythology were variously related, the sacred interpreters were at liberty to select the most convenient circumstances ; and as they translated an arbitrary cipher, they could extract from any fable any sense which was adapted to their favorite system of religion and philosophy. The lascivious form of a naked Venus was tortured into the discovery of some moral precept or some physical truth ; and the castration of Atys explained the revolution of the sun between the tropics, or the separation of the human soul from vice and error. [Time of Julian.]—GIBBON'S ROME, ch. 23, p. 415.

**2960. INTERVIEW, Formal.** *Grant—McMahon*. [A French inquirer asked General Grant, when in Paris,] "How did you find our President ?" "We were unable to comprehend each other." "How was that ?" I said, with astonishment. "Simple enough ; I didn't understand a word of French ; the marshal doesn't know a word of English. He bowed to me ; I bowed to him. He extended his hand to me ; I extended mine to him. Then all was over."—TRAVELS OF GENERAL GRANT, p. 88.

**2961. INTIMIDATION successful.** *Captain John Smith*. Smith's first and chief care was to make a proper impression upon the minds of the savages. . . . He ordered the two cannon which he had promised to give to [King] Powhatan to be brought out and loaded to the muzzle with stones. Then, under the pretence of teaching the Indians gunnery, he had the pieces discharged among the tree-tops, which were bristling with icicles. There was a terrible crash, and the savages, cowering with fear and amazement, could not be induced to touch the fearful engines.—RIDPATH'S U. S., ch. 9, p. 101.

**2962. INTOLERANCE and Immorality.** *Charlemagne*. Charlemagne was fully equal to any of those sovereigns to whom history awards the name of Great, if he did not surpass them all. His two great faults were his religious intolerance, which carried him into the most sanguinary excesses of inhuman cruelty, and his laxity of personal morals.—STUDENTS' FRANCE, ch. 5, § 11.

**2963. INTOLERANCE, Protestant.** *To Romanists*. [In 1698 was passed] the "Act for the further preventing the growth of Popery ;" it recites that there has been a greater resort into this kingdom than formerly of popish priests, bishops, and Jesuits. Any person apprehending and prosecuting to conviction any bishop, priest, or Jesuit, for saying mass or exercising any priestly function, is to receive a reward of £100. The punishment of such convicted persons, or for a papist keeping a school, is to be perpetual imprisonment. Every person educated in the popish religion upon attaining the age of eighteen, to take the oath of allegiance and supremacy, and subscribe the declaration against transubstantiation and the worship of saints, and in default of



such oath and subscription is declared incapable of purchasing lands, or of inheriting lands under any devise or limitation, the next of kin being a Protestant, to enjoy such devised lands during life.—KNIGHT'S ENG., vol. 5, ch. 15, p. 235.

**2964. INTOLERANCE, Religious.** *Tender Consciences.* [In 1670 Parker, afterward Bishop of Oxford, was intolerant toward Nonconformists, and proclaimed] tender consciences, instead of being complied with, must be restrained with more peremptory and unyielding rigor than naked and unsanctified villainy.—KNIGHT'S ENG., vol. 4, ch. 19, p. 311.

**2965. INTOXICATION, Responsibility for.** *Murder.* [Belisarius, the great Roman general, was distinguished by his firmness and severity.] Two of the Huns, who in a drunken quarrel had slain one of their fellow-soldiers, were instantly shown to the army suspended on a lofty gibbet. The national dignity was resented by their countrymen, who disclaimed the servile laws of the empire, and asserted the free privilege of Scythia, where a small fine was allowed to expiate the hasty sallies of intemperance and anger. Their complaints were specious, their clamors were loud, and the Romans were not averse to the example of disorder and impunity. But the rising sedition was appeased by the authority and eloquence of the general; and he represented to the assembled troops the obligation of justice, the importance of discipline, the rewards of piety and virtue, and the unpardonable guilt of murder, which, in his apprehension, was aggravated rather than excused by the vice of intoxication.—GIBBON'S *ROME*, ch. 41, p. 121.

**2966. INTRIGUE, Genius for.** *Caron de Beaumarchais.* A.D. 1774. "Is there," said he through De Sartines, the head of the police [to Louis XVI., twenty years of age, and absolute monarch of France], "anything which the king wishes to know alone and at once—anything which he wishes done quickly and secretly, here am I, who have at his service a head, a heart, arms, and no tongue."—BANCROFT'S U.S., vol. 7, ch. 1.

**2967. INTRIGUER, Successful.** *Sunderland.* [Secretary of State under Charles II.] Like many other accomplished flatterers and negotiators, he was far more skilful in the art of reading the characters and practising on the weaknesses of individuals than in the art of discerning the feelings of great masses and of foreseeing the approach of great revolutions. He was adroit in intrigue; and it was difficult even for shrewd and experienced men, who had been amply forewarned of his perfidy, to withstand the fascination of his manner, and to refuse credit to his professions of attachment; but he was so intent on observing and courting particular persons, that he forgot to study the temper of the nation. He therefore miscalculated grossly with respect to all the most momentous events of his time. Every important movement and rebound of the public mind took him by surprise; and the world, unable to understand how so clever a man could be blind to what was clearly discerned by the politicians of the coffee-houses, sometimes attributed to deep design what were, in truth, mere blunders.—MACAULAY'S ENG., ch. 2, p. 231.

**2968. INVENTION by Accident.** *Spinning-jenny.* In 1767 James Hargreaves completed his

"spinning-jenny." The spinster's machine in Hargreaves' cottage being accidentally overturned, it was observed that the wheel and the spindle continued to revolve. In the position of the wheel on its side the spindle became perpendicular. The ingenious man caught the idea, and forthwith constructed a multiplying wheel, with eight rovings and eight upright spindles. His jealous neighbors broke into his house, destroyed his invention, and compelled him to fly for his life to Nottingham. [He took out a patent, but his invention soon became common property.]—KNIGHT'S ENG., vol. 7, ch. 3, p. 46.

**2969.** ———. *Chauncey Jerome.* He began, ere long, to send consignments of wooden clocks to the Southern cities, and this it was that led to the discarding of wood for the works of Yankee clocks. On the voyage the wood would swell sometimes, and spoil them. One night, when Jerome was depressed from a temporary lull in the business, and much troubled with this new difficulty, the idea darted into his mind that possibly a clock could be made of brass as cheaply as of wood. He sprang out of bed and fell to ciphering. He found it could be done. He did it.—CYCLOPEDIA OF BIOG., p. 213.

**2970. INVENTION, Aid of.** *Julius Cæsar.* The Veneti had collected every ship that they or their allies possessed to defend themselves. They had two hundred and twenty sail in all—a force, considering its character, extremely formidable. Their vessels were too strong to be run down. The galleys carried turrets; but the bows and sterns of the Veneti were still too lofty to be reached effectively by the Roman javelins. The Romans had the advantage in speed; but that was all. They too, however, had their ingenuities. They had studied the construction of the Breton ships. They had provided sickles with long handles, with which they proposed to catch the halyards which held the weight of the heavy leather sails. It was not difficult to do, if, as is probable, the halyards were made fast, not to the mast, but to the gunwale. Sweeping rapidly alongside they could easily cut them; the sails would fall, and the vessels would be unmanageable.—FROUDE'S *CÆSAR*, ch. 15.

**2971. INVENTION appreciated.** *Power-loom.* [Dr. Edmund Cartwright, a clergyman, invented the power-loom in 1784; and in 1807 Parliament granted him £10,000] for the good service he had rendered the public by his invention of weaving.—KNIGHT'S ENG., vol. 7, ch. 3, p. 54.

**2972. INVENTION, Benefit of.** *Cannon.* In the battle of Angora the main body itself was supported on the flanks and in the rear by the bravest squadrons of the reserve, commanded by the sons and grandsons of Timour. The conqueror of Hindostan ostentatiously showed a line of elephants, the trophies rather than the instruments of victory; the use of the Greek fire was familiar to the Moguls and Ottomans; but had they borrowed from Europe the recent invention of gunpowder and cannon, the artificial thunder, in the hands of either nation, must have turned the fortune of the day.—GIBBON'S *ROME*, ch. 65, p. 265.

**2973. INVENTION, Comfort by.** *Earthenware.* [In 1763 Josiah Wedgwood, a mechanic,

discovered a process of manufacturing a cheap and excellent earthenware, which removed] the pewter dishes from the dingy rows in the tradesman's kitchen, and superseded the wooden platter and the brown dish of the poor man's cottage.—*KNIGHT'S ENG.*, vol. 7, ch. 3, p. 57.

**2974. INVENTION, Crisis of.** *Elias Howe.* One day, in 1844, the thought flashed upon him, Is it necessary that a machine should imitate the performance of the hand? May there not be another stitch? This was the crisis of the invention. The idea of using two threads, and forming a stitch by the aid of a shuttle and a curved needle, with the eye near the point, soon occurred to him, and he felt that he had invented a sewing-machine. It was in the month of October, 1844, that he was able to convince *himself*, by a rough model of wood and wire, that such a machine as he had projected would sew.—*CYCLOPEDIA OF BIOG.*, p. 680.

**2975. INVENTION, Discouragement in.** *James Watt.* I have now brought the engine near a conclusion, yet I am not an idea nearer that rest I wish for than I was four years ago. However, I am resolved to do all I can to carry on this business, and if it does not thrive with me I will lay aside the burden I cannot carry. Of all things in life there is nothing more foolish than inventing.—*SMILES' BRIEF BIOGRAPHIES*, p. 30.

**2976. INVENTION, Failure of.** *George Washington.* We find in his diary many such entries as these: "Spent the greater part of the day in making a new plough of my own invention." "Peter (my smith) and I, after several efforts to make a plough after a new model, partly of my own contriving, were fain to give it over, at least for the present."—*CYCLOPEDIA OF BIOG.*, p. 12.

**2977. INVENTION, Genius for.** *Abraham Lincoln.* It is an attempt to make it an easy matter to transport vessels over shoals and snags and sawyers. The main idea is that of an apparatus resembling a noiseless bellows, placed on each side of the hull of the craft, just below the water-line, and worked by an odd but not complicated system of ropes, valves, and pulleys. When the keel of the vessel grates . . . these bellows are to be filled with air; and thus buoyed up, the ship is expected to float. . . . The model is [at the Patent Office] about eighteen or twenty inches long, . . . whittled with a knife out of a shingle and a cigar-box.—*RAYMOND'S LINCOLN*, ch. 1, p. 42.

**2978. — — — Chinese.** The Chinese have had a manufacture of glass for two thousand years; they have made paper of the bamboo from time immemorial; and they invented the art of printing in the time of Julius Cæsar. The use of gunpowder they have possessed beyond all memory, but they employed it only in ornamental fireworks. They have been great observers of the heavens, and proficient in astronomy, from time immemorial. They were acquainted with the compass, but only as a matter of curiosity, not applying it to navigation.—*TYTLER'S HIST.*, Book 6, ch. 24, p. 340.

**2979. — — — James Watt.** A Masons' lodge in Glasgow desired to have an organ, and he was asked to build it. He was totally destitute of a musical ear, and could not distinguish

one note from another. But he accepted the offer. He studied the philosophical theory of music, and found that science would be a substitute for his want of an ear.—*SMILES' BRIEF BIOGRAPHIES*, p. 14.

**2980. INVENTION, Great.** *Spinning Machine.* [Richard Arkwright, born in Preston, England, a barber by trade, invented the spinning-machine in 1768.] Ten years after the date of his first patent his enterprise was regarded by many as a doubtful novelty. [His right to his inventions was contested, and his monopoly invaded on every side.] In October, 1779, a mill which he had erected in the neighborhood of Chorley was burned by a mob, who in a similar manner destroyed the cotton-spinning machines at Manchester, Wigan, Blackburn, Bolton, and Preston.—*KNIGHT'S ENG.*, vol. 7, ch. 3, p. 49.

**2981. INVENTION, Growth of.** *Samuel F. B. Morse.* There is no instance on record, I believe, of a great invention completed by . . . one man. Usually an invention of first-rate importance is originated in one age, and brought to perfection in another; and we can sometimes trace its progress for thousands of years. Probably so simple a matter as a pair of scissors—one of the oldest of inventions—was the result of the cogitations of many ingenious minds, and has undergone improvements from the days of Pharaoh to those of Rogers & Sons. The most remarkable case of rapid invention with which I am acquainted is that of the sewing-machine, which, in twenty-five years, has been brought to a point not distant from perfection. But, then, *thousands* of ingenious minds have exerted themselves upon it! In the Patent Office at Washington not less than thirteen hundred devices and improvements have been patented relating to this beautiful contrivance.—*CYCLOPEDIA OF BIOG.*, p. 604.

**2982. INVENTION, Preservation by.** *Greek Fire.* The invention of the Greek fire did not, like that of gunpowder, produce a total revolution in the art of war. To these liquid combustibles the city and empire of Constantine owed their deliverance; and they were employed in sieges and sea-fights with terrible effect.—*GIBBON'S ROME*, ch. 53, p. 367.

**2983. INVENTION, Saved by.** *The State.* The only hope of salvation for the Greek Empire and the adjacent kingdoms would have been some more powerful weapon, some discovery in the art of war, that should give them a decisive superiority over their Turkish foes. Such a weapon was in their hands; such a discovery had been made in the critical moment of their fate. The chemists of China or Europe had found, by casual or elaborate experiments, that a mixture of saltpetre, sulphur, and charcoal produces, with a spark of fire, a tremendous explosion. It was soon observed that if the expansive force were compressed in a strong tube, a ball of stone or iron might be expelled with irresistible and destructive velocity. The precise era of the invention and application of gunpowder is involved in doubtful traditions and equivocal language; yet we may clearly discern that it was known before the middle of the fourteenth century; and that before the end of the same the use of artillery in battles and sieges, by sea and land, was familiar to the states of Germany, Italy, Spain



France, and England.—GIBBON'S *ROME*, ch. 65, p. 289.

**2984. INVENTION, Useful.** *Chauncey Jerome.* He invented the cheap brass clock, as now made. He it was who invented the ingenious machinery by the use of which those clocks can be manufactured for a tenth of the sum for which they could be produced by hand. He it was who first sent Yankee clocks to foreign countries. He it was who first made these clocks at anything like the present rate of speed or on anything like the present scale. During the fifty years that he has been in the business, he has superintended the manufacture of perhaps ten millions of clocks, and he has brought the machinery for making them to such a point that six men can make the wheels for one thousand clocks in ten hours.—CYCLOPEDIA OF BIOG., p. 210.

**2985. INVENTION, Useful.** *Pit-iron.* [Dr. John Roebuck, a physician at Birmingham, was the first to smelt iron by pit-coal. He also invented the process for converting cast-iron into malleable iron.]—KNIGHT'S *ENG.*, vol. 7, ch. 3, p. 55.

**2986. INVENTION in Youth.** *The "Mule."* [Samuel Crompton was sixteen years old when, in 1769, he invented the "mule," which changed the whole course of cotton-spinning.]—KNIGHT'S *ENG.*, vol. 7, ch. 3, p. 46.

**2987. INVENTIONS, Co-operative.** *Arkwright* — *Watt.* The patent for the spinning-frame was taken out in 1769, the very year in which James Watt patented his improved steam-engine, which was to keep this spinning-frame in motion.—CYCLOPEDIA OF BIOG., p. 711.

**2988. INVENTIONS and Politics.** *Cotton Gin.* [One of the subordinate causes of the civil war] was the invention of the cotton gin by . . . Eli Whitney, in 1793, . . . of Massachusetts. . . . The industry of the cotton-growing States was paralyzed by the tediousness of preparing the staple for market. Mr. Whitney undertook to remove the difficulty, and succeeded in inventing a gin which astonished the beholder by the rapidity and excellence of its work. From being profitless, cotton became the most profitable of all the staples. . . . Whitney's gin added a thousand million dollars to the revenues of the Southern States. . . . Just in proportion to the increased profitableness of cotton, slave-labor became important, slaves valuable, and the system of slavery a fixed and deep-rooted institution.—RIDPATH'S *U. S.*, ch. 62, p. 487.

**2989. INVENTOR by Accident.** *Samuel F. B. Morse.* During the voyage of the packet ship *Sully*, from Havre to New York, in October, 1832, a conversation arose one day in the cabin upon electricity and magnetism. Dr. Charles S. Jackson, of Boston, described an experiment recently made in Paris with an electro-magnet, by means of which electricity had been transmitted through a great length of wire, arranged in circles around the walls of a large apartment. The transmission had been instantaneous, and it seemed as though the flight of electricity was too rapid to be measured. Among the group of passengers, no one listened more attentively to Dr. Jackson's recital than a New York artist, named Samuel Finley Breese Morse, who was returning from a three years' residence in Europe,

whither he had gone for improvement in his art. "Why," said he, when the doctor had finished, "if that is so, and the presence of electricity could be made visible in any desired part of the circuit, I see no reason why intelligence might not be transmitted instantaneously by electricity." "How convenient it would be," added one of the passengers, "if we could send news in that manner!" "Why can't we?" asked Morse, fascinated by the idea. From that hour the subject occupied his thoughts; and he began forthwith to exercise his Yankee ingenuity in devising the requisite apparatus.—CYCLOPEDIA OF BIOG., p. 602.

**2990. INVENTOR, Trials of the.** *John Fitch.* In all the records of invention there is no story more sad and affecting than his. Poor he was in many senses—poor in purse, poor in appearance, poor in spirit. He was born poor, lived poor, died poor. . . . If there ever was a true inventor, this man was one. He was one of those eager souls who would, literally, coin their own flesh to carry their point. He only uttered the obvious truth when he said, one day, in a crisis of his invention, that if he could get £100 by cutting off one of his legs, he would gladly give it to the knife. . . . In 1790 he had the first steam-boat ever constructed that answered the purpose of one.—CYCLOPEDIA OF BIOG., p. 147.

**2991. INVENTOR wronged.** *Eli Whitney.* [The cotton gin added a thousand million dollars to the revenue of the Southern States.—RIDPATH.] How much did the inventor gain by it? Not one dollar! Associating himself with a man of capital, he went to Connecticut to set up a manufactory of cotton gins. But the simplicity of the machine was such that any good mechanic who saw it could make one; and long before Whitney was ready to supply machines of his own making there were great numbers in operation all over the cotton States. His patent proved to be no protection to him. If he brought a suit for its infringement, no Southern jury would give him a verdict. He struggled on against adverse influences for fifteen years. In 1808, when his patent expired, he gave up the contest, and withdrew from the business a poorer man than he was on the day when he went, with his handful of cotton-pods, into Mrs. Greene's basement. [See Nos. 5113, 5115.]—CYCLOPEDIA OF BIOG., p. 161.

**2992. — — —** *John Kay.* [John Kay is supposed to have invented the first spinning-machine, about 1760, in Yorkshire, England. He invented the "fly-shuttle," by which a weaver could weave twice as fast as before.] He was mobbed out of the country, and died in a foreign land.—KNIGHT'S *ENG.*, vol. 7, ch. 3, p. 44.

**2993. INVENTORS remunerated.** *Slowly.* It was ten years before Boulton and Watt derived any profit from the discovery [of the steam-engine made by the latter. They had to struggle against common prejudice].—KNIGHT'S *ENG.*, vol. 7, ch. 3.

**2994. INVESTIGATION opposed.** *Financial.* [During the reign of Charles II.] Pepys records that in the lord treasurer's accounts there was a sum unaccounted for of over two millions; and that it was thought that over £400,000 of the money voted for the war had gone into the privy

purse. He then says that a notion of a commission to inspect the accounts "makes the king and court mad, the king having given order to my lord chamberlain to send to the playhouses and brothels, to bid all the Parliament men that were there to go to the Parliament presently." The times were altered since they were to be sought for in churches and conventicles. — KNIGHT'S ENG., vol. 4, ch. 15, p. 224.

**2995. INVESTIGATION** resented. *Lord Clarendon*. [Reign of Charles II.] The government engaged with the United Provinces. The House of Commons readily voted sums unexampled in our history—sums exceeding those which had supported the armies and fleets of Cromwell at the time when his power was the terror of all the world. But such was the extravagance, dishonesty, and incapacity of those who had succeeded to his authority, that this liberality proved worse than useless. The sycophants of the court, ill-qualified to contend against the great men who then directed the arms of Holland—against such a statesman as De Witt, and such a commander as De Ruyter—made fortunes rapidly, while the sailors mutinied from very hunger, while the dockyards were unguarded, while the ships were leaky and without rigging. It was at length determined to abandon all schemes of offensive war; and it soon appeared that even a defensive war was a task too hard for that administration. . . . But when the Commons began to inquire in what manner the money voted for the war had been wasted, and to examine into the maladministration of the navy, he flamed with indignation. Such inquiry, according to him, was out of their province. — MACAULAY'S ENG., ch. 2, p. 179.

**2996. INVESTIGATION**, Startling. *Credit Mobilier*. The Credit Mobilier of America was a joint-stock company, organized in 1863 for the purpose of facilitating the construction of public works. In 1867 another company which had undertaken to build the Pacific Railroad purchased the charter of the Credit Mobilier, and the capital was increased to \$3,750,000. [It was very profitable; . . . the stock rose rapidly in value.] In 1872 a lawsuit in Pennsylvania developed the startling fact that much of the stock . . . was owned by members of Congress. A suspicion that those members had voted corruptly on the legislation affecting the Pacific Railroad at once seized the public mind, and led to a congressional investigation, in the course of which many scandalous transactions were brought to light. — RUPPETH'S U. S., ch. 68, p. 560.

**2997. INVESTMENT**, Timely. *New York A. D.* 1626. Hitherto the Dutch had no title to ownership of the land. [Peter] Minuit [the leader of the Dutch colonists] succeeded at once in purchasing the island of Manhattan from its native proprietors. The price paid was 60 guilders—about \$25—for more than twenty thousand acres. — BANCROFT'S U. S., vol. 2, ch. 15.

**2998. IRON**, Importance of. *England*. What mighty efforts of invention and energy between England depending upon foreign countries for iron, and England supplying the whole world with iron! England without iron to hold together "its wooden walls," and England building iron ships—using iron as the great material of the grandest as well as the humblest purposes of con-

structive art—covering the whole island with iron roads for vehicles drawn by iron engines, connecting opposite hills by iron viaducts, and carrying iron bridges over the narrowest river and the broadest estuary—the England of every tool and every machine produced from iron, and the England with scarcely iron enough to make its ploughshares. — KNIGHT'S ENG., vol. 5, ch. 1, p. 11.

**2999. IRON** prized. *Early Greeks*. It is proper to observe that iron, though known before this period, was a rare metal, and accounted of high value. Achilles proposed a ball of iron as one of the prizes in the funeral games which he celebrated in honor of Patroclus. It was not used in the fabrication of weapons of war. These were formed of copper hardened by an admixture of tin; and even in much later periods the Roman swords were of the same compound metal. — TYTLER'S HIST., Book 1, ch. 8, p. 79.

**3000. ISOLATION**, Safety by. *German States*. [In their early history] the most formidable States of Germany affected to encompass their territories with a wide frontier of solitude and devastation. The awful distance preserved by their neighbors attested the terror of their arms, and in some measure defended them from the danger of unexpected incursions. — GIBBON'S ROME, ch. 9, p. 275.

**3001. ITINERACY**, Ministerial. *Methodist*. [The first Methodist preachers in America changed their circuits every six months.] In 1804 the General Conference limited the period of pastoral service to two successive years to the same charge; hitherto there had been no restriction, and some had been three years in one appointment. In 1864 the limitation was extended to three years. — STEVENS' M. E. CHURCH, vol. 4, p. 179.

**3002. JEALOUSY**, Appeal to. *Voltaire's*. [He was invited to reside at Frederick's court. His avarice occasioned hesitation.] Frederick, with great dexterity, affected indifference, and seemed inclined to transfer his idolatry to Baculard d'Arnaud. His Majesty even wrote some bad verses, of which the sense was, that Voltaire was a setting sun, and that Arnaud was rising. Good-natured friends soon carried the lines to Voltaire. He was in his bed. He jumped out in his shirt, danced about the room with rage, and sent for his passport and his post-horses [and went to Prussia]. — MACAULAY'S FREDERICK THE GREAT, p. 62.

**3003. JEALOUSY**, Cruelty of. *Commodus*. One evening, as the emperor was returning to the palace through a dark and narrow portico in the amphitheatre, an assassin, who waited his passage, rushed upon him with a drawn sword, loudly exclaiming, "*The Senate sends you this*." The menace prevented the deed; the assassin was seized by the guards, and immediately revealed the authors of the conspiracy. It had been formed, not in the State, but within the walls of the palace. Lucilla, the emperor's sister, and widow of Lucius Verus, impatient of the second rank, and jealous of the reigning empress, had armed the murderer against her brother's life. — GIBBON'S ROME, ch. 4, p. 104.

**3004. JEALOUSY**, Extensive. *Fatal*. *Abdallah* was the most beautiful and modest of the



Arabian youth ; and in the first night, when he consummated his marriage with Anima, of the noble race of the Zahrites, two hundred virgins are said to have expired of jealousy and despair. —GIBBON'S *ROME*, ch. 50, p. 100.

**3005. JEALOUSY, National.** *English.* [In 1780 the people of England were generally united with the government in the prosecution of the war against the American colonies. France had come to their aid, and prejudice in England was very strong against that country.] Hartley writes to Franklin : " I verily believe, so great is the jealousy between England and France, that this country would fight for a straw to the last man and the last shilling rather than be dictated to by France." —KNIGHT'S *ENG.*, vol. 6, ch. 28, p. 428.

**3006. JESTING, Danger of.** *Demoralizing.* Thespis began to change the form of tragedy, and the novelty of the thing attracted many spectators ; for this was before any prize was proposed for those that excelled in this respect. Solon, who was always willing to hear and to learn, and in his old age more inclined to anything that might divert and entertain, particularly to music and good-fellowship, went to see Thespis himself exhibit, as the custom of the ancient poets was. When the play was done, he called to Thespis, and asked him if he was not ashamed to tell so many lies before so great an assembly. Thespis answered it was no great matter, if he spoke or acted so in jest. To which Solon replied, striking the ground violently with his staff, " If we encourage such jesting as this, we shall quickly find it in our contracts and agreements." —PLUTARCH'S *OLON*.

**3007. JESUITS abolished.** *Eighteenth Century.* Books were written without number to expose their artifice and ambition. Their frauds, their vices, and even atrocious crimes were loudly proclaimed ; and it was urged, with great reason, that the doctrines which they taught and the maxims they inculcated were equally pernicious to religion, to civil government, and to all the interests of society. The sovereigns of the different Catholic kingdoms, by degrees, began to perceive that their power and even personal security was in danger, and the Jesuits were successively expelled from France, from Spain, from Portugal, and from Sicily ; and such at length was the influence of the house of Bourbon with the Holy See, that the order was entirely suppressed and abolished in 1773. —TYTLER'S *HIST.*, Book 6, ch. 19, p. 285.

**3008. JESUITS, Achievements by.** *Distinguished.* Before the order had existed a hundred years, it had filled the whole world with memorials of great things done and suffered for the faith. No religious community could produce a list of men so variously distinguished ; none had extended its operations over so vast a space ; yet in none had there ever been such perfect unity of feeling and action. There was no region of the globe, no walk of speculative or of active life, in which Jesuits were not to be found. They guided the counsels of kings. They deciphered Latin inscriptions. They observed the motions of Jupiter's satellites. They published whole libraries, controversy, casuistry, history, treatises on optics, Alcaic odes, editions of the fathers, madrigals, catechisms, and lampoons.

The liberal education of youth passed almost entirely into their hands, and was conducted by them with conspicuous ability. They appear to have discovered the precise point to which intellectual culture can be carried without risk of intellectual emancipation. —MACAULAY'S *ENG.*, ch. 6, p. 50.

**3009. JESUITS, Assassination by.** *Henry IV.* A daring attempt [was] made upon his life by a young Jesuit named Chastel, who wounded him in the mouth with a dagger as he re-entered Paris from Amiens. This crime was imputed, with or without reason, to the instigation of the King of Spain ; it furnished ground for an exemplary chastisement of the order of the Jesuits, who were sentenced to banishment from the kingdom within fifteen days by a decree of the Parliament of Paris. [He was killed by a monk.] —STUDENTS' *FRANCE*, ch. 18, § 7.

**3010. — — —** *William of Orange.* William, Prince of Orange, had fallen beneath the blow of an assassin, hired, it is more than suspected, by the King of Spain, and directed by the Jesuits. —STUDENTS' *FRANCE*, ch. 17, § 7.

**3011. JESUITS estranged.** *Reign of James II.* Louis XIV. was now their chief support. His conscience had, from boyhood, been in their keeping ; and he had learned from them to abhor Jansenism quite as much as he abhorred Protestantism, and very much more than he abhorred atheism. Innocent XI., on the other hand, leaned to the Jansenist opinions. The consequence was, that the society found itself in a situation never contemplated by its founder. The Jesuits were estranged from the supreme pontiff, and they were closely allied with a prince who proclaimed himself the champion of the Gallican liberties and the enemy of Ultramontane pretensions. —MACAULAY'S *ENG.*, ch. 6, p. 57.

**3012. JESUITS, Mission of.** *Cosmopolitan.* They glided from one Protestant country to another under innumerable disguises, as gay cavaliers, as simple rustics, as Puritan preachers. They wandered to countries which neither mercantile avidity nor liberal curiosity had ever impelled any stranger to explore. They were to be found in the garb of Mandarins, superintending the observatory at Peking. They were to be found, spade in hand, teaching the rudiments of agriculture to the savages of Paraguay. Yet, whatever might be their residence, whatever might be their employment, their spirit was the same—entire devotion to the common cause, implicit obedience to the central authority. —MACAULAY'S *ENG.*, ch. 6, p. 51.

**3013. JESUITS, Plotting of.** *Gunpowder Plot.* [When Guido Fawkes was examined after his arrest, the king asked,] " Why would you have killed me ? " " Because you are excommunicated by the pope," was the reply. " How so ? " said James. " Every Maundy Thursday the pope doth excommunicate all heretics who are not of the Church of Rome," is the explanation. [Various bodies of Roman Catholics were moving on that perilous 5th of November to Dunchurch, which was the place of rendezvous, by arrangement.] They were all followers of the Jesuits. There were none of the conspirators who belonged to the more loyal body of Catho-

lies, who were guided by the secular priesthood.—KNIGHT'S ENG., vol. 3, ch. 21, p. 326.

**3014. JESUITS, Popularity of. Eighteenth Century.** It was not strange that people of all ranks, and especially people of the highest ranks, crowded to the confessionals in the Jesuit temples, for from those confessionals none went discontented away. There the priest was all things to all men. He showed just so much rigor as might not drive those who knelt at his spiritual tribunal to the Dominican or the Franciscan Church. If he had to deal with a mind truly devout, he spoke in the saintly tone of the primitive fathers; but with that very large part of mankind who have religion enough to make them uneasy when they do wrong, and not religion enough to keep them from doing wrong, he followed a very different system. Since he could not reclaim them from guilt, it was his business to save them from remorse. He had at his command an immense dispensary of anodynes for wounded consciences.—MACAULAY'S ENG., ch. 6, p. 52.

**3015. JESUITS, Power of. Eighteenth Century.** Strangely were good and evil intermixed in the character of these celebrated brethren; and the intermixture was the secret of their gigantic power. That power could never have belonged to mere hypocrites. It could never have belonged to rigid moralists. It was to be attained only by men sincerely enthusiastic in the pursuit of a great end, and at the same time unscrupulous as to the choice of means.—MACAULAY'S ENG., ch. 6, p. 53.

**3016. JESUITS, Purpose of. Eighteenth Century.** The Jesuits, therefore, to the three vows of poverty, chastity, and monastic obedience added a fourth, which was implicit devotion to the pope. The manifest utility of this institution to the support of the holy see procured them from Pope Paul III. an apostolic bull, granting them the most ample privileges. It was soon perceived that, if confined to their cloisters, their utility would be too much circumscribed. They were allowed to mingle in the world, and to take a share in all the active concerns of public life, which it was their duty to influence and direct assiduously toward the great end of establishing the power and authority of the papedom; and this end, it must be owned, they most zealously promoted. Under the command of a superior, or general of the order, whose instructions they were bound to receive with implicit submission, they dispersed themselves over the greatest part of the globe. By the most insinuating arts they courted the favor and wrought themselves into the confidence of statesmen, of civil and ecclesiastical governors, and of sovereign princes; and operating on all to the same purpose, and regularly communicating their intelligence to their head, from whom they received their instructions, the whole Catholic world was in a manner directed by one great and pervading system of policy, which centred in the establishment of the pope's supreme temporal and spiritual jurisdiction.—TYTLER'S HIST., Book 6, ch. 19, p. 285.

**3017. JESUITS, Rescued by. Papacy.** In the sixteenth century the pontificate, exposed to new dangers more formidable than had ever before threatened it, was saved by a new religious order,

which was animated by intense enthusiasm and organized with exquisite skill. When the Jesuits came to the rescue of the papacy, they found it in extreme peril; but from that moment the tide of battle turned. Protestantism, which had, during a whole generation, carried all before it, was stopped in its progress, and rapidly beaten back from the foot of the Alps to the shores of the Baltic.—MACAULAY'S ENG., ch. 6, p. 50.

**3018. JESUITS, Self-sacrifice of. Benevolence.** When in our time a new and terrible pestilence passed round the globe; when in some great cities fear had dissolved all the ties which hold society together; when the secular clergy had deserted their flocks; when medical succor was not to be purchased by gold; when the strongest natural affections had yielded to the love of life, even then the Jesuit was found by the pallet which bishop and curate, physician and nurse, father and mother, had deserted, bending over infected lips to catch the faint accents of confession, and holding up to the last, before the expiring penitent, the image of the expiring Redeemer.—MACAULAY'S ENG., ch. 6, p. 51.

**3019. JESUITS vs. the State. In England.** [The Jesuits invaded England in 1580, for the purpose of restoring it to the Roman faith. It was a principle with them that the pope had a right to deprive kings of their crowns, which could not be doubted. They were severely punished when they obstinately maintained the pope's bull depriving the queen of the crown.]—KNIGHT'S ENG., vol. 3, ch. 12, p. 180.

**3020. JESUITS suppressed. By Government.** They had been expelled from Portugal, in 1759, with many odious circumstances of severity. In 1764 their society was suppressed in France, and their property confiscated. In 1767 the members of the order were driven out of Spain. On the 31st of July, 1773, the society was abolished by Pope Clement XIV. [Their functions, houses, and institutions were abolished.]—KNIGHT'S ENG., vol. 6, ch. 21, p. 327.

**3021. JESUITS, Vices of. Insincerity.** It was alleged, and not without foundation, that the ardent public spirit which made the Jesuit regardless of his ease, of his liberty, and of his life made him also regardless of truth and of mercy; that no means which could promote the interest of his religion seemed to him unlawful, and that by the interest of his religion he too often meant the interest of his society. It was alleged that, in the most atrocious plots recorded in history, his agency could be distinctly traced; that, constant only in attachment to the fraternity to which he belonged, he was in some countries the most dangerous enemy of freedom, and in others the most dangerous enemy of order.—MACAULAY'S ENG., ch. 6, p. 52.

**3022. JESUITS, Victories of. Fictitious.** The mighty victories which he [the Jesuit] boasted that he had achieved in the cause of the Church were, in the judgment of many illustrious members of that Church, rather apparent than real. He had, indeed, labored with a wonderful show of success to reduce the world under her laws, but he had done so by relaxing her laws to suit the temper of the world. Instead of toiling to elevate human nature to the



noble standard fixed by divine precept and example, he had lowered the standard till it was beneath the average level of human nature. He gloried in multitudes of converts who had been baptized in the remote regions of the East; but it was reported that from some of these converts the facts on which the whole theology of the Gospel depends had been cunningly concealed, and that others were permitted to avoid persecution by bowing down before the images of false gods, while internally repeating Paters and Aves.—MACAULAY'S ENG., ch. 6, p. 53.

**3023. JEWELRY, Passion for.** *Henry VII.* [It is said] his desire for the acquirement of jewels scarcely knew any bounds; and on them alone he spent £110,000. It appears . . . that this investment of money in jewels was a part of the habitual prudence of the king.—KNIGHT'S ENG., vol. 2, ch. 15, p. 236.

**3024. JOKE accepted.** *Lacedæmonians.* [At the public tables, where all the people ate in common,] they were allowed to jest without scurrility, and were not to take it ill when the raillery was returned. For it was reckoned worthy of a *Lacedæmonian* to bear a jest; but if any one's patience failed, he had only to desire them to be quiet, and they left off immediately.—PLUTARCH'S LIVES.

**3025. JOKES, Practical.** *Frederick the Great.* He had one taste which may be pardoned in a boy, but which, when habitually and deliberately indulged in by a man of mature age and strong understanding, is almost invariably the sign of a bad heart—a taste for severe practical jokes. If a friend of the king was fond of dress, oil was flung over his richest suit. If he was fond of money, some prank was invented to make him disburse more than he could spare. If he was hypochondriacal, he was made to believe he had the dropsy. If he particularly set his heart on visiting a place, a letter was forged to frighten him from going thither.—MACAULAY'S FREDERICK THE GREAT, p. 57.

**3026. JOURNEY, Bridal.** *Thomas Jefferson.* At sunset they reached the seat of one of their neighbors, which was eight miles from Monticello—the road to which was a rough mountain track, upon which the snow lay to the depth of two feet. Late at night, exhausted with their long journey, and penetrated with the cold, they reached the house, to find the fires all out, and the servants all gone to their own cabins for the night. Not a light was burning; not a spark of fire was left; not a morsel of food could be found; and not a creature was in the house. This was a sorry welcome to a bride and bridegroom; but they were young and merry, and made a jest of it.—CYCLOPEDIA OF BIOG., p. 121.

**3027. JOURNEY, Tireless.** *Tenth Century.* A matron of Peloponnesus, who had cherished the infant fortunes of Basil the Macedonian, was excited by tenderness or vanity to visit the greatness of her adopted son. In a journey of five hundred miles from Patras to Constantinople, her age or indolence declined the fatigue of a horse or carriage; the soft litter or bed of Danielis was transported on the shoulders of ten robust slaves; and as they were relieved at easy distances, a band of three hundred were selected for the performance of this service. She was

entertained in the Byzantine palace with filial reverence, and the honors of a queen.—GIBBON'S ROME, ch. 53, p. 352.

**3028. JOY of Discovery.** *Galileo.* He invented the thermometer and improved the compass. Hearing one day, by chance, that some one in Holland had invented a contrivance by which distant objects could be seen as though they were near, he entered upon a course of experiments which, in a few days, resulted in the construction of a telescope. At once he began to use the new instrument in the study of the heavens. To his boundless wonder and delight, he discovered that the moon, like the earth, had her mountains and her valleys; that the planet Jupiter went his round accompanied by four moons; that the Milky Way was composed of innumerable stars; and that there were spots upon the sun.—CYCLOPEDIA OF BIOG., p. 262.

**3029. JOY, Fatal.** *Explorers.* Dias had stationed a small store-ship in one of the bays on the coast of Guinea, which he left in charge of a purser and a small crew. During his long absence disease had reduced the number of this little band, until none remained but the purser and two or three sick, despairing sailors. When at last the purser saw in the distance the well-known vessel of his commander, such was the shock of his joy that he fell dead upon the deck of his vessel.—CYCLOPEDIA OF BIOG., p. 286.

**3030. JOY intoxicating.** *Wellington.* [When Wellington was pursuing the routed French from Waterloo, he rode with the advanced guard.] Colonel Hervey, who was with him, advised him to desist, as the country was growing less open, and he might be fired at by some stragglers from behind the hedges. "Let them fire away," he replied; "the battle is won, and my life is of no value now."—KNIGHT'S ENG., vol. 8, ch. 2, p. 36.

**3031. JOY, Public.** *Reign of James II.* [Acquittal of the seven bishops who refused to join the king in overthrowing the Protestant faith.] The jury appeared in their box, and there was a breathless stillness. Sir Samuel Astley spoke. "Do you find the defendants, or any of them, guilty of the misdemeanor whereof they are impeached, or not guilty?" Sir Roger Langley answered, "Not guilty." As the words passed his lips, Halifax sprang up and waved his hat. At that signal benches and galleries raised a shout. In a moment ten thousand persons, who crowded the great hall, replied with a still louder shout, which made the old oaken roof crack; and in another moment the innumerable throng without set up a third huzza, which was heard at Temple Bar. The boats which covered the Thames gave an answering cheer. A peal of gunpowder was heard on the water, and another, and another; and so, in a few moments, the glad tidings went flying past the Savoy and the Friars to London Bridge, and to the forest of masts below. As the news spread, streets and squares, market-places and coffee-houses, broke forth into acclamations. Yet were the acclamations less strange than the weeping; for the feelings of men had been wound up to such a point, that at length the stern English nature, so little used to outward signs of emotion, gave way, and thousands sobbed aloud for very joy.—MACAULAY'S ENG., ch. 8, p. 355.

**3032. JUBILEE, National.** *British.* [The 25th of October, 1809,] was celebrated throughout the kingdom [of Great Britain] as "the Jubilee"—the fiftieth anniversary of the accession to the throne of George III.—*KNIGHT'S Eng.*, vol. 7, ch. 20, p. 526.

**3033. JUDGE, Dishonorable.** *Reign of James II.* It was, indeed, necessary to go very low down in the legal profession before men could be found willing to render such services as were now required. The new chief justice, Sir Robert Wright, was ignorant to a proverb; yet ignorance was not his worst fault. His vices had ruined him. He had resorted to infamous ways of raising money, and had, on one occasion, made a false affidavit in order to obtain possession of £500. Poor, dissolute, and shameless, he had become one of the parasites of Jeffreys, who promoted him and insulted him. Such was the man who was now selected by James to be lord chief justice of England.—*MACAULAY'S Eng.*, ch. 8, p. 253.

**3034. JUDGES despised.** *Athenians.* Anacharsis having seen an assembly of the people at Athens, said *he was surprised at this, that in Greece wise men pleaded causes, and fools determined them.*—*PLUTARCH.*

**3035. JUDGES, Impartial.** *Early Greeks.* They were chosen from among the wisest and most respectable of the citizens, and in the latter times consisted principally of such as had enjoyed the dignity of archons or chief magistrates. They held their meetings in the open air, upon an eminence in the middle of the city, and determined all causes during the night; for these two reasons, as *Athenæus* informs us, that neither the number nor the faces of the judges being known, there might be no attempts to corrupt them; and that, as they neither saw the plaintiff nor defendant, their decisions might be quite impartial.—*TYTLER'S HIST.*, Book 1, ch. 6, p. 55.

**3036. JUDGES, Justice by.** *Ancient Persians.* The sovereign, in certain causes of importance, sat himself in judgment; though in the ordinary administration of justice there were a certain number of judges chosen, on account of their acknowledged wisdom and probity, who made regular circuits through the provinces, and attended the sovereign in his stated visitations of his dominions. These held their offices for life, but were removable in cases of malversation. The story is well known of the judge who, being guilty of corruption in his high function, was by *Cambyse* condemned to be flayed alive, and his skin hung over the seat of judgment.—*TYTLER'S HIST.*, Book 1, ch. 11, p. 121.

**3037. JUDGES, Partisan.** *Reign of James II.* Vast numbers of those unhappy prisoners who were taken after the defeat of *Monmouth* were hanged without any form of trial; and the execrable Judge *Jeffreys* filled the kingdom with daily executions under the sanction of justice. Many of these trials were attended with the most iniquitous procedure; but all applications to the king for pardon were checked by a declaration that he had promised to forgive none who should be legally condemned. "When the bench is under the direction of the cabinet, trials are conspiracies, and executions are murders."—*TYTLER'S HIST.*, Book 2, ch. 30, p. 425.

**3038. JUDGES, Reputable.** *Athenian.* The judges of the *Areopagus* were chosen from among the most respectable of the citizens, and were generally such as had discharged the office of archon. The most scrupulous attention was paid to character in the election of these judges. The slightest imputation of immorality, a single act of indecency, or even of unbecoming levity, was sufficient to disqualify from obtaining a seat in that tribunal, or to forfeit a place after it had been conferred. To be found in a tavern was such a stain on the character of a judge that it was deemed a sufficient reason of exclusion from that office. "Let no *Areopagite*," says the *Athenian* laws, "compose a comedy." That judge was justly thought to have prostituted his character who had stooped to employ his talents in furnishing a frivolous amusement for the people.—*TYTLER'S HIST.*, Book 1, ch. 10, p. 102.

**3039. JUDGMENT, Dishonest.** *James II.* [James wished a justification for appointing Catholics to office contrary to law.] Jones, the chief justice of the Common Pleas, a man who had never before shrunk from any drudgery, however cruel or servile, now held in the royal closet language which might have become the lips of the purest magistrates in our history. He was plainly told that he must give up either his opinion or his place. "For my place," he answered, "I care little. I am old, and worn out in the service of the crown; but I am mortified to find that your Majesty thinks me capable of giving a judgment which none but an ignorant or a dishonest man could give." "I am determined," said the king, "to have twelve judges who will be all of my mind as to this matter." "Your Majesty," answered Jones, "may find twelve judges of your mind, but hardly twelve lawyers." He was dismissed.—*MACAULAY'S Eng.*, ch. 6, p. 76.

**3040. JUDGMENT, Duplicity in.** *Francis North.* [Lord Guildford.] He had sense enough to perceive from the first that *Oates* and *Bedloe* were impostors; but the Parliament and the country were greatly excited; the government had yielded to the pressure; and *North* was a man not to risk a good place for the sake of justice and humanity. Accordingly, while he was in secret drawing up a refutation of the whole romance of the *Popish Plot*, he declared in public that the truth of the story was as plain as the sun in heaven, and was not ashamed to brow-beat, from the seat of judgment, the unfortunate Roman Catholics who were arraigned before him for their lives.—*MACAULAY'S Eng.*, ch. 3, p. 257.

**3041. JUDGMENT by Experts.** *Frederick the Great.* It never occurred to him that a body of men whose lives were passed in adjudicating on questions of civil right were more likely to form correct opinions on such questions than a prince whose attention was divided between a thousand objects, and who had probably never read a law-book through. The resistance opposed to him by the tribunals inflamed him to fury. He reviled his chancellor. He kicked the shins of his judges. He did not, it is true, intend to act unjustly. He firmly believed that he was doing right and defending the cause of the poor against the wealthy. Yet this well-



meant meddling probably did far more harm than all the explosions of his evil passions during the whole of his long reign.—MACAULAY'S *FREDERICK THE GREAT*, p. 51.

**3042. JUDGMENT, Mistake of.** *George III.* [George III. informed his secretary, Lord North, immediately after "the Boston tea party," that General Gage was willing to return to Boston and quell the disturbance.] Four regiments sent to Boston will, he thinks, be sufficient to prevent any disturbance.—*KNIGHT'S ENG.*, vol. 6, ch. 22, p. 339.

**3043. JUDGMENT, Partiality in.** *Reign of James II.* None of the English nobles enjoyed a larger measure of public favor than Charles Sackville, Earl of Dorset. He was, indeed, a remarkable man. In his youth he had been one of the most notorious libertines of the wild time which followed the Restoration. He had been the terror of the city watch, had passed many nights in the round-house, and had at least once occupied a cell in Newgate. His passion for Betty Morrice and for Nell Gwynn, who always called him her Charles the First, had given no small amusement and scandal to the town. Yet, in the midst of follies and vices, his courageous spirit, his fine understanding, and his natural goodness of heart had been conspicuous. Men said that the excesses in which he indulged were common between him and the whole race of gay young cavaliers, but that his sympathy with human suffering and the generosity with which he made reparation to those whom his freaks had injured were all his own. His associates were astonished by the distinction which the public made between him and them. "He may do what he chooses," said Wilmot; "he is never in the wrong." The judgment of the world became still more favorable to Dorset when he had been sobered by time and marriage. His graceful manners, his brilliant conversation, his soft heart, his open hand, were universally praised. No day passed, it was said, in which some distressed family had not reason to bless his name.—*MACAULAY'S ENG.*, ch. 8, p. 297.

**3044. JUDGMENT, An unfortunate.** *Louis XVI.* Louis XVI. was full of excellent intentions, pure in morals, not deficient in natural good sense, and sincerely anxious for the welfare of his subjects; but he was diffident and timid to a fault, lamentably wanting in strength and energy of character, and, by an unfortunate fatality, always disposed both to be firm and to give way at the wrong moment.—*STUDENTS' FRANCE*.

**3045. JUDGMENT-DAY anticipated.** *Mahomet.* His mortal disease was a fever of fourteen days, which deprived him by intervals of the use of reason. As soon as he was conscious of his danger, he edified his brethren by the humility of his virtue or penitence. "If there be any man," said the apostle from the pulpit, "whom I have unjustly scourged, I submit my own back to the lash of retaliation. Have I aspersed the reputation of a Mussulman? let him proclaim my faults in the face of the congregation. Has any one been despoiled of his goods? the little that I possess shall compensate the principal and the interest of the debt." "Yes," replied a voice from the crowd, "I am entitled to three drachms of silver." Mahomet heard

the complaint, satisfied the demand, and thanked his creditor for accusing him in this world rather than at the day of judgment.—*GIBBON'S MAHOMET*, p. 49.

**3046. JUDGMENT-DAY, Fear of.** *Samuel Johnson.* BOSWELL: "But may not a man attain to such a degree of hope as not to be uneasy from the fear of death?" JOHNSON: "A man may have such a degree of hope as to keep him quiet. You see I am not quiet, from the vehemence with which I talk; but I do not despair." MRS. ADAMS: "You seem, sir, to forget the merits of our Redeemer." JOHNSON: "Madam, I do not forget the merits of my Redeemer: but my Redeemer has said that He will set some on His right hand and some on His left." He was in gloomy agitation, and said, "I'll have no more on't."—*BOSWELL'S JOHN-SON*, p. 524.

**3047. JURISPRUDENCE, Origin of.** *Roman.* Romulus, Numa, and Servius Tullius are celebrated as the most ancient legislators; and each of them claims his peculiar part in the threefold division of jurisprudence. The laws of marriage, the education of children, and the authority of parents, which may seem to draw their origin from nature itself, are ascribed to the untutored wisdom of Romulus. The law of nations and of religious worship, which Numa introduced, was derived from his nocturnal converse with the nymph Egeria. The civil law is attributed to the experience of Servius; he balanced the rights and fortunes of the seven classes of citizens, and guarded, by fifty new regulations, the observance of contracts and the punishment of crimes.—*GIBBON'S ROME*, ch. 44, p. 301.

**3048. JURY coerced.** *Reign of James II.* [Alice Lisle was accused of high treason for sheltering rebels defeated with the Duke of Monmouth.] The jury retired, and remained long in consultation. The judge grew impatient. [It was Jeffreys.] He could not conceive, he said, how, in so plain a case, they should ever have left the box. He sent a messenger to tell them that, if they did not instantly return, he would adjourn the court and lock them up all night. Thus put to the torture, they came, but came to say that they doubted whether the charge had been made out. Jeffreys expostulated with them vehemently, and after another consultation, they gave a reluctant verdict of guilty. On the following morning sentence was pronounced. Jeffreys gave directions that Alice Lisle should be burned alive that very afternoon. This excess of barbarity moved the pity and indignation even of that class which was most devoted to the crown.—*MACAULAY'S ENG.*, ch. 5, p. 595.

**3049. JURY, A determined.** *Reign of James II.* [Trial of the seven bishops of the Church of England who refused to aid the king in the overthrow of the Protestant faith.] It was absolutely necessary to watch the officers who watched the doors, for those officers were supposed to be in the interest of the crown, and might, if not carefully observed, have furnished a courtly jurymen with food, which would have enabled him to starve out the other eleven. Strict guard was therefore kept. Not even a candle to light a pipe was permitted to enter. Some basins of water for washing were suffered to pass at about four in the morning. The jurymen, raging with

thirst, soon lapped up the whole. Great numbers of people walked the neighboring streets till dawn. . . . At first nine were for acquitting and three for convicting. Two of the minority soon gave way; but Arnold was obstinate. Thomas Austin, a country gentleman of great estate, who had paid close attention to the evidence and speeches, and had taken full notes, wished to argue the question. Arnold declined. He was not used, he doggedly said, to reasoning and debating. His conscience was not satisfied; and he should not acquit the bishops. "If you come to that," said Austin, "look at me. I am the largest and strongest of the twelve; and before I find such a petition as this a libel, here will I stay till I am no bigger than a tobacco pipe." It was six in the morning before Arnold yielded. [See more at No. 3031.]—MACAULAY'S ENG., ch. 8, p. 353.

**3050. JURY imprisoned.** *For Verdict.* [In 1554, on the trial of Sir Nicholas Throckmorton, the judges and counsel heaped accusation upon accusation, perplexed him with questions, and urgently exhorted him to confess his guilt. They read over garbled evidence not taken in open court, and required him to answer each separate charge as produced. The talent and energy of Throckmorton produced a surprising result. He was acquitted.] The court immediately after the trial committed the jury to prison. Four made a submission, and were released. Eight remained in confinement for many months; and when brought before the council in the Star Chamber were sentenced to the payment of enormous fines. It was more than a century before the infamous system was discontinued of punishing juries for verdicts in State prosecutions that were not agreeable to the crown.—KNIGHT'S ENG., vol. 3, ch. 4, p. 67.

**3051. JURY limited.** *"Three Days."* [During the "Reign of Terror"] a resolution was . . . passed in the Convention authorizing the jury, when three days had been spent in the investigation of a case, to declare themselves satisfied, without waiting for further pleadings; this infamous justification was at once acted upon, and the Girondists were sentenced to death.—STUDENTS' FRANCE, ch. 27, § 4.

**3052. JURY perverted.** *By Clergy.* In 1683 . . . the sheriffs could pack the jurymen upon State trials; the jurymen would be exhorted from every pulpit to believe, upon authority of the Scriptures, that, as all resistance to authority was a sin, the support of authority in all its desires was a virtue. When a subject stood at the bar, indicted for treason or misdemeanor of the king's command, it was necessary for the country's peace that the crown should have its wished-for verdict.—KNIGHT'S ENG., vol. 4, ch. 23, p. 369.

**3053. JURY, Unterrified.** *Trial of William Penn.* A.D. 1670. He was arraigned for having spoken at a Quaker meeting. . . . Amid angry exclamations and menaces, he proceeded to plead earnestly for the fundamental laws of England; and as he was hurried out of court, still reminded the jury that "they were his judges." Dissatisfied with the first verdict returned, the recorder heaped upon the jury every opprobrious epithet.—"We will have a verdict by the help of God, or you shall starve for it." "You are Englishmen," said Penn, who had again been brought to the

bar; "mind your privilege, give not away your right." . . . At last the jury, who had received no refreshments for two days and two nights, on the third day gave their verdict, "Not guilty." The recorder fined them forty marks apiece for their independence.—BANCROFT'S U. S., vol. 2, ch. 16.

**3054. JUSTICE by Combat.** *Gaul.* The trials by single combat gradually obtained superior credit and authority among a warlike people who could not believe that a brave man deserved to suffer, or that a coward deserved to live. Both in civil and criminal proceedings the plaintiff or accuser, the defendant, or even the witness, were exposed to mortal challenge from the antagonist who was destitute of legal proofs; and it was incumbent on them either to desert their cause or publicly to maintain their honor in the lists of battle. They fought either on foot or horseback, according to the custom of their nation; and the decision of the sword or lance was ratified by the sanction of Heaven, of the judge, and of the people.—GIBBON'S ROME, ch. 38, p. 596.

**3055. JUSTICE, Even.** *Aristides.* He was carrying on a prosecution against his enemy, and after he had brought his charge, the judges were going to pass sentence; without hearing the person accused, he rose up to his assistance, entreating that he might be heard, and have the privilege which the laws allowed.—PLUTARCH'S ARISTIDES.

**3056. JUSTICE exceeded.** *Bajazet.* [French princes who had been taken captive by the Ottoman Bajazet I. were the witnesses of his zeal for justice.] In their presence, and at his command, the belly of one of his chamberlains was cut open, on a complaint against him for drinking the goat's milk of a poor woman. The strangers were astonished by this act of justice, but it was the justice of a sultan who disdains to balance the weight of evidence or to measure the degrees of guilt.—GIBBON'S ROME, ch. 64, p. 241.

**3057. — — —.** *Theophilus.* [The Roman emperor.] A poor woman threw herself at the emperor's feet to complain of a powerful neighbor, the brother of the empress, who had raised his palace-wall to such an inconvenient height, that her humble dwelling was excluded from light and air! On the proof of the fact, instead of granting, like an ordinary judge, sufficient or ample damages to the plaintiff, the sovereign adjudged to her use and benefit the palace and the ground. Nor was Theophilus content with this extravagant satisfaction; his zeal converted a civil trespass into a criminal act; and the unfortunate patrician was stripped and scourged in the public place of Constantinople.—GIBBON'S ROME, ch. 68, p. 593.

**3058. — — —.** *Emperor Julian.* [The Emperor Julian was superior] to the last temptation of virtuous minds, an indiscreet and intemperate zeal for justice; he restrained, with calmness and dignity, the warmth of an advocate who prosecuted, for extortion, the president of the Narbonne province. "Who will ever be found guilty," exclaimed the vehement Delphidius, "if it be enough to deny?" "And who," replied Julian, "will ever be innocent, if it be sufficient to affirm?"—GIBBON'S ROME, ch. 19, p. 244.



**3059. JUSTICE by Force.** *Sir Francis Drake.* [While engaged in the slave-trade, the Spaniards attacked the fleet with which he sailed.] Captain Drake succeeded in rescuing his ship from the foe; but he reached England a ruined man. Although the King of Spain was already meditating the conquest of England, the two nations were still at peace, and Captain Drake therefore applied to the Spanish Government for the restoration of the property unlawfully seized. His demands being disregarded, he swore to take by force what had been denied to his solicitations. Never was an oath better kept. In 1772 he contrived to equip and arm two small vessels, and obtained from the queen a commission such as was requisite for his purpose. Joined by a third vessel in the South American waters, he suddenly descended upon the coasts of New Granada, plundered the settlements, burnt the Spanish shipping, and held the whole region at his mercy. He returned to England laden with a prodigious booty—enough to make him one of the richest private persons in Europe.—*CYCLOPEDIA OF BIOG.*, p. 358.

**3060. JUSTICE, Governmental.** *Roman.* [Early in the sixth century the Jews were insulted in person, their] effects were pillaged, and their synagogues were burnt by the mad populace of Ravenna and Rome, inflamed, as it should seem, by the most frivolous or extravagant pretences. The government which could neglect, would have deserved such an outrage. A legal inquiry was instantly directed; and as the authors of the tumult had escaped in the crowd, the whole community was condemned to repair the damage; and the obstinate bigots, who refused their contributions, were whipped through the streets by the hand of the executioner. This simple act of justice exasperated the discontent of the Catholics, who applauded the merit and patience of these holy confessors.—*GIBBON'S ROME*, ch. 39, p. 31.

**3061. JUSTICE honored.** *Canute the Great.* [Canute, . . . the first Danish king of England, in his letter to] "all the nations of the English," . . . has one passage which may make us believe that power and prosperity are not always corrupting—"And now be it known unto you all that I have dedicated my life to God, to govern my kingdoms with justice, and to observe the right in all things. If in the time that is past, and in the violence and carelessness of my youth, I have violated justice, it is my intention, by the help of God, to make full compensation. Therefore I beg and command those to whom I have intrusted the government, as they wish to preserve my good-will, and save their own souls, to do no injustice either to poor or rich. Let those who are noble, and those who are not, equally obtain their rights, according to the laws, from which no deviation shall be allowed, either from fear of me, or through favor to the powerful, or for the purpose of supplying my treasury. I want no money raised by injustice." [A.D. 1035.]—*KNIGHT'S ENG.*, vol. 1, ch. 11, p. 158.

**3062. JUSTICE, Impartiality of.** *Roman.* Tarquin was at this time in Etruria, where he prevailed on two of the most powerful cities, Veii and Tarquinii, to espouse his cause. These States sent ambassadors to Rome with a formal requisition

that the exiled prince might be allowed to return. . . . This purpose they gained by a liberal employment of bribes and promises. The conspiracy, however, was detected; and it was found that among the chief persons concerned were the two sons of Brutus and the nephews of Collatinus. An example was now exhibited, severely virtuous indeed, but which the necessity of circumstances required and justified. Brutus himself sat in judgment upon his two sons, and condemned them to be beheaded, himself witnessing their execution.—*TYTLER'S HIST.*, Book 3, ch. 3, p. 309.

**3063.** ——. *A Turk's.* [As Mahmud the Gaznevide] sat in the Divan, an unhappy subject bowed before the throne to accuse the insolence of a Turkish soldier who had driven him from his house and bed. "Suspend your clamors," said Mahmud; "inform me of his next visit, and ourself in person will judge and punish the offender." The sultan followed his guide, invested the house with his guards, and extinguishing the torches, pronounced the death of the criminal, who had been seized in the act of rapine and adultery. After the execution of his sentence the lights were rekindled, Mahmud fell prostrate in prayer, and rising from the ground, demanded some homely fare, which he devoured with the voraciousness of hunger. The poor man, whose injury he had avenged, was unable to suppress his astonishment and curiosity; and the courteous monarch condescended to explain the motives of this singular behavior. "I had reason to suspect that none, except one of my sons, could dare to perpetrate such an outrage; and I extinguished the lights, that my justice might be blind and inexorable. My prayer was a thanksgiving on the discovery of the offender; and so painful was my anxiety, that I had passed three days without food since the first moment of your complaint."—*GIBBON'S ROME*, ch. 57, p. 503.

**3064.** ——. *Alexander.* It is said that in the first years of his reign, when capital causes were brought before him, he used to stop one of his ears with his hand, while the plaintiff was opening the indictment, that he might reserve it perfectly unprejudiced for hearing the defendant.—*PLUTARCH'S ALEXANDER*.

**3065. JUSTICE, Mockery of.** *Papal.* [In 1556, when Archbishop Cranmer] came before the commissioners, he was cited to appear at Rome within eighty days, there to answer the charges against him. This was one of the mockeries of the Papal rule in England. There were prison-walls between the archbishop and Rome, and at the end of the time he was declared contumacious.—*KNIGHT'S ENG.*, vol. 3, ch. 6.

**3066. JUSTICE for Money.** *Egyptians.* A hundred of the principal Alexandrians came to Italy with a remonstrance [against the appointment of Ptolemy to the Egyptian throne]; and had they brought money with them they might have had a respectful hearing. But they had brought none or not enough, and Ptolemy, secure of his patron's support, hired a party of banditti, who set on the deputation when it landed, and killed the greater part of its members.—*FROUDE'S CÆSAR*, ch. 15.

**3067. JUSTICE outraged.** *Jeffreys.* The chief justice was fast accumulating a fortune out of

the plunder of a higher class of Whigs. He treated largely in pardons. His most lucrative transaction of this kind was with a gentleman named Edmund Prideaux. . . . It is probable that his only crime was the wealth which he had inherited from his father, an eminent lawyer, who had been in high office under the Protector. No exertions were spared to make out a case [of disloyalty] by the crown. Mercy was offered to some prisoners on condition that they would bear evidence against Prideaux. The unfortunate man lay long in jail, and at length, overcome by fear of the gallows, consented to pay £15,000,000 for his liberation. This great sum was received by Jeffreys. He bought with it an estate, to which the people gave the name *Aceldama*, from that accursed field which was purchased with the price of innocent blood.—MACAULAY'S *ENG.*, ch. 5, p. 604.

**3068.** — — — *Jeffreys.* [Trial of rebels under the Duke of Monmouth.] Jeffreys reached Dorchester, the principal town of the county in which Monmouth had landed, and the judicial massacre began. The court was hung, by order of the chief-justice, with scarlet; and this innovation seemed to the multitude to indicate a bloody purpose. It was also rumored that, when the clergyman who preached the assize sermon enforced the duty of mercy, the ferocious mouth of the judge was distorted by an ominous grin. These things made men augur ill of what was to follow.—MACAULAY'S *ENG.*, ch. 5, p. 596.

**3069. JUSTICE, Partiality of.** *Professed.* Themistocles, who was an agreeable companion, gained many friends, and became respectable in the strength of his popularity. Thus when he was told that he would govern the Athenians extremely well, if he would but do it without respect of persons, he said, "May I never sit on a tribunal where my friends shall not find more favor from me than strangers."—PLUTARCH'S *ARISTIDES*.

**3070. JUSTICE, Partiality in.** *Agésilas.* Agésilas, indeed, in other respects was strictly and inflexibly just; but where a man's friends are concerned, he thought a rigid regard to justice a mere pretence. There is still extant a short letter of his to Hydreus the Carian, which is a proof of what we have said: "If Nicias is innocent, acquit him; if he is not innocent, acquit him on my account; however, be sure to acquit him."—PLUTARCH'S *AGESILAUS*.

**3071. JUSTICE, Poetic.** *Cardinal Wolsey.* Under Cromwell the coercion of juries and the management of judges rendered the courts mere mouthpieces of the royal will; and where even the shadow of justice proved an obstacle to bloodshed, Parliament was brought into play to pass bill after bill of attainder. "He shall be judged by the bloody laws he has himself made," was the cry of the council at the moment of his fall, and by a singular retribution the crowning injustice which he sought to introduce even into the practice of attainder—the condemnation of a man without hearing his defence—was only practised on himself.—*HIST. OF ENG. PEOPLE*, § 577.

**3072. JUSTICE, Public.** *Origin.* Among the English, as among all the races of mankind, justice had originally sprung from each man's personal action. There had been a time when every

freeman was his own avenger. But even in the earliest forms of English society of which we find traces this right of self-defence was being modified and restricted by a growing sense of public justice. The "blood-wite," or compensation in money for personal wrong, was the first effort of the tribe as a whole to regulate private revenge. The freeman's life and the freeman's limb had each on this system its legal price. "Eye for eye" ran the rough code, and "life for life," or for each fair damages. We see a farther step toward the modern recognition of a wrong as done, not to the individual man, but to the people at large, in another custom of early date. The price of life or limb was paid, not by the wrong-doer to the man he wronged, but by the family or house of the wrong-doer to the family or house of the wronged. Order and law were thus made to rest in each little group of people upon the blood-bond which knit its families together.—*HIST. OF ENG. PEOPLE*, § 12.

**3073. JUSTICE, Satisfaction of.** *Mahomet.* [When near his end, Mahomet] made an effort to obtain himself the peace and pardon of the living before presenting himself before his Judge. Sustained beneath the arms by his two cherished disciples, Abubeker and Ali, he trailed himself along to the pulpit of the mosque, and said, with a feeble voice: "Mussulmans! if I have ever maltreated any among you, let him now come and strike me in turn. If I have offended any of you by word, let him return insult for insult. If I have taken from any his property, let him take all that I possess upon the earth. And these are not vain words; let no one, in doing himself justice, apprehend my resentment. Resentment and anger are not in my character." A man dared to step from the crowd and claim of him a concealed debt. "Help thyself," said the prophet; "it is better to blush in this life before men, for one's injustice, than to blush in the other world before God."—LAMARTINE'S *TURKEY*, p. 148.

**3074. JUSTICE, Systematized.** *Charlemagne.* Still further to harmonize the discordant parts of his empire, Charlemagne divided the provinces into different districts, each of which contained several counties. He abolished the ancient custom of governing them by dukes; and in their place he appointed three or four royal envoys, called *Missi Dominici*, to govern each province or *Missaticum*, obliging them to an exact visitation of it every three months. These envoys held four courts in the year for the administration of justice; and the arrangement in which the business of these courts was conducted reflects the highest honor on the character of Charlemagne. The causes of the poor were first heard, next those of the king, then the causes of the clergy, and lastly those of the people at large.—*TITTLER'S HIST.*, Book 6, ch. 3, p. 71.

**3075. JUSTICE, Tardy.** *Cromwell.* His government was strong. Charles II. followed, and his government was cowardly, contemptible, and weak. Then, at length, tardy justice was done to the memory of Oliver. Everywhere men magnified his valor, genius, and patriotism. Everywhere it was remembered how, when he ruled, all foreign powers had trembled at the name of England; how the States-General, now so haughty, had crouched at his feet; and how, when it



was known that he was no more, Amsterdam was lighted up as for a great deliverance, and children ran along the canals shouting for joy that the devil was dead. Even Royalists exclaimed that the State could be saved only by calling the old soldiers of the Commonwealth to arms. Soon the capital begun to feel the miseries of a blockade.—MACAULAY'S *ENG.*, ch. 2, p. 179.

**3076. KIDNAPPING by Government.** *Reign of James II.* [The exiled Bishop Burnet was a powerful antagonist of James in the Roman Catholic controversy.] Proceedings were accordingly instituted against him at Edinburgh; but he had been naturalized in Holland; he had married a woman of fortune who was a native of that province; and it was certain that his adopted country would not deliver him up. It was therefore determined to kidnap him. Ruffians were hired with great sums of money for this perilous and infamous service. An order for £3000 on this account was actually drawn up for signature in the office of the secretary of State.—MACAULAY'S *ENG.*, ch. 7, p. 225.

**3077. KINDNESS, Religion of.** *Rev. John Newton.* Nevertheless there were in him not only force, courage, burning zeal for doing good, but great kindness, and even tenderness of heart. "I see in this world," he said, "two heaps of human happiness and misery; now, if I can take but the smallest bit from one heap and add it to the other, I carry a point; if, as I go home, a child has dropped a half-penny, and by giving it another I can wipe away its tears, I feel I have done something."—SMITH'S *COWPER*, ch. 3.

**3078. KING of Fanatics.** *John Boccold.* [The Anabaptists.] They surprised and took possession of the city of Munster, where they preached their doctrines with such effect that the people, inspired with frenzy, expelled their bishop, and declared that they would have no other governor than God Almighty. Matthias, who was their chief prophet, having been killed in a sally from the town upon the troops of the bishop who had laid siege of it, John Boccold, a journeyman tailor, who had been distinguished by the name of Jack of Leyden, caused himself, with great ceremony, to be anointed king, and appointed twelve apostles to proclaim his sovereign authority over all the lower Germany. One of his favorite tenets was polygamy; and he set a most illustrious example himself by marrying fourteen wives. One of his wives having expressed some doubt as to his divine mission, Boccold immediately cut off her head, and the thirteen others danced round her body with transports of joy. Munster being closely besieged, this fanatic defended the city obstinately for twelve months; but he fell at length a victim to the treachery of some of his own followers, and his enemies . . . put him to death with . . . cruelty.—TYTLER'S *HIST.*, Book 6, ch. 20, p. 298.

**3079. KING, An infant.** *James.* [When Mary abdicated the throne of Scotland, James, her infant son, was borne to the High Church of Stirling; the abdication of his mother was read; Knox preached; the child was crowned; the lords took the oaths of allegiance; and the infant of thirteen months was carried back to his cradle.]—KNIGHT'S *ENG.*, vol. 3, ch. 10, p. 152.

**3080. ———.** *Of France and England.* Henry V. . . . died in the thirty-fourth year of his age, one of the most heroic princes that ever swayed the sceptre of England. The Duke of Bedford, brother of Henry V., was declared regent of France, and Henry VI., a child of nine months old, was proclaimed king at Paris and London.—TYTLER'S *HIST.*, Book 6, ch. 13, p. 205.

**3081. KING, Odd.** *George Washington.* [In Siam there is a first and second king.] A first king, who does everything, whose power is absolute; and a second king, who does nothing but draw a large income. This second king, oddly enough, is named George Washington, having been so named by his father, who greatly admired Americans.—GENERAL GRANT'S *TRAVELS*, p. 268.

**3082. KING, An unkingly.** *James II.* He was of middle stature, more corpulent through his clothes than in his body, yet fat enough; his eye large, ever rolling after any stranger that came in his presence, inasmuch as many, for shame, left the room as being out of countenance; his tongue was too large for his mouth, and made him drink very uncomely, as if eating his drink, which came out into his cup at each side of his mouth; his skin was as soft as taffeta sarsenet, which felt so because he never washed his hands, but rubbed his fingers' ends quite slightly with the wet end of a napkin; his legs were very weak, some have thought through some foul play in his youth, and the weakness made him ever leaning on other people's shoulders, and his walk was ever circular.—HOOD'S *CROMWELL*, ch. 2, p. 37.

**3083. KINGS unhappy.** *William III.* He . . . told the Duke of Hamilton "he wished he were a thousand miles from England, and that he had never been king of it." [He was annoyed by the unpatriotic bickerings in Parliament.]—KNIGHT'S *ENG.*, vol. 5, ch. 7, p. 99.

**3084. KISSING Husbands.** *Origin of.* When Troy was taken, some of the Trojans, having escaped and gained their ships, put to sea, and being driven by the winds upon the coast of Tuscany, came to an anchor in the river Tiber; . . . here their wives being much fatigued, and no longer able to bear the hardships of the sea, one of them, superior to the rest in birth and prudence, named Roma, proposed that they should burn the fleet; . . . this being effected, the men at first were much exasperated, but afterward, through necessity, fixed their seat on the Palatine Hill, and in a short time things succeeded beyond their expectation; for the country was good, and the people hospitable; . . . therefore, beside other honors paid to Roma, they called their city, as she was the cause of its being built, after her name. Hence too, we are informed, the custom arose for the women to salute their relations and husbands with a kiss, because those women, when they had burned the ships, used such kind of endearments to appease the resentment of their husbands.—PLUTARCH'S *ROMULUS*.

**3085. KNEELING to God only.** *Alexander Murray.* [In 1751 Hon. Alexander Murray was accused "of having illegally interfered to obstruct the proceedings on the scrutiny, and to influence the high bailiff in certain returns of the inhabitants of Westminster. When he was

brought to the bar to receive his sentence of close committal to Newgate he refused to kneel, as commanded by the Speaker. The Speaker called out, "Your obeisances! sir, your obeisances!" and then, "Sir, you must kneel." He replied, "Sir, I beg to be excused; I never kneel but to God." The Speaker repeated the command with great warmth. Murray answered, "Sir, I am sorry I cannot comply with your request; I would in anything else." The Speaker cried, "I call upon you again to consider it." Murray answered, "Sir, when I have committed a crime I kneel to God for pardon; but I know my own innocence, and cannot kneel to anybody else." The Speaker ordered the sergeant to take him away and secure him.—*KNIGHT'S ENG.*, vol. 6, ch. 12, p. 186.

**3086. KNIGHTHOOD, Ceremony of.** *Chivalry.* The candidate for that honor was previously prepared for it by the most austere fasts. He was obliged to spend a whole night in a church in prayer, to make a solemn and full confession of his sins, to receive the holy eucharist, and to have his body purified by bathing; then he was again introduced into the church, where he presented to the priest a sword, who, giving it his benediction, hung it round the neck of the novice; he again, taking it off, presented it to the knight, or chief, who was to confer the honor upon him; and falling down on his knees, and joining his hands, after solemnly swearing to maintain the cause of religion and chivalry, he received from him the spurs, the halberd, the coat-of-mail, and the sword. Then the chief, embracing him round the neck, and gently striking him three times with the flat part of his sword upon the shoulder, finished the ceremony by pronouncing these words, "In the name of God, St. Michael, St. George, I make thee a knight. Be valiant, hardy, and loyal."—*TYTLER'S HIST.*, Book 6, ch. 10, p. 167.

**3087. KNOWLEDGE desired.** *Samuel Johnson.* He observed, "All knowledge is of itself of some value. There is nothing so minute or inconsiderable that I would not rather know it than not. In the same manner, all power, of whatever sort, is of itself desirable. A man would not submit to learn to hem a ruffle of his wife, or his wife's maid; but if a mere wish could attain it, he would rather wish to be able to hem a ruffle."—*BOSWELL'S JOHNSON*, p. 250.

**3088. KNOWLEDGE, Eagerness for.** *The Poet Shelley.* No student ever read more assiduously. He was to be found, book in hand, at all hours; reading in season and out of season; at table, in bed, and especially during a walk; not only in the quiet country, and in retired paths; not only at Oxford, in the public walks, and High Street, but in the most crowded thoroughfares of London. Nor was he less absorbed by the volume that was open before him in Cheap-side, in Cranbourne Alley, or in Bond Street, than in a lonely lane or a secluded library.—*SYMONDS' SHELLEY*, ch. 2.

**3089. KNOWLEDGE, Happiness by.** *Socrates.* With regard to the pursuit of knowledge, Socrates held that all science was contemptible which did not tend to the happiness of man, by the regulation of his conduct in society; that the most beneficial wisdom is to be intimately acquainted with ourselves, to see our errors and

defects, that we may be enabled to amend them.—*TYTLER'S HIST.*, Book 2, ch. 9, p. 268.

**3090. KNOWLEDGE, Humility for.** *Divina.* [Rev. Thomas Coke, LL.D., a graduate of Oxford,] found in Devonshire an untutored but intelligent Methodist, a class leader of the rustics in the neighborhood. The nature of faith, justification, regeneration, and the evidences which attend them—the "unsearchable riches of Christ"—were themes upon which the clergyman found he could be instructed by the unlettered peasant. He acknowledged that he owed to him greater obligations "with respect to the means of finding peace with God and tranquillity of mind than to any other person."—*STEVENS' M. E. CHURCH*, vol. 2, p. 152.

**3091. KNOWLEDGE without Learning.** *Peter Cooper, LL.D.* With no proclivity to classical or philosophical learning, he was through life a diligent student of human affairs, and nothing that concerned the well-being of his fellow-men escaped his notice, from his nearest neighbors to the mightiest changes in the conditions of nations. So that, while he could not be called a man of learning, he was pre-eminently a man of knowledge. He was an untiring student of nature and art; the mingling of those two made up his whole life; they culminated at last in the Institute, which represents their blending.—*LIFE OF PETER COOPER*, BY LESTER, p. 12.

**3092. KNOWLEDGE, Limitations of.** *Aristotle.* A great body of his writings is yet preserved, and is sufficient to warrant our estimation of Aristotle as one of the most vigorous and comprehensive geniuses that ever the world has produced. . . . The vanity of Aristotle prompted him to aim at universal knowledge; and professing to embrace the whole circle of the sciences, he only manifests the more signally his superficial knowledge in many departments, and his presumptuous rashness in deciding questions beyond the reach of human intellect. These palpable defects have injured his legitimate reputation in those branches of science in which he is truly excellent.—*TYTLER'S HIST.*, Book 2, ch. 9, p. 275.

**3093. KNOWLEDGE, Progress of.** *Aristotle.* Mr. Lewes makes a remark concerning Aristotle: "It is the glory of science to be constantly progressive. After the lapse of a century, the greatest teacher, on reappearing among men, would have to assume the attitude of a learner. *The very seed sown by himself would have sprung up into a forest to obscure the view.* But he who rejoices in the grandeur of the forest must not forget by whom the seeds were sown. His heritors, we are richer, but not greater than he." This is a just and beautiful passage. There is not an intelligent boy or girl in a well-conducted school who could not set Aristotle right on a thousand points of science, who could not laugh at many of his mistakes; and yet it is not less true that he was one of the greatest intellects that has ever appeared among men.—*CYCLOPEDIA OF BIOG.*, p. 553.

**3094. KNOWLEDGE, Promotion of.** *Jared Sparks.* [Dr. Jared Sparks went from the carpenter's bench to the Presidency of Harvard College.] He was a Connecticut boy, born as long ago as 1789, and as poor as any boy that reads this book. He earned his living as soon as



he was strong enough to wield a hoe or drive a plough-horse, by working on a rough, stony Connecticut farm; and when he had grown to be a pretty stout lad, he was occasionally employed in a saw-mill of the neighborhood. When the time came for him to learn a business he apprenticed himself to a carpenter, and he worked diligently at this trade for two years. When he was twenty years of age he was still hammering, planing, and mortising as a carpenter's apprentice. But during all this time, whether working on a farm, or in the saw-mill, or in the carpenter's shop, he spent his leisure hours in reading and study. He had a most extraordinary thirst for knowledge.—CYCLOPEDIA OF BIOG., p. 619.

**3095. KNOWLEDGE, Sacrifices for.** *Benjamin Franklin.* Benjamin being a printer's apprentice, he was more and more puzzled to gratify his love of knowledge. But one day he hit upon an expedient that brought in a little cash. By reading a vegetarian book, this hard, calculating Yankee had been led to think that people could live better without meat than with it, and that killing innocent animals for food was cruel and wicked. So he abstained from meat altogether for about two years. As this led to some inconvenience at his boarding-house, he made this cunning proposition to his master: "Give me one half the money you pay for my board, and I will board myself." The master consenting, the apprentice lived entirely upon such things as hominy, bread, rice, and potatoes, and found that he could actually live upon half of the half. What did the calculating wretch do with the money? Put it into his money-box? No; he laid it all out in the improvement of his mind.—CYCLOPEDIA OF BIOG., p. 129.

**3096.** ———. *John Fitch.* [The inventor.] Finding an old arithmetic in his father's house, he studied it in the evenings till he had mastered it. He heard one day, when he was eleven years old, of a wonderful book called Salmon's Geography, which, he was told, would give him information about the whole world. But, alas! the price was ten shillings. After vainly entreating his father to buy it for him, he hit upon a plan for raising that enormous sum himself. There were some lands upon his father's farm, too high to be reached by the plough, which were not cultivated. His father consented to let him plant potatoes there, and to have the produce himself, provided he worked the land only on holidays, or after his regular work was done. [The produce came to ten shillings, the book cost twelve shillings, and his father made him pay for the seed potatoes. So he incurred a debt.]—CYCLOPEDIA OF BIOG., p. 148.

**3097. KNOWLEDGE, Theft of.** *Stilpo.* Demetrius [the Macedonian general, having taken the city of Megara, was] satisfied with expelling the garrison, and declared the city free. Amid these transactions, he bethought himself of Stilpo, a philosopher of great reputation, who sought only the retirement and tranquillity of a studious life. He sent for him, and asked him whether they had taken anything from him. "No," said Stilpo, "I found none that wanted to steal any knowledge."—PLUTARCH'S DEMETRIUS.

**3098. LABOR vs. Capital.** *England.* The common people of that age were not in the habit

of meeting for public discussion, of haranguing, or of petitioning Parliament. No newspaper pleaded their cause. It was in rude rhyme that their love and hatred, their exultation and their distress, found utterance. A great part of their history is to be learned only from their ballads. One of the most remarkable of the popular lays chanted about the streets of Norwich and Leeds in the time of Charles II. may still be read on the original broadside. It is the vehement and bitter cry of labor against capital. It describes the good old times when every artisan employed in the woollen manufacture lived as well as a farmer. But those times were past. Sixpence a day now was all that could be earned by hard labor at the loom. If the poor complained that they could not live on such a pittance, they were told that they were free to take it or leave it. For so miserable a recompense were the producers of wealth compelled to toil, rising early and laying down late, while the master clothier, eating, sleeping, and idling, became rich by their exertions. A shilling a day, the poet declares, is what the weaver would have, if justice were done.—MACAULAY'S ENG., ch. 3, p. 389.

**3099. LABOR degraded.** *By Charity.* [In 1831 the laborers of England] believed, as they had long been encouraged by the magistrates to believe, that the parish was bound to find work and pay wherever there was no profitable work to be done. [In England was the parish gravel-pit.] The gravel-pit lowered the wages of all agricultural labor, by confounding the distinctions between industry and idleness, between strength and weakness, between dexterity and clumsiness. All the moral qualifications that made one laborer more valuable than another were broken down. And so when the weekly pittance for unprofitable labor was doled out by the overseer of the poor—when the farmer equalized the rate of wages by reducing his ploughman and carter almost to the level of the gravel-diggers, and sent their wives to the overseer to make up by allowance the just payment of which they were defrauded—the peasantry took to burning ricks and breaking machines.—KNIGHT'S ENG., vol. 8, ch. 16, p. 287.

**3100. LABOR, Deliverance by.** "*Apron.*" The Saracens confess a loss of 7500 men; and the battle of Cadesia is justly described by the epithets of obstinate and atrocious. The standard of the monarchy was overthrown and captured in the field—a leathern apron of a blacksmith, who in ancient times had arisen the deliverer of Persia; but this badge of heroic poverty was disguised, and almost concealed, by a profusion of precious gems.—GIBBON'S ROME, ch. 51, p. 179.

**3101. LABOR, Evening.** *English—Irish.* The Irish laborers close the day with a game on greasy cards, or lying stretched before the fire. In England, when the labor of the day is over, it is usual for men to betake themselves to some other labor of a different kind. In the northern parts of that industrious land the inhabitants meet, a jolly crew, at one another's houses, where they merrily and frugally pass the long dark winter evenings, several families by the same light and by the same fire working at their different manufactures of wool, flax, or hemp, company meanwhile mutually cheering and pro-

voking to labor. In certain other parts you may see, on a summer's evening, the common laborers sitting along the streets of a town or village, each at his own door, with a cushion before him, making bone-lace, and earning more in an evening's pastime than an Irish family would in a whole day. Alas! for the bone-lace makers. Their industry was almost extinguished by the inexorable machine (the bobbin-net-frame) in 1809.—BERKELEY, IN KNIGHT'S ENG., vol. 5, ch. 2, p. 19.

**3102. LABOR, Expensive.** *George Washington.* He owned one hundred and one cows, and yet had to buy butter sometimes for the use of his family. Would the reader like to know the reason? General Washington himself tells us. He mentions in his diary that one morning in February, 1760, he went out to where "my carpenters" were hewing—the said carpenters being black slaves. "I found," he wrote, "that four of them—namely, George, Tom, Mike, and young Billy—had only hewed one hundred and twenty feet since yesterday at ten o'clock." Surprised at this meagre result of a day's labor of four men, he sat down to see how they managed. Under the spell of the master's eye they worked faster, but still in a wonderfully bungling and dawdling manner. He records that, after they had prepared a log for cutting into lengths, "they spent twenty-five minutes more in getting the cross-cut saw, standing to consider what to do, sawing the stock in two places," etc. He found that the four men had done exactly one man's work the day before, supposing they could work no faster than they had done while he watched them, and that one intelligent, active laborer could do about as much hewing in two days as they would in a week. Here we have the reason why a man possessing one hundred and one cows had to buy butter.—CYCLOPEDIA OF BIOG., p. 13.

**3103. LABOR, Forced.** *Defence.* [In anticipation of a French descent upon the coasts of England,] there is a statute of 1512 for the special erection of bulwarks from Plymouth to Land's End, and in all other landing-places. . . . To assist their country against invasion necessarily demands some personal privation from the high and the lowly. But the government which enacted that all the inhabitants of the maritime districts should be compelled to work at such bulwarks, with their own instruments, and to receive no compensation for their toil, was a government that hesitated not to rob the poor of their only capital, their power of labor, to spare the rich, whose property was chiefly imperilled by the probable assaults of a hostile force. Those who came not to work and to starve, at the summons of the mayors and constables, were to be committed to prison. The builders of the pyramids, with their scanty fare of onions and garlic, were in a happier condition than the free English under Henry VIII.—KNIGHT'S ENG., vol. 2, ch. 16, p. 267.

**3104. LABOR honored.** *Abraham Lincoln.* [In 1830 Thomas Lincoln moved to Macon Co., Ill.] He immediately erected a log-cabin, and with the aid of his son, who was now twenty-one, proceeded to fence in his new farm. Abraham had little idea while . . . mauling the rails . . . he was writing a page in his life which

would be read by the whole nation years afterward. . . . During the sitting of the Republican State Convention, at Decatur, a banner attached to two of these rails . . . was brought into the assemblage, and formally presented to that body, amid a scene of unparalleled enthusiasm. . . . They were in demand in every State of the Union.—RAYMOND'S LINCOLN, ch. 1, p. 22.

**3105. LABOR by Impressment.** *Edward III.* In 1349 his letters-patent went forth to press hewers of stone, carpenters, and other artificers; and the same principle of impressing workmen was put in force twenty years.—KNIGHT'S ENG., vol. 1, ch. 30, p. 469.

**3106. LABOR lost.** *Audubon.* After fifteen years of such a life as this [forest life] he paid a visit to his relations in Philadelphia, carrying with him two hundred of his designs, the result of his laborious and perilous wanderings. Being obliged to leave Philadelphia for some weeks, he left these in a box at the house of one of his relations. On his return, what were his horror and despair to discover that they were totally destroyed by mice! "A poignant flame," he relates, "pierced my brain like an arrow of fire, and for several weeks I was prostrated with fever. At length physical and moral strength awoke within me. Again I took my gun, my game-bag, and portfolio, and my pencils, and plunged once more into the depths of my forests."—CYCLOPEDIA OF BIOG., p. 164.

**3107. LABOR, Machinery relieves.** *Changes.* [The Yorkshire clothier, about the close of the seventeenth century, kept] his one horse to fetch home his wool and his provisions from the market, to carry his yarn to the spinners, his manufactures to the fulling-mill, and, when finished, to the market to be sold.—KNIGHT'S ENG., vol. 5, ch. 2, p. 27.

**3108. ———.** *Mining.* De Foe says: "We saw the poor wretch [a lead miner in Derbyshire] working and heaving himself up with difficulty. . . . He was clothed all in leather; had a cap of the same without brims, and some tools in a little basket, which he drew up with him. . . . Beside his basket of tools he brought up with him about three quarters of a hundred weight of ore." [He worked sixty fathoms deep. He ascended by an arrow, square opening, in the angles of which pieces of wood were inserted.] Such was mining in the days before the steam-engine.—KNIGHT'S ENG., vol. 5, ch. 2, p. 21.

**3109. LABOR misapplied.** *Great Wall of China.* [General Grant visited it, and said:] "I believe that the labor expended on this wall could have built every railroad in the United States, every canal and highway, and most if not all our cities."—GENERAL GRANT'S TRAVELS, p. 464.

**3110. LABOR oppressed by Law.** *England.* A.D. 1388. [In 1388 it was] enacted "that he or she which use to labor at the plough and cart, or other labor or service of husbandry, till they be of the age of twelve years, from thenceforth shall abide at the same labor, without being put to any mystery or handicraft; and if any covenant or bond of apprenticeship be from henceforth made to the contrary, the same shall be holden for none." Another enactment of the same Parliament is to the effect that artificers and men of



craft, servants and apprentices, shall be compelled to serve in the harvest, to cut, gather, and bring in the corn. . . . Male and female servants and laborers are not to depart at the end of their term, to go to another place, without letters testimonial under the king's seal, intrusted for that purpose to some good man of the hundred, rape, wapentake, city, or borough; wandering without such letters they were put in the stocks.—KNIGHT'S ENG., vol. 2, ch. 1, p. 13.

**3111. LABOR oppressed. By Law.** [In 1349] the Statute of Laborers was passed. Its preamble read: "Because a great part of the people, and especially of workmen and servants, late died of the pestilence, many, seeing the necessity of masters and great scarcity of servants, will not serve unless they may receive excessive wages." . . . It was enacted "That every able-bodied man and woman, not being a merchant or exercising any craft, or having estate or land, should be bounden to serve, whenever required so to do, at the wages accustomed to be given in the twentieth year of the king, and in five or six years next before. If any man or woman, free or bond, . . . would not, he or she should be committed to the next jail." It also enacted that laborers departing from their service should be imprisoned, and that those masters who consented to give the higher wages should be liable to be mulcted in double the amount paid or promised. The statute then goes on to apply the same regulations to all artificers—saddlers, skimmers, . . . cordwainers, tailors, smiths, carpenters, masons, tylers, shipwrights, carters. . . . No person should give alms to such as might be able to labor, . . . under pain of imprisonment. But the laws of nature were too strong for the laws of policy. Two years later we have another statute. . . . A scale of wages is then set for laborers in husbandry; and the wages of carpenters, masons, tylers, and others concerned in building are also fixed. The principle of confining the laborer to one locality is established by enacting, with the exception of the inhabitants of Stafford, Lancashire, Derby, Craven, and of the Welsh and Scotch marches, who may come and go to other places in harvest time—"that none of them goeth out of the town where he dwelleth in the winter, to serve the summer, if he may serve in the same town."—KNIGHT'S ENG., vol. 1, ch. 30, p. 471.

**3112. ———. Fixed Wages.** [About 1597] Parliament enacted that rates of wages were to be settled annually by the justices in sessions assembled. The rate so settled having been approved by the Privy Council, was to be proclaimed by the sheriff; and the payer and receiver of higher wages were subjected to fine and imprisonment. All able-bodied laborers wandering through refusal to work for such wages were styled "rogues and vagabonds," and subject to cruel punishments.]—KNIGHT'S ENG., vol. 3, ch. 17, p. 271.

**3113. LABOR, Profitless. Cotton.** This pod, which is about as large as a hen's egg, bursts when it is ripe, and the cotton gushes out at the top in a beautiful white flock. If you examine this flock closely, you discover that it contains eight or ten large seeds, much resembling, in size and shape, the seeds of a lemon. The fibres of the cotton adhere so tightly to the seeds, that

to get one pound of clean cotton, without wasting any, used to require a whole day's labor. It was this fact that rendered the raising of cotton so little profitable, and kept the Southern States from sharing in the prosperity enjoyed by the States of the North, after the close of the Revolutionary War. When the gentlemen [who were visiting Mrs. Green] had been conversing for some time, the idea was started that perhaps this work could be done by a machine. Mrs. Greene then remarked: "Gentlemen, apply to my young friend, Mr. Whitney; he can make anything." Few words have ever been spoken on this globe that have had such important and memorable consequences as this simple observation of Mrs. Nathaniel Greene. [See No. 2991.]—CYCLOPEDIA OF BIOG., p. 159.

**3114. LABOR prolonged. Fourteen Hours.** [By a statute of 1495 it was required that] from the middle of March to the middle of September every laborer and artificer was to be at his work before five o'clock in the morning, and he was to depart not till between seven and eight in the evening. In this season he was to have half an hour for breakfast, an hour for dinner, and half an hour for his "nonemete;" and from the middle of May to the middle of August he was to have half an hour for sleep in the day. From September to March he was to be at his work "in the springing of the day, and depart not till night of the same day."—KNIGHT'S ENG., vol. 2, ch. 7, p. 113.

**3115. LABOR reduced. By Machinery.** [Eli Whitney invented the cotton gin, and invited inspection.] The gentlemen saw, with unbounded wonder and delight, that one man, with this young Yankee's engine, could clean as much cotton in one day as a man could clean by hand in a whole winter. The cotton grown on a large plantation could be separated from the seed in a few days, which before required the constant labor of a hundred hands for several months.—CYCLOPEDIA OF BIOG., p. 161.

**3116. LABOR, Remarkable. John Wesley.** He preached 42,400 sermons after his return from Georgia—more than fifteen a week. [He died in the eighty-eighth year of his age, after preaching the gospel for sixty-four years.] His public life . . . stands out in the history of the world unquestionably pre-eminent in religious labors above that of any other man since the apostolic age.—STEVENS' M. E. CHURCH, vol. 2, p. 290.

**3117. Labor respected. Napoleon I.** [At St. Helena.] Some slaves, with heavy burdens on their shoulders, came toiling up the narrow path. Mrs. Balcombe, who was on her voyage to England from Bombay, . . . in rather an angry tone ordered them to keep back. But the emperor, making room for the slaves, turned to Mrs. Balcombe, and said, mildly, "Respect the burden, madame."—ABBOTT'S NAPOLEON B., vol. 2, ch. 30.

**3118. LABOR, Success by. Jamestown Colony.** Many circumstances impeded the progress of the oldest Virginia colony. The first settlers at Jamestown were idle, improvident, and dissolute. Of the one hundred and five men who came . . . in the spring of 1607, only twelve were common laborers. There were four carpenters and six or eight masons and blacksmiths, but the lack of

mechanics was compensated by a long list of forty-eight gentlemen. . . . The prospect of planting an American State on the James River was not at all encouraging.—RIDPATH'S U. S., ch. 9, p. 95. [Bancroft adds: "One half of the colony perished before autumn." Vol. 1, ch. 4.]

**3119. LABOR, Wages of. Small.** [In the beginning of the eighteenth century, the average wage paid to a farm-laborer was 5s., without food. Fifteen pounds was the average yearly income of the laboring man's family. Some consider 1s. to have had a purchasing power equal to 2s. at the present time.]—KNIGHT'S ENG., vol. 5, ch. 4, p. 50.

**3120. — — — Samuel Johnson.** Raising the wages of day-laborers is wrong; for it does not make them live better, but only makes them idler, and idleness is a very bad thing for human nature.—BOSWELL'S JOHNSON, p. 485.

**3121. LABOR, Youthful. Thurlow Weed.** My first employment, when about eight years old, was in blowing a blacksmith's bellows for a Mr. Reeves, who gave me six cents a day, which contributed so much toward the support of the family. I stood upon a box to enable me to reach the handle of the bellows. . . . I got a situation as cabin-boy on board the sloop *Ranger* . . . in my ninth year.—LIFE OF THURLOW WEED, vol. 1, ch. 1.

**3122. LABORER honored, The. Abdolonymus.** The Phœnicians had suffered much oppression under the Persian yoke, and were thus glad to be emancipated from its tyranny. Strato, the king or governor of Sidon, attempted in vain to maintain his province in its allegiance; he was deposed, and Alexander having allowed his favorite Hephæstion to dispose of the crown, he conferred it on Abdolonymus, a man of great worth and virtue, and of illustrious and even royal descent, but whom misfortunes had reduced to seek a subsistence by manual labor.—TYTLER'S HIST., Book 2, ch. 4, p. 184.

**3123. LABORER impoverished. English.** The laborer of the eighteenth century never ate wheaten bread. . . . Tea and sugar, the comforts of the modern cottage, were wholly for the rich. Fresh meat was eaten only twice a week by half the working people, and never tasted at all by the other half. The salt to cure the flesh of his hog was very dear and frightfully unwholesome. . . . Woolen clothing of every sort was far dearer than linen. Linen was almost beyond the reach of his wife and children. There were no cheap calicoes for their shirts, no smart prints equally cheap for their frocks. His hovel, with "one chimney," was unglazed, and its thatched roof and battered walls offered the most miserable shelter. Furniture he had none beyond a bench and a plank on trestles, an iron pot, and a basin or two. He had the ague, and his children died of the small-pox without medical aid. . . . He had not the slightest chance of going out of his condition through education. . . . His children were shut out of any broader view of life than that of their native hamlet; for charity schools, few and mean as they were, . . . were only established in some favored towns. The farmers and the small freeholders were, with the exception of their greater command over the necessities and comforts of life, at no great elevation above the husbandman,

who worked for wages.—KNIGHT'S ENG., vol. 5, ch. 4.

**3124. LABORERS despised. By Normans.** The Normans brought into England a contempt for the laboring people, the serfs, the villein, . . . which did not exist in any such degree before the Norman conquest. The peasant was . . . in every respect in bondage. His foreign master plundered him and held him in contempt. . . . The humblest cabin and the coarsest fare were thought almost too good for the villein. "Why should villeins eat beef or any dainty food?" asks one of the Norman jongleurs.—KNIGHT'S ENG., vol. 1, ch. 22, p. 325.

**3125. LABORERS ignored. Magna Charta.** Such were the stipulations in favor of the higher orders of the State, the barons, the clergy, the landholders, and freemen. But that part of the people who tilled the ground, who constituted in all probability the majority of the nation, seem to have been very lightly considered in this great charter of freedom. They had but one single clause in their favor, which stipulated that no villein or rustic should by any fine be bereaved of his carts, his ploughs, and instruments of husbandry; in other respects they were considered as a part of a property belonging to an estate, and were transferable along with the horses, cows, and other movables, at the will of the owner.—TYTLER'S HIST., Book 6, ch. 8, p. 149.

**3126. LAND, Division of. Beneficial.** One certain effect of the crusades must have been great changes in territorial property throughout the kingdoms of Europe. The nobility and barons who went on those expeditions were obliged to sell their lands to defray their charges. The lands passed into the hands of other proprietors, and their former masters, such of them as ever returned to their country, had expended the whole of their fortunes. This fluctuation of property diminished the weight and influence of the greater barons, and weakened the aristocratical spirit of the feudal system. The lands of a single lord were likewise divided among a number of smaller proprietors, for few individuals were then opulent enough to have purchased entire lordships. This would necessarily diffuse a spirit of independence, and bring men nearer to an equality of property.—TYTLER'S HIST., Book 6, ch. 10, p. 165.

**3127. LAND, Ownership of. England.** A landed proprietor who held an estate under the crown by knight service—and it was thus that most of the soil of England was held—had to pay a large fine on coming to his property. He could not alienate one acre without purchasing a license. When he died, if his domains descended to an infant, the sovereign was guardian, and was not only entitled to great part of the rents during the minority, but could require the ward, under heavy penalties, to marry any person of suitable rank. The chief bait which attracted a needy sycophant to the court was the hope of obtaining, as the reward of servility and flattery, a royal letter to an heiress. These abuses had perished with the monarchy.—MACAULAY'S ENG., ch. 2, p. 143.

**3128. LAND, Unimproved. Reign of Charles II.** The arable land and pasture land were not



supposed by the best political arithmeticians of that age to amount to much more than half the area of the kingdom. The remainder was believed to consist of moor, forest, and fen. These computations are strongly confirmed by the road-books and maps of the seventeenth century. From those books and maps it is clear that many routes which now pass through an endless succession of orchards, hay-fields, and bean-fields, then ran through nothing but heath, swamp and warren.—MACAULAY'S *ENG.*, ch. 3, p. 290.

**3129. LANDS, Hereditary.** *Granted.* To conciliate the affections of the soldiery was a very material object with the first emperors; and for this purpose no policy seemed more proper than to assign to them gifts of portions of land in the provinces where they were stationed. This, we find, was the case even in Italy, as we may learn from the first and ninth eclogues of Virgil. Of these distributions of land we find frequent mention among the ancient Roman lawyers. They became more frequent among the latter emperors, who found it necessary to court the favor and support of the army, now become the disposers of the imperial diadem. These distributions of land were at first only for life. The first who allowed them to descend to the heirs of the grantees was Alexander Severus, who, as Lampridius informs us, permitted the heirs of the grantees to enjoy their possessions, on the express condition of their following the profession of arms. Constantine the Great in like manner made gifts of land to his principal officers, perpetual and hereditary.—TYTLER'S *HIST.*, Book 6, ch. 2, p. 65.

**3130. LANGUAGE, Adaptation of.** *Greek and Roman.* The two languages exercised at the same time their separate jurisdiction throughout the empire; the former as the natural idiom of science; the latter as the legal dialect of public transactions. Those who united letters with business were equally conversant with both; and it was almost impossible, in any province, to find a Roman subject, of a liberal education, who was at once a stranger to the Greek and to the Latin language.—GIBBON'S *ROME*, ch. 2, p. 47.

**3131. LANGUAGE, Contempt for.** *Battle of Hastings.* When the English fall the Normans shout. Each side taunts and defies the other, yet neither knoweth what the other saith; and the Normans say the English bark, because they understand not their speech.—DECISIVE BATTLES, § 327.

**3132. LANGUAGE and Manners.** *Romans.* So sensible were the Romans of the influence of language over national manners, that it was their most serious care to extend, with the progress of their arms, the use of the Latin tongue.—GIBBON'S *ROME*, ch. 2, p. 44.

**3133.** — — — *Early.* Language, in the early periods of every nation, is in a very rude condition, and it is in this imperfection and apparent barrenness of the language that we shall find one cause for the lofty tone assumed by the poetry. The words are few, but they are invariably expressive. They are descriptive of the strongest passions, of the deepest feelings of the human heart—of patriotism and valor, of grief and joy, of triumph and despair, of love and

hatred; of such feelings as are to be found among every uncultivated people—when nature is certainly comparatively in a savage state; when none of those fantastic and artificial ideas, and therefore none of those low and insipid expressions have been introduced, which invariably accompany the process of luxury and refinement. In the ancient languages of a rude people we find no redundancy of expletives, no unnecessary words, no unmeaning synonyms, because language is formed to describe what passes in the minds or before the eyes of those who use it. Even in their common discourse, and still more in their war-songs, or their solemn harangues, the speakers were actually compelled to be nervous, concise, and frequently metaphorical. The high-flown and figurative style must have then become as much a matter of necessity, owing to the barrenness of the language, as the effect of taste or imagination. When man first found himself in society, the Almighty, in the language which He created for him, did not furnish him with what was calculated to delineate the minutest feelings of the heart, or the more detailed and delicate scenery of nature, but with that broad and bolder pencil which could describe those conflicting passions which then tore his mind, or those awful solitudes with which he was then surrounded.—TYTLER'S *HIST.*, Book 4, ch. 3, p. 426.

**3134. LANGUAGE, Origin of.** *Samuel Johnson.* Talking of the origin of language. JOHNSON: "It must have come by inspiration. A thousand—nay, a million of children could not invent a language. While the organs are pliable, there is not understanding enough to form a language; by the time that there is understanding enough, the organs are become stiff. We know that after a certain age we cannot learn to pronounce a new language. No foreigner who comes to England when advanced in life ever pronounces English tolerably well; at least, such instances are very rare. When I maintain that language must have come by inspiration, I do not mean that inspiration is required for rhetoric, and all the beauties of language; for when once man has language, we can conceive that he may gradually form modifications of it. I mean only that inspiration seems to me to be necessary to give man the faculty of speech; to inform him that he may have speech; which I think he could no more find out without inspiration than cows or hogs would think of such a faculty."—BOSWELL'S JOHNSON, p. 495.

**3135. LANGUAGE, Paradisaic.** *Persian.* [Mahomet recommended the Persian language to the use of paradise, it being a smooth and elegant idiom.]—GIBBON'S *ROME*, ch. 42, p. 216.

**3136. LANGUAGE, Training in.** *Romans.* Next to this care of the mother, or the female tutor, in instilling the rigid principle of patriotic virtue, a very remarkable degree of attention appears to have been bestowed by the Romans in accustoming their children to correctness of language and purity of expression. Cicero informs us that the Gracchi were educated *non tam in gremio quam in sermone matris*. And in speaking of Curio, who was one of the best orators of his time, he adds, that without possessing the rules of his art, and without any knowledge of the laws, he had attained to eminence merely

from the elegance and purity of his diction. This attention to the language of children may appear, in these modern days, an absurd and useless refinement. Among the Romans it was not thought so. They were well aware how much the man is influenced by the earliest impressions and habits of infancy. They suspected, and not without just grounds, that they who became familiar with the language and expressions of their slaves were likely to be initiated also in their vices, and to become reconciled to their ideas of servility and dependence. That *urbanity* upon which this people so much prided themselves in the more advanced periods of the commonwealth was nothing else than a certain manly elegance, which distinguished the Roman citizens from those nations whom they accounted barbarous.—*TYTLER'S HIST.*, Book 6, ch. 3, p. 423.

**3137. LAUGHTER, Importance of.** *Lycurgus*. Lycurgus [the lawgiver] . . . dedicated a little statue to the god of laughter in each hall. He considered facetiousness as a seasoning of the hard exercise and diet, and therefore ordered it to take place on all proper occasions, in their common entertainments and parties of pleasure.—*PLUTARCH'S LYCURGUS*.

**3138. LAW, Above.** *James II.* It was determined that the nuncio should go to court in solemn procession. Some persons on whose obedience the king had counted showed, on this occasion, for the first time, signs of a mutinous spirit. Among these the most conspicuous was the second temporal peer of the realm, Charles Seymour, commonly called the proud Duke of Somerset. He was, in truth, a man in whom the pride of birth and rank amounted almost to a disease. . . . Some members of his family implored him not to draw on himself the royal displeasure, but their entreaties produced no effect. The king himself expostulated. "I thought, my lord," said he, "that I was doing you a great honor in appointing you to escort the minister of the first of all crowned heads." "Sir," said the duke, "I am advised that I cannot obey your Majesty without breaking the law." "I will make you fear me as well as the law," answered the king, insolently. "Do you not know that I am above the law?" "Your Majesty may be above the law," replied Somerset, "but I am not; and while I obey the law I fear nothing." The king turned away in high displeasure, and Somerset was instantly dismissed from his posts in the household and in the army. [James soon after was a fugitive and an exile.]—*MACAULAY'S ENG.*, ch. 8, p. 250.

**3139. LAW, Delay of the.** *John Hampden*. [In 1636 "John Hampden, Esq.," refused to pay an illegal tax of 31s. 6d. "There were six weeks of solemn pleading in the Exchequer Chamber before all the judges—the greatest cause that ever was tried in Westminster Hall—followed by many months of judicial deliberation, before the king's right to enforce the tax of ship-money was adjudged to be lawful. Hampden refused to pay 20s. assessed upon his lands. The formal pleadings upon the writ occupied five months before the question came to be argued. The speeches of the crown lawyers and of Hampden's counsel occupy one hundred and seventeen pages in Rushworth's folio volume. After these

protracted arguments before the judges, three terms were occupied by them in giving their opinions. They were not agreed in their judgment. It was finally decided that the tax was lawful.]—*KNIGHT'S ENG.*, vol. 3, ch. 26, p. 422.

**3140. LAW, Ignorance of.** *Romans*. It was reckoned dishonorable for any person of the patrician rank not to have thoroughly studied the laws and the constitution of his country. In one of the laws of the Roman pandects an anecdote is recorded of Sulpitius, a gentleman of the patrician order, who had occasion to resort for advice to Quintus Mucius Scævola, then the most eminent lawyer in Rome.—*TYTLER'S HIST.*, Book 4, ch. 3, p. 425.

**3141. LAW levels all.** *Emperor Julian*. During the games of the circus he had, imprudently or designedly, performed the manumission of a slave in the presence of the consul. The moment he was reminded that he had trespassed on the jurisdiction of another magistrate, he condemned himself to pay a fine of ten pounds of gold; and embraced this public occasion of declaring to the world that he was subject, like the rest of his fellow-citizens, to the laws, and even to the forms, of the republic.—*GIBBON'S ROME*, ch. 22, p. 403.

**3142. LAW, Majesty of.** *Protection*. The poorest man in his cottage may bid defiance to all the forces of the crown. It may be frail; its roof may shake; the storm may enter it; but the King of England cannot enter it. All his power dares not cross the threshold of that ruined tenement. [Speech of Chatham.]—*KNIGHT'S ENG.*, vol. 1, ch. 12, p. 166.

**3143. LAW, Mockery of.** *Romans*. The governors of the provinces being chosen from those who have been consuls or prætors, were necessarily members of the Senate. Peculation and extortion in these high functions were offences in the theory of gravest kind; but the offender could only be tried before a limited number of his peers, and a governor who had plundered a subject State, sold justice, pillaged temples, and stolen all that he could lay hands on, was safe from punishment if he returned to Rome a millionaire and would admit others to a share in his spoils. The provincials might send deputations to complain, but these complaints came before men who had themselves governed provinces or else aspired to govern them. It had been proved in too many instances that the law which professed to protect them was a mere mockery.—*FROUDE'S CÆSAR*, ch. 3.

**3144. LAW, Novice in.** *Patrick Henry*. He married at eighteen; attempted trade; toiled successfully as a farmer; then with buoyant mind resolved on becoming a lawyer; and answering questions successfully by the aid of six weeks' study of Coke upon Littleton and the statutes of Virginia, he gained a license as a barrister. For three years the novice dwelt under the roof of his father-in-law, an innkeeper, . . . ignorant of the science of law, and slowly learning its forms.—*BANCROFT'S U. S.*, vol. 5, ch. 9.

**3145. LAW overturned.** *Charles II.* Meanwhile, rapid strides were made toward despotism. Proclamations, dispensing with acts of Parliament, or enjoining what only Parliament could lawfully enjoin, appeared in rapid succession.



Of these edicts, the most important was the Declaration of Indulgence. By this instrument the penal laws against Roman Catholics were at once set aside by royal authority; and, that the real object of the measure might not be perceived, the laws against Protestant Nonconformists were also suspended. — MACAULAY'S ENG., ch. 2, p. 202.

**3146. LAW, Partiality of the. England.** [In the middle of the eighteenth century Parson Adams is taken before a fox-hunting justice, who] will not at once condemn him to the hangman. "No, no; you will be asked what you have to say for yourself when you come on your trial; we are not trying you now; I shall only commit you to gaol." In vain the poor curate asked, "Is it no punishment, sir, for an innocent man to be several months in gaol?" His mittimus would have been signed had not a bystander affirmed that Mr. Adams was a clergyman and a gentleman of good character. "Then," said the justice, "I know how to behave myself to a gentleman as well as another. Nobody can say I have committed a gentleman since I have been in the commission." — KNIGHT'S ENG., vol. 7, ch. 6, p. 108.

**3147. LAW, Sacredness of. Socrates.** He was sentenced, after an imprisonment of thirty days, to drink the juice of hemlock. That time he spent as became the hero and the philosopher. His friends had prepared the means of his escape, and earnestly endeavored to persuade him to attempt it; but he convinced them that it is a crime to violate the law, even where its sentence is unjust. — TYTLER'S HIST., Book 2, ch. 2, p. 156.

**3148. LAW, Supremacy of. Necessary.** [Charles II., in 1673, in defiance of law, made the "Declaration of Indulgence."] Mr. Alderman Love, one of the members [of Parliament] for the city of London, opposed the declaration. A member said to him, "Why, Mr. Love, you are a Dissenter yourself; it is very ungrateful that you who receive the benefit should object against the manner." He replied: "I am a Dissenter, and thereby unhappily obnoxious to the law. The law against the Dissenters I should be glad to see repealed by the same authority that made it; but while it is a law the king cannot repeal it by proclamation; and I had much rather see the Dissenters suffer from the rigor of the law, though I suffer with them, than see all the laws of England trampled under the foot of the prerogative, as in this example." — KNIGHT'S ENG., vol. 4, ch. 19, p. 320.

**3149. LAW suspended. Rome.** It had long been the rule at Rome that no officer of justice or finance could enter the dwelling inhabited by the minister who represented a Catholic State. In process of time, not only the dwelling, but a large precinct round it, was held inviolable. . . . At length half the city consisted of privileged districts, within which the papal government had no more power than within the Louvre or the Escorial. Every asylum was thronged with contraband traders, fraudulent bankrupts, thieves, and assassins. In every asylum were collected magazines of stolen or smuggled goods. From every asylum ruffians sallied forth nightly to plunder and stab. In no town of Christendom, consequently, was law so impotent and wicked-

ness so audacious as in the ancient capital of religion and civilization. On this subject Innocent felt as became a priest and a prince. He declared that he would receive no ambassador who insisted on a right so destructive of order and morality. — MACAULAY'S ENG., ch. 9, p. 402.

**3150. LAW, Technicalities of the. Pilgrim Fathers.** [Long sought a patent of the London Company for a home in the American wilderness.] At last, in 1619, its members, in their open court, writes one of the Pilgrims, "demanded our ends of going; which being related, they said the thing was of God, and granted a large patent." Being taken in the name of one who failed to accompany the expedition, the patent was never of the least service. — BANCROFT'S U. S., vol. 1, ch. 8.

**3151. LAW, Unprotected by. Reign of James II.** [Protestantism had been suppressed and Catholicism promoted in Ireland.] Those who had lately been the lords of the island now cried out, in the bitterness of their souls, that they had become a prey and a laughing-stock to their own serfs and menials; that houses were burned and cattle stolen with impunity; that the new [Catholic] soldiers roamed the country, pillaging, insulting, ravaging, maiming, tossing one Protestant in a blanket, tying up another by the hair, and scourging him; that to appeal to the law was vain; that Irish judges, sheriffs, juries, and witnesses were all in league to save Irish criminals, . . . the whole soil would soon change hands . . . In every action of ejectment under the administration of [lord-lieutenant] Tyrconnel, judgment had been given for the native against the Englishman. — MACAULAY'S ENG., ch. 16, p. 147.

**3152. LAW, Without. English Cabinet.** Few things in our history are more curious than the origin and growth of the power now possessed by the cabinet. . . . During many years old-fashioned politicians continued to regard the cabinet as an unconstitutional and dangerous board. Nevertheless, it constantly became more and more important. It at length drew to itself the chief executive power, and has now been regarded, during several generations, as an essential part of our polity. Yet, strange to say, it still continues to be altogether unknown to the law. — MACAULAY'S ENG., ch. 2, p. 197.

**3153. LAWS, Broken. The Roman Consul.** Tarquinius Superbus had trampled on all the constitutional restraints and on all the regulations of the preceding sovereigns. He had never assembled the senate, nor called together the people in the *Comitia*. He is even said to have destroyed or broken the tablets on which the laws were written, in order to efface all remembrance of them. It was necessary, therefore, after his expulsion, that new tablets should be framed. — TYTLER'S HIST., Book 3, ch. 3, p. 309.

**3154. LAWS disregarded. American Colonies.** [The Importation Act of Parliament was passed in 1733.] Exorbitant duties were laid on all the sugar, molasses, and rum imported into the colonies. At first the payment of these unreasonable customs was evaded by the merchants, and then the statute was openly set at naught. In 1750 it was further enacted that iron-works should not be erected in America. The manufacture of steel was specially forbidden, and the felling of pines

[useful for English ship-masts] outside of enclosures was interdicted. All these laws were disregarded and denounced by the people of the colonies as being unjust and tyrannical.—RIDPATH'S U. S., ch. 37, p. 287.

**3155. LAWS, Enforcement of. Good.** When Anacharsis knew what Solon was about, he laughed . . . at the absurdity of imagining he could restrain the avarice and injustice of his citizens by *written laws, which in all respects resembled spiders' webs, and would, like them, only entangle and hold the poor and weak, while the rich and powerful easily broke through them.* To this Solon replied: "Men keep their agreements when it is an advantage to both parties not to break them;" and he would so frame his laws as to make it evident to the Athenians that it would be more for their interest to observe than to transgress them.—PLUTARCH'S SOLON.

**3156. LAWS, Obsolete. Enforced.** Henry VII. enforced obsolete laws, in order to obtain money from the wealthy London merchants, in which false witnesses, called promoters, were systematically employed.—KNIGHT'S ENG., vol. 2, ch. 15, p. 241.

**3157. LAWS, First printed. England.** [In 1484.] for the first time, the laws to be obeyed by the English people are enacted in the English tongue. But beyond this, they are the first laws in our land which were ever printed.—KNIGHT'S ENG., vol. 2, ch. 12, p. 200.

**3158. LAWS, Proposal of. Athenians.** It was a singular peculiarity of the constitution of Athens, and, as Plutarch informs us, likewise of Thebes, that after a law was voted and passed in the assembly of the people, the proposer of the law might have been cited in the ordinary civil courts, tried, and brought to punishment, if the court was of opinion that the law was prejudicial to the public. This peculiarity is noticed in one of Mr. Hume's political essays ("Of Some Remarkable Customs"), and that author mentions several examples in the Grecian history, among the rest the trial of Ctesiphon, for that law which he had proposed and carried, for rewarding the services of Demosthenes with a crown of gold—a trial which gave occasion to two of the most splendid and animated orations that remain to us of the composition of the ancients—the orations of Æschines and Demosthenes.—TYTLER'S HIST., Book 1, ch. 10, p. 106.

**3159. LAWS, Severe. Solon.** Solon repealed the laws of Draco, except those concerning murder, because of the severity of the punishments they appointed, which for almost all offences were capital; even those that were convicted of idleness were to suffer death, and such as stole only a few apples or potherbs were to be punished in the same manner as sacrilegious persons and murderers. Hence a saying of Demades, who lived long after, was much admired, that Draco wrote his laws not with ink, but with blood. And he himself being asked why he made death the punishment for most offences, answered, "Small ones deserve it, and I can find no greater for the most heinous."—PLUTARCH'S SOLON.

**3160. ———. Egyptian.** The penal laws of Egypt were remarkably severe. Whoever had it in his power to save the life of a citizen and neglected that duty, was punished as his murder-

er—a law which we must presume admitted of much limitation, according to circumstances. It appears to have been from the same motive of preserving the lives of the citizens, that if a person was found murdered, the city within whose bounds the murder had been committed was obliged to embalm the body in the most costly manner, and bestow on it the most sumptuous funeral. Perjury was justly held a capital crime; for there is no offence productive of more pernicious consequences to society. Calumniators were condemned to the same punishment which the calumniated person either had or might have suffered, had the calumny been believed. The citizen who was so base as to disclose the secrets of the State to its enemies was punished by the cutting out of his tongue; and the forger of public instruments or private deeds, the counterfeiter of the current coin, and the user of false weights and measures, were condemned to have both their hands cut off. The laws for the preservation of the chastity of women were extremely rigid: emasculation was the punishment of him who violated a free woman, and burning to death was the punishment of an adulterer.—TYTLER'S HIST., Book 1, ch. 4, p. 37.

**3161. LAWS, Sumptuary. Romans.** In order, if possible, to restrain such extreme luxury, a variety of sumptuary laws were promulgated from time to time, some of them limiting the number of dishes, others the number of guests, and others the expense to be bestowed on an entertainment; but all these attempts were completely unsuccessful. How, in effect, could it have been possible to bring back ancient simplicity, unless they could have also recalled ancient poverty? When a state has once become generally opulent, the expenses of the rich must keep pace with their fortunes, otherwise the poor would want employment and subsistence. It is luxury that is silently levelling that inequality, or at least keeping fortunes in a constant fluctuation. . . . We may wish that Rome had remained poor and virtuous; but, being once great and opulent, it was to have required an impossibility that she should not have been luxurious.—TYTLER'S HIST., Book 4, ch. 5, p. 451.

**3162. ———. Roman.** Cæsar made an effort, in which Augustus afterward imitated him, to check the luxury which was eating into the Roman character. He forbade the idle young patricians to be carried about by slaves in litters. The markets of the world had been ransacked to provide dainties for these gentlemen. He appointed inspectors to survey the dealers' stalls, and occasionally prohibited dishes were carried off from the dinner-table under the eyes of the disappointed guests. Enemies enough Cæsar made by these measures; but it could not be said of him that he allowed indulgences to himself which he interdicted to others. His domestic economy was strict and simple, the accounts being kept to a sesterce. His frugality was hospitable. He had two tables always—one for his civilian friends, another for his officers, who dined in uniform. The food was plain, but the best of its kind; and he was not to be played with in such matters. An unlucky baker who supplied his guests with bread of worse quality than he furnished for himself was put in chains.—FROUDE'S CÆSAR, ch. 26,



**3163. LAWS, Suspension of.** *Lacedæmonians.*

[When the Lacedæmonians had been defeated at Leuctra they were too greatly reduced in strength and numbers to enforce the laws against those who had fled in battle.] In this perplexity they had recourse to Agesilaus, and invested him with new powers of legislation. But he, without making any addition, retrenchment, or change, went into the assembly, and told the Lacedæmonians the laws should sleep that day, and resume their authority the day following, and retain it forever. By this means he preserved to the State its laws entire, as well as the obnoxious persons from infamy.—PLUTARCH'S AGESILAUS.

**3164. LAWS, Unwritten.** *Spartan.* Lycurgus did not permit his laws to be written. They were few and simple, and were impressed on the memory of the youth by their parents and masters, continually renewed in their minds by the conversation of their elders, and most effectually enforced by the daily practice of their lives.—TYTLER'S HIST., Book 1, ch. 9.

**3165. LAWYER, An ignorant.** *Publius Cotta.* Publius Cotta, who affected to be thought an able lawyer, though he had neither learning nor capacity, being called in as a witness in a certain cause, declared he knew nothing of the matter. "Perhaps," said Cicero, "you think I am asking you some question in law."—PLUTARCH.

**3166. LAWYERS, Arts of.** *Roman.* In the decline of Roman jurisprudence, the ordinary promotion of lawyers was pregnant with mischief and disgrace. The noble art, which had once been preserved as the sacred inheritance of the patricians, was fallen into the hands of freedmen and plebeians, who, with cunning rather than with skill, exercised a sordid and pernicious trade. Some of them procured admittance into families for the purpose of fomenting differences, of encouraging suits, and of preparing a harvest of gain for themselves or their brethren. Others, recluse in their chambers, maintained the dignity of legal professors by furnishing a rich client with subtleties to confound the plainest truths, and with arguments to color the most unjustifiable pretensions. The splendid and popular class was composed of the advocates, who filled the Forum with the sound of their turgid and loquacious rhetoric. Careless of fame and of justice, they are described, for the most part, as ignorant and rapacious guides, who conducted their clients through a maze of expense, of delay, and of disappointment; from whence, after a tedious series of years, they were at length dismissed, when their patience and fortune were almost exhausted.—GIBBON'S *ROME*, ch. 17, p. 123.

**3167. LAWYERS, Hatred of.** *By Germans.* The Germans, who exterminated Varus and his legions, had been particularly offended with the Roman laws and lawyers. One of the barbarians, after the effectual precautions of cutting out the tongue of an advocate, and sewing up his mouth, observed, with much satisfaction, that the viper could no longer hiss.—GIBBON'S *ROME*, ch. 33, p. 399.

**3168. LAWYERS imprisoned.** *For Deceit.* [The statute of 1275] provided that no sergeant or pleader should use deceit to beguile the court,

under pain of imprisonment.—KNIGHT'S *ENG.*, vol. 1, ch. 25, p. 385.

**3169. LAWYERS, Patriotic.** *New York. A.D. 1765.* [The Stamp Act was everywhere resisted. Governor Colden yielded to the people reluctantly, and no stamps were issued.] "The lawyers," he wrote, . . . "of this place are the authors and conductors of the present sedition. If judges be sent from England, with an able attorney-general and solicitor-general, to make examples of some very few, this colony will remain quiet."—BANCROFT'S *U. S.*, vol. 5, ch. 19.

**3170. LAWYERS, Special.** *Reign of James II.* Sawyer had been suffered to retain his situation more than a year and a half after he had declared against the dispensing power. This extraordinary indulgence he owed to the extreme difficulty which the government found in supplying his place. It was necessary, for the protection of the pecuniary interests of the crown, that at least one of the two chief law officers should be a man of ability and knowledge. . . . It had been impossible to provide a better solicitor-general than Powis, a man who indeed stuck at nothing, but who was incompetent to perform the ordinary duties of his post. In these circumstances, it was thought desirable that there should be a division of labor. An attorney, the value of whose professional talents was much diminished by his conscientious scruples, was coupled with a solicitor whose want of scruples made some amends for his want of talents. When the government wished to enforce the law, recourse was had to Sawyer. When the government wished to break the law, recourse was had to Powis. This arrangement lasted till the king obtained the services of an advocate who was at once baser than Powis and abler than Sawyer.—MACAULAY'S *ENG.*, ch. 8, p. 315.

**3171. LAYMEN ignored.** *Ninth Century.* It is curious to remark that while the clergy were steadily aiming at temporal power, secular princes, as if interchanging character with them, seem to have fixed their chief attention on spiritual concerns. The monastic life was now universally in the highest esteem, and nothing could equal the veneration that was paid to such as devoted themselves to the sacred gloom and indolence of a convent. . . . Kings, dukes, and counts, regarding their secular duties as mean and sordid, beheld with contempt everything that regarded this world, and, abandoning their thrones and temporal honors, shut themselves up in monasteries, and devoted themselves entirely to the exercises of prayer and mortification. Others, whose zeal had not led them quite so far, showed their reverence for the church by employing ecclesiastics in every department of secular government. At this time all embassies, negotiations, and treaties of State were conducted by monks and abbots, who most naturally contrived that all public measures should contribute to the great end of advancing the sovereign and paramount jurisdiction of the pope and the ecclesiastical councils.—TYTLER'S *HIST.*, Book 6, ch. 4, p. 95.

**3172. LEADER, Matchless.** *Henry Clay.* Other men have excelled him in specific powers, but in the rare combination of qualities which constitute at once the matchless leader of party and the statesman of consummate ability and

inexhaustible resource, he has never been surpassed by any man speaking the English tongue. —BLAINE'S *TWENTY YEARS OF CONGRESS*, vol. 1, p. 108.

**3173. LEADER, Noble.** *John Winthrop.* In the year 1630 about three hundred of the best Puritan families in the kingdom came to New England. Not adventurers, not vagabonds, were these brave people, but virtuous, well-educated, courageous men and women, who for conscience' sake left comfortable homes, with no expectation of returning. It was not the least of their good fortune to choose a noble leader. If ever a man was worthy to be held in perpetual remembrance, that man was John Winthrop, Governor of Massachusetts. Born a royalist, he cherished the principles of republicanism. Himself an Episcopalian, he chose affliction with the Puritans. Surrounded with affluence and comfort, he left all to share the destiny of the persecuted Pilgrims. Calm, prudent, and peaceable, he joined the zeal of an enthusiast with the sublime faith of a martyr. —RIDPATH'S *U. S.*, ch. 13, p. 126.

**3174. LEADER, Unnatural.** *Head.* The tail, it seems, one day quarrelled with the head, and instead of being forced always to follow, insisted that it should lead in its turn. Accordingly, the tail undertook the charge, and as it moved forward at all adventures, it tore itself in a terrible manner; and the head, which was thus obliged, against nature, to follow a guide that could neither see nor hear, suffered likewise in its turn. —PLUTARCH.

**3175. LEADERS, Change of, Ruinous.** By the 10th of the month [July, 1864] the whole Confederate army had retired within the defences of Atlanta. This stronghold of the Confederacy was at once besieged. Here were the great machine-shops, foundries, car-works, and depots of supplies, upon the possession of which so much depended. At the very beginning of the siege the cautious and skilful General Johnston was superseded by the rash but daring General J. B. Hood. It was the policy of the latter to fight at whatever hazard. On the 20th, 22d, and 28th of July he made three desperate assaults on the Union lines around Atlanta, but was repulsed with dreadful losses in each engagement. In the three conflicts the Confederates lost more men than Johnston had lost in all his masterly retreating and fighting between Chattanooga and Atlanta. For more than a month the siege was pressed with great vigor. At last, by an incautious movement, Hood separated his army; Sherman thrust a column between the two divisions; and the immediate evacuation of Atlanta followed. On the 2d of September the Union army marched into the captured city. Since leaving Chattanooga General Sherman had lost fully 30,000 men; and the Confederate losses were even greater. . . . [On the 15th of December General Hood was defeated at Nashville.] . . . The Confederate army was ruined, and the rash general who had led it to destruction was relieved of his command. —RIDPATH'S *U. S.*, ch. 66, p. 526.

**3176. LEADERSHIP, Omen of, Tarquin.** Tarquin, during some of his wars, had vowed to erect a temple to Jupiter, Juno, and Minerva; but he lived only to see the work begun. In digging for the foundation of this structure, on the

top of the Tarpeian Hill, the skull of a man was found—a very ordinary occurrence, but which the augurs declared to be a presage that Rome was one day to become the head, or mistress, of the universe. The new temple was from this incident called *Capitolium*. —TYTLER'S *HIST.*, Book 3, ch. 2, p. 296.

**3177. LEARNING dishonored.** *James II.* [He proposed one Anthony Farmer to be President of Magdalen College—the wealthiest in England.] This man's life had been one series of shameful acts. He had been a member of the University of Cambridge, and had escaped expulsion only by a timely retreat. He had then joined the Dissenters. Then he had gone to Oxford, had entered himself at Magdalen, and had soon become notorious there for every kind of vice. He generally reeled into his college at night speechless with liquor. He was celebrated for having headed a disgraceful riot at Abingdon. He had been a constant frequenter of noted haunts of libertines. At length he had turned pander, had exceeded even the ordinary vileness of his vile calling, and had received money from dissolute young gentleman commoners for services such as it is not good that history should record. This wretch, however, had pretended to turn papist. His apostasy atoned for all his vices; and, though still a youth, he was selected to rule a grave and religious society in which the scandal given by his depravity was still fresh. —MACAULAY'S *ENG.*, ch. 8, p. 267.

**3178. LEARNING esteemed.** *Puritans.* [The Puritans were not distinguished for any capricious dislike of music, after the rantings of Stubbes and Prynne, nor of secular knowledge.] No man was more eager than Cromwell himself to protect learning and learned men. He sought out scholars for public employments. . . . His house was as remarkable for its refined amusements as its decorous piety. The love of music was with him almost a passion, as it was with Milton. —KNIGHT'S *ENG.*, vol. 4, ch. 11, p. 173.

**3179. LEARNING honored.** *Tartar.* [Timour the Tartar was one of the most cruel conquerors.] Everywhere, however, Timour saved and protected the learned men of the conquered city. The aristocracy of human thought and wisdom appeared to him to form an exception to that humanity which he despised to the extreme of nothingness. —LAMARTINE'S *TURKEY*, p. 321.

**3180. LEARNING, Secular, Rejected.** [Edmund Rich was Archbishop of Canterbury—a saint also.] Even knowledge brought its troubles; the Old Testament, which, with a copy of the Decretals, long formed his sole library, frowned down upon a love of secular learning, from which Edmund found it hard to wean himself. At last, in some hour of dream, the form of his dead mother floated into the room, where the teacher stood among his mathematical diagrams. "What are these?" she seemed to say; and, seizing Edmund's right hand, she drew on the palm three circles interlaced, each of which bore the name of a person of the Christian Trinity. "Be these," she cried, as the figure faded away, "thy diagrams henceforth, my son." —*HIST. OF ENG. PEOPLE*, § 164.

**3181. LEARNING, Superficial.** *Samuel Johnson.* He defended his remark upon the general



insufficiency of education in Scotland, and confirmed to me the authenticity of his witty saying on the learning of the Scotch: "Their learning is like bread in a besieged town: every man gets a little, but no man gets a full meal." "There is," said he, "in Scotland a diffusion of learning, a certain portion of it widely and thinly spread. A merchant has as much learning as one of their clergy."—BOSWELL'S JOHNSON, p. 251.

**3182. LEARNING, Wide.** *Samuel Johnson.* The two years which he spent at home, after his return from Stourbridge, he passed in what he thought idleness, and was scolded by his father for his want of steady application. He might, perhaps, have studied more assiduously; but it may be doubted whether such a mind as his was not more enriched by roaming at large in the fields of literature than if it had been confined to any single spot. The analogy between body and mind is very general, and the parallel will hold as to their food, as well as any other particular. The flesh of animals who feed excursively is allowed to have a higher flavor than that of those who are cooped up. May there not be the same difference between men who read as their taste prompts, and men who are confined in cells and colleges to stated tasks?—BOSWELL'S JOHNSON, p. 10.

**3183. LEGACIES, Christian.** *Reign of Constantine.* Eight years after the edict of Milan, Constantine granted to all his subjects the free and universal permission of bequeathing their fortunes to the Holy Catholic Church; and their devout liberality, which during their lives was checked by luxury or avarice, flowed with a profuse stream at the hour of their death. The wealthy Christians were encouraged by the example of their sovereign. An absolute monarch, who is rich without patrimony, may be charitable without merit; and Constantine too easily believed that he should purchase the favor of Heaven if he maintained the idle at the expense of the industrious, and distributed among the saints the wealth of the republic.—GIBBON'S *ROME*, ch. 20, p. 285.

**3184. LEGACIES, Eagerness for.** *Romans.* A.D. 408. The prospect of gain will urge a rich and gouty senator as far as Spoleto; every sentiment of arrogance and dignity is subdued by the hopes of an inheritance, or even of a legacy; and a wealthy childless citizen is the most powerful of the Romans. The art of obtaining the signature of a favorable testament, and sometimes of hastening the moment of its execution, is perfectly understood; and it has happened that in the same house, though in different apartments, a husband and a wife, with the laudable design of overreaching each other, have summoned their respective lawyers to declare, at the same time, their mutual but contradictory intentions.—GIBBON'S *ROME*, ch. 31, p. 259.

**3185. LEGACIES, Enriched by.** *Cicero.* While so many unjust and extravagant wills were every day dictated by cunning and subscribed by folly, a few were the result of national esteem and virtuous gratitude. Cicero, who had so often defended the lives and fortunes of his fellow-citizens, was rewarded with legacies to the amount of a hundred and seventy thousand pounds; nor do the friends of the younger Pliny seem to

have been less generous to that amiable orator.—GIBBON'S *ROME*, ch. 6, p. 193.

**3186. LEGISLATION, Complicated.** "*Log-rolling.*" When the bill to admit Missouri as a State was finally, in January of 1820, brought before Congress, the measure was opposed by those who had desired the exclusion of slavery. But at that time the new free State of Maine was asking for admission into the Union; and those who favored slavery in Missouri determined to exclude Maine unless Missouri should also be admitted. After another angry debate, which lasted till the 16th of February, the bill coupling the two new States together was actually passed.—RIDPATH'S *U. S.*, ch. 52, p. 421.

**3187. LEGISLATION, Corruption of.** *Members of Parliament.* [In 1674 the "indigent courtiers" in the House of Commons were thus described by Lord Shaftesbury as supposed:] Their votes are publicly saleable for a guinea and a dinner every day in the week, unless the House be upon money, or a minister of State; for that is their harvest; and then they make their earnings suit the work they are about, which inclines them most constantly as sure clients to the court. The only thing that we are obliged to them for is, that they do nothing gratis, but make every tax as well chargeable to the court as burdensome to the country, and save no man's neck but they break his purse.—KNIGHT'S *ENG.*, vol. 4, ch. 20, p. 324.

**3188. LEGISLATION, Fanatical.** "*Barebones' Parliament.*" Yet Cromwell, thus become absolute master of the whole power, civil and military, of the three kingdoms, thought it necessary to leave the nation some shadow, some phantom of liberty. It was proper that there should be the appearance of a parliament; and he therefore, by the advice of his council of officers, summoned one hundred and twenty-eight persons from the different towns and counties of England—five from Scotland and six from Ireland—to assemble at Westminster, with power to exercise legislative authority for fifteen months. These, who were chiefly a set of low fanatical mechanics, Anabaptists, and Independents, were in scorn denominated by the people Barebones' Parliament, from the name of one of their most violent and active members, Praisegod Barebones, a leather-seller. This assembly, whose shameful ignorance, meanness, and absurdity of conduct rendered them useless and contemptible both to Cromwell and the nation, voluntarily dissolved themselves by a vote after a session of five months.—TYTLER'S *HIST.*, Book 6, ch. 30, p. 414.

**3189. LEGISLATION by Packing.** *Oliver Cromwell.* Amid these successes abroad the Protector found his situation at home extremely uneasy. His parliaments were refractory, and he was obliged to have recourse to the violent method of excluding, by a guard at the door, such of the members as he knew to be disaffected to him. At length, by using every art to influence the elections and to fill the house with his sure friends, he got one parliament so perfectly to his mind that a vote was proposed and passed for investing the Protector with the dignity of king, and a committee was appointed to confer with him on that subject, and overcome any scruples which he might have on that score,

But Cromwell's scruples were not violent; he had other objections than what proceeded from his own inclinations. He dreaded the resentment of the army.—*TYTLER'S HIST.*, Book 6, ch. 30, p. 415.

**3190. LEGISLATION** ridiculed. *British Prohibition.* [Manufactures were forbidden in the colonies. Men said:] "Catching a mouse within his Majesty's colonies with a trap of our own making will be deemed, in the ministerial cant, an infamous, atrocious, and nefarious crime."—*BANCROFT'S U. S.*, vol. 5, ch. 14.

**3191. LEGISLATION**, Special. *Emperor Justinian.* [That he might marry a prostitute,] a law was promulgated in the name of the Emperor Justin, which abolished the rigid jurisprudence of antiquity. A glorious repentance (the words of the edict) was left open for the unhappy females who had prostituted their persons on the theatre, and they were permitted to contract a legal union with the most illustrious of the Romans. This indulgence was speedily followed by the solemn nuptials of Justinian and Theodora; her dignity was gradually exalted with that of her lover.—*GIBBON'S ROME*, ch. 40, p. 52.

**3192. LEGISLATION**, Strange. *Andrew Jackson.* In 1796 he was elected to the House of Representatives from the new State of Tennessee. Here his turbulent and wilful disposition manifested itself in full force. During the next year he was promoted to the Senate, where he remained a year, *without making a speech or casting a vote.* He then resigned his seat, and returned home.—*RIDPATH'S U. S.*, ch. 54, p. 427.

**3193. LEGISLATION** suspended. *"Eleven Years."* Now commenced a new era. Many English kings had occasionally committed unconstitutional acts, but none had ever systematically attempted to make himself a despot, and to reduce the Parliament to a nullity. Such was the end which Charles distinctly proposed to himself. From March, 1629, to April, 1640, the houses were not convoked. Never in our history had there been an interval of eleven years between Parliament and Parliament. Only once had there been an interval of even half that length.—*MACAULAY'S ENG.*, ch. 1, p. 81.

**3194. LEGISLATION** unintelligent. *Stamp Act.* [Of the Stamp Act, which occasioned the Revolutionary War,] Walpole says: "This famous bill, little understood here at that time, was less attended to." [Knight says there was] only a feeble debate and one division. It was passed in the House of Lords without a debate or division.—*KNIGHT'S ENG.*, vol. 6, ch. 17, p. 272.

**3195. LETTER**, Decoy. *Washington.* Washington had written a letter to . . . Lafayette, then in Virginia, which he caused to be intercepted. In the letter he remarked that he was pleased with the probability that Earl Cornwallis would fortify either Portsmouth or Old Point Comfort, *for were he to fix upon Yorktown,* from its great capabilities of defence, he might remain there snugly and unharmed, until a superior British fleet would relieve him with strong re-enforcements or embark him altogether. This fated letter quieted the apprehensions of the British commander-in-chief.—*CUSTIS'S WASHINGTON*, vol. 1, ch. 6.

**3196. LETTER** from Heaven. *The Pope's.* [The pope aided his usurpation of the crown.] Pepin prepared to discharge his obligations to the see of Rome, of which he was reminded by a most extraordinary letter from heaven, written by Pope Stephen III., the successor of Zachary, *in the character of St. Peter.* Urged by this invocation, he passed the Alps, and compelled the King of the Lombards to evacuate the greater part of his territories. His conquests put him in possession of a great part of Italy.—*TYTLER'S HIST.*, Book 6, ch. 2, p. 60.

**3197. LETTERS**, Civilization by. *Germans.* The Germans in the age of Tacitus were unacquainted with the use of letters; and the use of letters is the principal circumstance that distinguishes a civilized people from a herd of savages, incapable of knowledge or reflection. Without an artificial help the memory soon dissipates or corrupts the ideas intrusted to her charge; and the nobler faculties of the mind, no longer supplied with models or with materials, gradually forget their powers; the judgment becomes feeble and lethargic, the imagination languid or irregular.—*GIBBON'S ROME*, ch. 9, p. 257.

**3198. LETTERS**, Mystery of. *Captain John Smith.* [When a prisoner in the hands of the Indians] he managed to write a letter to his countrymen, telling them of his captivity and their peril [from attack], asking certain articles, and requesting that those bearing the note should be thoroughly frightened before their return. This letter, which seemed to have such mysterious power of carrying intelligence to a distance, was not lost on the Indians, who dreaded the writer more than ever. When the warriors bearing the epistle arrived at Jamestown and found everything precisely as Smith had said, their terror and amazement knew no bounds; . . . all thought of attacking the settlement was given up.—*RIDPATH'S U. S.*, ch. 9, p. 100.

**3199. LEVITY**, Characteristic. *French.* The passion for religious warfare was not yet extinguished in Europe; a new expedition was fitted out in the year 1202, under Baldwin [I.], Count of Flanders, consisting of about 40,000 men. The object of this crusade was different from all the rest, and its leaders, under the cloak of a holy war, proposed, instead of extirpating the infidels, to dethrone the Emperor of Constantinople. . . . Baldwin and his army . . . laid siege to Constantinople; he took it almost without resistance. The crusaders put all that opposed them to the sword; and it is remarked, as strongly characteristic of a spirit of national levity, that the French, immediately after a scene of massacre and pillage, celebrated a splendid ball, and dined with the ladies of Constantinople, in the sanctuary of the church of St. Sophia. Thus Constantinople was taken for the first time, sacked, and plundered by the Christians.—*TYTLER'S HIST.*, Book 6, ch. 9, p. 161.

**3200. LEVITY** contrasted. *French.* A civil war was kindled in Paris, of which the object was the removal of the Cardinal Mazarin. The fortune and the power of this minister naturally excited envy, and gave rise to cabals to pull him down; and the maladministration of the finances, the distresses of the State, and the oppression of the people, by a variety of new taxes, were sufficient to render these discontents universal. The



Parliament, which saw edicts pronounced for taxes, without being, as usual, confirmed by them, expressed an open and violent disapprobation of Mazarin's measures. . . . The gay humor of the French, that spirit of levity which turns everything into ridicule, was never more conspicuous than in this war—a strong contrast to the temper that characterized those civil commotions, which almost, at this very time, had drowned England in blood. The grievances of the English prompted to a serious, a gloomy, and a desperate resistance, which embroiled the whole nation, and ended in the destruction of the constitution. The grievances of the French kindled the civil war of the Fronde, but afforded to this volatile people nothing more than the occasion of an agreeable confusion, and a fit subject for lampoons and ballads. The Parisians marched out to attack the royal army adorned with plumes of feathers and fine nosebags; and when the regiment of the Coadjutor de Retz, who was nominal Archbishop of Corinth, was defeated by the Royalists, they called this engagement the first epistle to the Corinthians. The women had as active a share in these proceedings as the men; and the Duchess of Longueville actually prevailed on the great Turenne to leave the king's party, and revolt with his army to that of the rebels.—TYTLER'S HIST., Book 6, ch. 34, p. 454.

**3201. LEWDNESS, Habitual.** *Charles II.* He did not merely indulge his passions; his neck bowed to the yoke of lewdness. He was attached to women, not from love, for he had no jealousy, and was regardless of infidelities; nor entirely from debauch, but from the pleasure of living near them, and sauntering in their company. His delight—such is the record of the royalist Evelyn—was in "concubines, and cattle of that sort;" and up to the last week of his life he spent his time in dissoluteness and listening to love-songs.—BANCROFT'S U. S., vol. 2, ch. 11.

**3202. LIAR, Proverbial.** *Reign of James II.* Richard Talbot . . . had long before earned the nickname of Lying Dick Talbot; and at Whitehall any wild fiction was commonly designated as one of Dick Talbot's truths. He now daily proved that he was well entitled to this unenviable reputation. Indeed, in him mendacity was almost a disease. He would, after giving orders for the dismissal of English officers, take them into his closet, assure them of his confidence and friendship, and implore Heaven to confound him, sink him, blast him, if he did not take good care of their interests. Sometimes those to whom he had thus perjured himself learned, before the day closed, that he had cashiered them.—MACAULAY'S ENG., ch. 6, p. 134.

**3203. LIBEL, Trials for.** *William Hone.* The three trials of William Hone are among the most remarkable in our [British] constitutional history. They produced more distinct effects upon the temper of the country than any public proceedings of that time. [They taught the government that the diffusion of knowledge is the best corrective for a seditious and irreligious press. William Hone was a bookseller, who vended his wares in a little shop in the Old Bailey. On the 18th of December, 1817, he is brought for trial to Guildhall as a libeller. He had written a series of political satires. He was

a well-read man, of remarkable ability, but he made a financial failure of every enterprise which he undertook. His clothes were threadbare. And being too poor to hire counsel, he plead for himself before the jury, and defended himself against the prosecution by the attorney-general. He was charged with writing a parody on the Catechism, the Lord's Prayer, and the Ten Commandments. The offence was a libel. Hone read in defence parodies, written by authors, from Martin Luther to the editor of *Blackwood's Magazine*. He was acquitted. The lord chief-justice was mortified at his acquittal.] He swore that, at whatever cost, he would preside in court next day himself, so that conviction might be certain. [He was charged with writing] a profane libel on the Litany. [The jury acquitted him. The lord chief-justice the next day brought him to answer to an indictment for] publishing a parody on the creed of St. Athanasius, called "The Sinecurest's Creed." [Hone was again acquitted. He became very popular with the masses, and his writings had an immense sale.]—KNIGHT'S ENG., vol. 8, ch. 5, p. 86.

**3204. LIBERALITY, Cloak of.** *Commodus.* [The infamous Roman emperor.] To divert the public envy, Cleander, under the emperor's name, erected baths, porticos, and places of exercise, for the use of the people. He flattered himself that the Romans, dazzled and amused by this apparent liberality, would be less affected by the bloody scenes which were daily exhibited; that they would forget the death of Byrrhus, a senator to whose superior merit the late emperor had granted one of his daughters; and that they would forgive the execution of Arrius Antoninus, the last representative of the name and virtues of the Antonines.—GIBBON'S ROME, ch. 4, p. 109.

**3205. LIBERALITY in Opinions.** *John Wesley.* [When Wesley was eighty-six years of age he boasted that the Methodist Church] "requires of its members no conformity, either in opinions or modes of worship, but barely this one thing, to fear God and work righteousness."—STEVENS' METHODISM, vol. 2, p. 388.

**3206. LIBERALITY uncertain.** *Charles I.* He relied, indeed, chiefly, for pecuniary aid, on the munificence of his opulent adherents. Many of these mortgaged their land, pawned their jewels, and broke up their silver charges and christening bowls in order to assist him. But experience has fully proved that the voluntary liberality of individuals, even in times of the greatest excitement, is a poor financial resource when compared with severe and methodical taxation, which presses on the willing and unwilling alike.—MACAULAY'S ENG., ch. 1, p. 106.

**3207. LIBERTIES demanded.** *Magna Charta.* A charter very favorable to the liberties of the people, and tending to abridge the power of the sovereign in many capital articles, had been granted by Henry I. A copy of this charter, which had never been followed by any substantial effect, came into the possession of Langton, who, in a conference with some of the principal barons, proposed that, on the ground of these concessions from his predecessor, they should insist that John should grant a solemn confirmation and ratification of their liberties and privileges. The barons bound themselves with an

oath to support their claims by a vigorous and steady perseverance. An application was drawn up and presented to the sovereign, who, unwilling to yield and yet unable to refuse, appealed to the holy see. The pope [Innocent III.] had now an interest to support his vassal, and he wrote instantly to England, requiring by his supreme authority that all confederacies among the barons which tended to disturb the peace of the kingdom should be immediately put an end to. This requisition met with its just disregard. The associated barons had taken the most effectual measures to enforce their claims. They had assembled an army of 2000 knights, and a very numerous body of foot. With these forces they surrounded the residence of the court, which was then at Oxford, and transmitting to the king a scroll of the chief articles of their demand, they were answered, that he had solemnly sworn never to comply with any one of them. They proceeded immediately to hostilities, laid siege to Northampton, took the town of Bedford, and marched to London, where they were received with the acclamations of all ranks of the people. The King [John], who found his partisans daily abandoning him, began now to talk in a more submissive strain. He offered first to submit all differences to the pope, and this being peremptorily refused, he at length acquainted the confederates that it was his supreme pleasure to grant all their demands. At Runnymede, between Staines and Windsor, a spot which will be deemed sacred to the latest posterity, a solemn conference was held between John and the assembled barons of England, when, after a very short debate, the king signed and sealed that great charter, which is at this day the foundation and bulwark of English liberty—*MAGNA CHARTA*.—*TYTLER'S HIST.*, Book 6, ch. 8, p. 142.

**3208. LIBERTIES lost.** *Massachusetts Colony.* Sir Edmund Andros had been . . . appointed royal governor of all New England. His commission ought to have been entitled *AN ARTICLE FOR THE DESTRUCTION OF COLONIAL LIBERTY*. . . The scarlet-coated despot landed at Boston on the 20th of December [1686], and at once began the work of demolishing the cherished institutions of the people. . . . Nothing might be printed without his [censor's] sanction. Popular representation was abolished. Voting by ballot was prohibited. Town meetings were forbidden. . . . The public schools were allowed to go to ruin. Men were arrested without warrant of law. . . . Thus did Massachusetts lose her liberty.—*RIDPATH'S U. S.*, ch. 15, p. 146.

**3209. LIBERTIES unprotected.** *Reign of James II.* In Ireland . . . panic spread fast among the English when they found that the viceroy [Lord Clarendon], their fellow-countryman and fellow-Protestant, was unable to extend to them the protection which they had expected from him. They began to know by bitter experience what it is to be a subject caste. They were harassed by the natives with accusations of treason and sedition. This Protestant had corresponded with Monmouth; that Protestant had said something disrespectful of the king four or five years ago, when the Exclusion Bill was under discussion; and the evidence of the most infamous of mankind was ready to substantiate every charge. The lord-lieutenant expressed his ap-

prehension that, if these practices were not stopped, there would soon be at Dublin a reign of terror similar to that which he had seen in London, when every man held his life and honor at the mercy of Oates and Bedloe.—*MACAULAY'S ENG.*, ch. 6, p. 129.

**3210. LIBERTINE, The aged.** *Louis XV.* Libertinage must be observed in an old man, to learn all its baseness. It takes the experience and daring hardihood of sensual age to be thoroughly depraved. . . . In the old voluptuary sensuality springs from infidelity in the moral existence. . . . The absolute King of France, now that he was growing old, abandoned himself to unbounded dissoluteness, and while he trembled before the unknown future, and dared not hear death named, he filled his remaining days with lewd pleasure, in which Richelieu, a profligate of seventy-two, was his counsellor.—*BANCROFT'S U. S.*, vol. 6, ch. 48.

**3211. LIBERTY, Celebration of.** *Paris.* [In 1790] it was resolved that the anniversary of the taking of the Bastille should be honored by a magnificent festival in the Champ de Mars—a grand federation, to which deputies should come from every one of the eighty-three departments of France. To prepare an immense amphitheatre for this gathering, . . . 12,000 workmen were employed. But they worked too slowly. All Paris then went forth to dig and to move earth—all classes, men and women, coming in the early morning . . . and returning home by torchlight. [Three hundred thousand persons were present on the 14th of July, seated on the grass, in the midst of a pouring rain. All swore to be faithful to the nation, the law, and the king. The king swore to maintain the constitution.]—*KNIGHT'S ENG.*, vol. 7, ch. 10, p. 188.

**3212. LIBERTY, Champion for.** *Lafayette.* In spite of the remonstrances of England, America, and the friends of liberty everywhere, Lafayette remained a prisoner. To every demand for his liberation, the Austrian Government replied, with its usual stupidity, that the liberty of Lafayette was incompatible with the safety of the governments of Europe. He owed his liberation, at length, to General Bonaparte, and it required all his great authority to procure it. When Lafayette was presented to Napoleon to thank him for his interference, the First Consul said to him: "I don't know what the devil you have done to the Austrians, but it cost them a mighty struggle to let you go."—*CYCLOPEDIA OF BIOG.*, p. 484.

**3213. LIBERTY, Cloak of.** *Criminals.* [During the Reign of Terror the] enthusiastic and noble-hearted Madame Roland was led to the scaffold. . . . On passing before the statue of Liberty, which was erected at the Place de la Révolution, she apostrophized it in the memorable words, "O Liberty! what crimes are committed in thy name!"—*STUDENTS' FRANCE*, ch. 27, § 4.

**3214. LIBERTY, Defence of.** *English in Ireland.* [James II. sought the overthrow of Protestantism.] Already the designs of the court began gradually to unfold themselves. A royal order came from Whitehall for disarming the population. This order [the viceroy in Ireland] Tyrconnel strictly executed as respected the English. Though the country was infested by



predatory bands, a Protestant gentleman could scarcely obtain permission to keep a brace of pistols. The native peasantry, on the other hand, were suffered to retain their weapons.—MACAULAY'S *ENG.*, ch. 6, p. 128.

**3215. LIBERTY, Delusive.** *Romans.* The infatuated Romans now believed themselves a free people, since they had no longer to fight for their liberty. It was the policy of Augustus to keep up this favorable delusion, by extraordinary marks of indulgence and munificence. He gratified the people by continually amusing them with their favorite games and spectacles; he affected an extreme regard for all the ancient popular customs; he pretended the utmost deference for the Senate; he re-established the Comitia, which the internal commotions of the government had prevented from being regularly held; he flattered the people with the ancient right of electing their own magistrates; if he presented candidates, it was only to give a simple recommendation, under reservation that they should be judged worthy by the people, and the people, on their part, could not but regard as the most certain symptom of desert there commendation of so gracious a prince. It was in this manner that Augustus, by the retention of all those empty but ancient appendages of liberty, concealed the form of that arbitrary monarchy which he determined to maintain.—TYTLER'S *HIST.*, Book 5, ch. 1, p. 476.

**3216. LIBERTY, Devotion to.** *Lafayette.* By the time he had left America, at the close of the war, he had expended in the service of Congress 700,000 francs—a free gift to the cause of liberty. One of the most pleasing circumstances of Lafayette's residence in America was the affectionate friendship which existed between himself and General Washington. He looked up to Washington as to a father as well as a chief, and Washington regarded him with a tenderness truly paternal. Lafayette named his eldest son George Washington, and never omitted any opportunity to testify his love and veneration for the illustrious American. Franklin, too, was much attached to the youthful enthusiast, and privately wrote to General Washington, asking him, for the sake of the young and anxious wife of the marquis, not to expose his life except in an important and decisive engagement.—*CYCLOPEDIA OF BIOG.*, p. 479.

**3217. LIBERTY in Disguise.** *Barbarians civilized.* The western countries were civilized by the same hands which subdued them. As soon as the barbarians were reconciled to obedience, their minds were opened to any new impressions of knowledge and politeness. The language of Virgil and Cicero, though with some inevitable mixture of corruption, was so universally adopted in Africa, Spain, Gaul, Britain, and Panonia, that the faint traces of the Punic or Celtic idioms were preserved only in the mountains, or among the peasants. Education and study insensibly inspired the natives of those countries with the sentiments of Romans; and Italy gave fashions, as well as laws, to her Latin provincials.—*GIBBON'S ROME*, ch. 2, p. 45.

**3218. LIBERTY, Emblem of.** *Liberty Pole.* A.D. 1770. [After three repulses the British soldiers cut down the citizens' pole in New York.] The Sons of Liberty, purchasing a piece of land

near the junction of Broadway and Bowery, erected a Liberty Pole, strongly guarded by iron bands and bars, deeply sunk into the earth, and inscribed "Liberty and Property."—*BANCROFT'S U. S.*, vol. 6, ch. 43.

**3219. LIBERTY endangered.** *Fugitive Slave Law.* It allowed the personal liberty of a man to be peremptorily decided by a United States commissioner, acting with absolute power and without appeal. For a claim exceeding \$20 in value, every citizen has the right to a trial by jury; but by this law the body, the life, the very soul of a man, possibly a free-born citizen, might be consigned to perpetual enslavement on the fallible judgment of a single official. . . . The commissioner, . . . in the event of his remanding the alleged fugitive to slavery, received a fee of \$10, and if he adjudged him to be free, only \$5.—*BLAINE'S TWENTY YEARS OF CONGRESS*, p. 98.

**3220. LIBERTY, Enthusiasm for.** *Lafayette.* December, 1776. When [Deane,] the American commissioner, told Lafayette plainly that the credit of his government was too low to furnish the volunteers [from France] a transport, "Then," said the young man, "I will purchase one myself." . . . At his own cost he bought and secretly freighted the Victory, which was to carry himself, the veteran De Kalb, and twelve other French officers to America. . . . At the age of nineteen it seemed to him an amusement to be presented to the king against whom he was going to fight.—*BANCROFT'S U. S.*, vol. 9, ch. 16.

**3221. LIBERTY, Government for.** *Roman.* [When the consuls were elected] they immediately exercised an act of jurisdiction, by the manumission of a slave, who was brought before them for that purpose; and the ceremony was intended to represent the celebrated action of the elder Brutus, the author of liberty and of the consulship, when he admitted among his fellow-citizens the faithful Vindex, who had revealed the conspiracy of the Tarquins.—*GIBBON'S ROME*, ch. 17, p. 111.

**3222. LIBERTY lost.** *Athenians.* The aversion to restraint assumes the same external appearance with the love of liberty; but this criterion will enable us to distinguish the reality from the counterfeit. In fact, the spirit of liberty and a general corruption of manners are so totally adverse and repugnant to each other, that it is utterly impossible they should have even the most transitory existence in the same age and nation. When Thrasybulus delivered Athens from the thirty tyrants, liberty came too late; the manners of the Athenians were irretrievably corrupted; licentiousness, avarice, and debauchery had induced a mortal disease. When Antigonus and the Achaean States restored liberty to the Spartans, they could not enjoy or preserve it; the spirit of liberty was utterly extinct, for they were a corrupted people. The liberty of Rome could not be recovered by the death of Cæsar; it had gone forever with her virtuous manners.—*TYTLER'S HIST.*, Book 4, ch. 6, p. 465.

**3223. LIBERTY, Love of.** *Unconquerable.* Such was the result of the Flemish war—a memorable struggle, as proving for the first time that it was possible for a small feudal State, if well organized and animated by a fervent love of lib-

erty, to resist successfully the will of a despotic suzerain, and to humble the pride of a great military kingdom.—STUDENTS' FRANCE, ch. 9, § 15.

**3224. LIBERTY, Martyr for.** *Sir Henry Vane.* [Executed by Charles II., A.D. 1662.] "Blessed be God!" exclaimed he, as he bared his neck for the axe, "I have kept a conscience void of offence till this day, and have not deserted the righteous cause for which I suffer." That cause was democratic liberty; in the history of the world he was the first martyr to the principle of the paramount power of the people. . . . The manner of his death was the admiration of his times.—BANCROFT'S U. S., vol. 2, ch. 11.

**3225. LIBERTY of Mountaineers.** *By Arms.* [In Gaul.] Of the native barbarians, the Celtiberians were the most powerful, as the Cantabrians and Asturians proved the most obstinate. Confident in the strength of their mountains, they were the last who submitted to the arms of Rome, and the first who threw off the yoke of the Arabs.—GIBBON'S *ROME*, ch. 1, p. 22.

**3226. LIBERTY, Personal.** *Habeas Corpus.* The famous act of *Habeas Corpus* was likewise the work of this Parliament—one of the chief securities of English liberty. By this excellent statute, the nature of which we shall hereafter more fully consider, it is prohibited to send any one to a prison beyond seas; no judge, under severe penalties, must refuse a prisoner a writ of *habeas corpus* by which the jailer is directed to produce in court the body of the prisoner, and to certify the cause of his detainer and imprisonment; every prisoner must be indicted the first term after his commitment, and brought to trial in the subsequent term. A law of this kind, so favorable to the liberty of the subject, takes place in no government except that of Britain, and even of itself is a sufficient argument of the superiority of our constitution to that of all other governments.—TYTLER'S HIST., Book 6, ch. 30, p. 327.

**3227. LIBERTY, Proclamation of.** *Abraham Lincoln.* On the 1st of January, 1863, the President issued one of the most important documents of modern times—THE EMANCIPATION PROCLAMATION. The war had been begun with no well-defined intention on the part of the government to free the slaves of the South. But the President and the Republican party looked with disfavor on the institution of slavery; during the progress of the war the sentiment of abolition had grown with great rapidity in the North; and when at last it became a military necessity to strike a blow at the labor-system of the Southern States, the step was taken with but little hesitancy or opposition. Thus, after an existence of two hundred and forty-four years, the institution of African slavery in the United States was swept away.—RIDPATH'S U. S., ch. 65, p. 511.

**3228. LIBERTY protected.** *Eleventh Century.* At a period when the feudal oppression was at its height and the condition of the commonalty, through the greater part of Europe, was in the lower stage of degradation, one of these small Christian kingdoms exhibited the example of a people who shared the sovereignty with the prince, and wisely limited his arbitrary government by constitutional restraints. This was the kingdom of Aragon, in which not only the rep-

resentatives of the towns had a seat in the Cortes, or national assemblies, but an officer was elected by the people, termed a Justiza, who was the supreme interpreter of the law, and whose *recognized duty* it was to protect the rights of the people against the encroachments of the crown. This officer, whose person was sacred, was chosen from among the commoners; he had a right to judge whether the royal edicts were agreeable to law before they could be carried into effect; and while the king's ministers were answerable to him for their conduct, he was responsible to the Cortes alone. This great officer had likewise the privilege of receiving, in the name of the people, the king's oath of coronation; and during this ceremony he held a naked sword, pointed at the breast of the sovereign, whom he thus addressed: "We, your equals, constitute you our sovereign, and we solemnly engage to obey your mandates on condition that you protect us in the enjoyment of our rights; if otherwise, not."—TYTLER'S HIST., Book 6, ch. 7, p. 126.

**3229. LIBERTY by Reaction.** *William the Conqueror.* William, in short, through the whole of his reign, considered the English as a conquered nation. Under the Anglo-Saxon government the people had enjoyed a very considerable portion of freedom. The greater barons, perhaps even some of the landholders, had their share in the government, by their place in the Wittenagemot, or assembly of the States. Under William the rights and privileges of all the orders of the State seem to have been annihilated and overpowered by the weight of the crown; but this very circumstance, unfavorable as it may appear to the people's liberties, was, in fact, the very cause of the subsequent freedom of the English constitution. It was the excessive power of the crown that gave rise to a spirit of union among the people in all their efforts to resist it; and from the want of that spirit of union in the other feudal kingdoms of the continent—a spirit which was not excited in them by a total extinction of their liberties as it was in England by the whole career of William the Conqueror—we can easily account for the great difference at this day between their constitutions and ours, with respect to political freedom.—TYTLER'S HIST., Book 6, ch. 8, p. 133.

**3230. LIBERTY in Religion.** *James II.* He had, as supreme ordinary, put forth directions, charging the clergy of the establishment to abstain from touching in their discourses on controverted points of doctrine. Thus, while sermons in defence of the Roman Catholic religion were preached on every Sunday and holiday within the precincts of the royal palaces, the Church of the State, the Church of the great majority of the nation, was forbidden to explain and vindicate her own principles. The spirit of the whole clerical order rose against this injustice.—MACAULAY'S ENG., ch. 6, p. 84.

**3231. LIBERTY, Religious.** *Colony of Maryland.* The foundation of Maryland was peacefully and happily laid. Within six months it had advanced more than Virginia had in as many years. . . . Every other country in the world had persecuting laws. "I will not"—such was the oath of the Governor of Maryland—"I will not by myself or any other, directly or indirectly, molest any person professing to believe in



Jesus Christ, for or in respect of religion."—BANCROFT'S U. S., vol. 1, ch. 7.

**3232. LIBERTY secured.** *Magna Charta.* With respect to the people, the following were the principal clauses calculated for their benefit. It was ordained that all the privileges and immunities granted by the king [John I.] to his barons should be also granted by the barons to their vassals. That one *weight* and one *measure* should be observed throughout the kingdom. That merchants should be allowed to transact all business without being exposed to any arbitrary tolls or impositions; that they, and all freemen, should be allowed to go out of the kingdom and return to it at pleasure. London, and all cities and boroughs, shall preserve their ancient liberties, immunities, and free customs. Aids or taxes shall not be required of them, except by the consent of the great council. No towns or individuals shall be obliged to make or support bridges, unless it has been the immemorial custom. The goods of every freeman shall be disposed of according to his will or testament; if he die intestate, his heirs at law shall succeed to them. The king's courts of justice shall be stationary, and shall no longer follow his person; they shall be open to every one, and justice shall no longer be bought, refused, or delayed by them. The sheriffs shall be incapacitated to determine pleas of the crown, and shall not put any person upon his trial from rumor or suspicion alone, but upon the evidence of lawful witnesses. No freeman shall be taken or imprisoned, or dispossessed of his free tenements or liberties, or outlawed or banished, or any way hurt or injured, *unless by the legal judgment of his peers, or by the law of the land*; and all who suffered otherwise in this and the former reigns shall be restored to their rights and possessions. Every freeman shall be fined in proportion to his fault, and no fine shall be levied on him to his utter ruin.—TYTLER'S HIST., Book 6, ch. 7, p. 149.

**3233. LIBERTY of Speech denied.** *The Commons.* [In 1593 the lord-keeper replied to the Commons in the name of the queen, when they asked for liberty of speech.] Privilege of speech is granted, but you must know what privilege you have: not to speak every one what he listeth, or what cometh into his brain to utter that; but your privilege is aye or no. Wherefore, Mr. Speaker, her Majesty's pleasure is, that if you perceive any idle heads, which will not stick to hazard their own estates, which will meddle with reforming the church and transforming the Commonwealth, and do exhibit any bills to such purpose, that you receive them not, until they be viewed and considered by those who it is fitter should consider of such things, and can better judge of them.—KNIGHT'S ENG., vol. 8, ch. 17, p. 262.

**3234. LIBERTY vs. Tyranny.** *Roman Senator Boethius.* In the last gloomy season of Theodoric [the Gothic King of Italy] he indignantly felt that he was a slave; but as his master had only power over his life, he stood without arms and without fear against the face of an angry barbarian, who had been provoked to believe that the safety of the Senate was incompatible with his own. The Senator Albinus was accused and already convicted on the presumption of *hoping*, as it was said, the liberty of Rome. "If

Albinus be criminal," exclaimed the orator, "the Senate and myself are all guilty of the same crime. If we are innocent, Albinus is equally entitled to the protection of the laws." These laws might not have punished the simple and barren wish of an unattainable blessing, but they would have shown less indulgence to the rash confession of Boethius, that, had he known of a conspiracy, the tyrant never should. The advocate of Albinus was soon involved in the danger and perhaps the guilt of his client.—GIBBON'S ROME, ch. 39, p. 35.

**3235. LIBERTY, Unexpected.** *George Washington.* A.D. 1774. [Addressing a royal officer, he said:] "It is not the wish of that government [Massachusetts] or any other upon this continent, separately or collectively, to set up for independence; but none of them will ever submit to the loss of those rights and privileges without which life, liberty, and property are rendered totally insecure."—BANCROFT'S U. S., vol. 7, ch. 13.

**3236. LIBERTY and Union.** *Sources of.* The Netherlands divide with England the glory of having planted the first colonies in the United States; they also divide the glory of having set the examples of public freedom. If England gave our fathers the idea of a popular representation, the United Provinces were their model of a federal union.—BANCROFT'S U. S., vol. 2, ch. 15.

**3237. LIBERTY by Vigilance.** *British.* In the Middle Ages the state of society was widely different. Rarely and with great difficulty did the wrongs of individuals come to the knowledge of the public. A man might be illegally confined during many months in the Castle of Carlisle or Norwich, and no whisper of the transaction might reach London. It is highly probable that the rack had been many years in use before the great majority of the nation had the least suspicion that it was ever employed. Nor were our ancestors by any means so much alive as we are to the importance of maintaining great general rules. We have been taught by long experience that we cannot, without danger, suffer any breach of the Constitution to pass unnoticed.—MACAULAY'S ENG., ch. 1, p. 31.

**3238. LIBRARIES, Ancient.** *Arabian.* In every city the productions of Arabic literature were copied and collected by the curiosity of the studious and the vanity of the rich. A private doctor refused the invitation of the sultan of Bochara because the carriage of his books would have required four hundred camels. The royal library of the Fatimites consisted of one hundred thousand manuscripts, elegantly transcribed and splendidly bound, which were lent, without jealousy or avarice, to the students of Cairo. Yet this collection must appear moderate, if we can believe that the Omniades of Spain had formed a library of six hundred thousand volumes, forty-four of which were employed in the mere catalogue. Their capital, Cordova, with the adjacent towns of Malaga, Almeria, and Murcia, had given birth to more than three hundred writers, and above seventy public libraries were opened in the cities of the Andalusian kingdom. The age of Arabian learning continued about five hundred years, till the great eruption of the Mooguls, and was coeval with the darkest and most

slothful period of European annals ; but since the sun of science has arisen in the West, it should seem that the Oriental studies have languished and declined.—GIBBON'S *ROME*, ch. 52, p. 302.

**3239. LIBRARIES, Subscription.** *Benjamin Franklin*. He invented the system of subscription libraries, and laid the foundation of one that was from the most considerable library in America.—BANCROFT'S *U. S.*, vol. 3, ch. 23.

**3240. LIBRARY destroyed.** *Alexandria*. Ptolemy Soter founded the famous library of Alexandria, that immense treasury of literature, which, in the time of his son Ptolemy Philadelphus, contained above one hundred thousand volumes. It was still enlarged by the succeeding monarchs of the same race, till it amounted, at length, as Strabo informs us, to seven hundred thousand volumes—a collection quite prodigious, when we consider the comparative labor and expense of amassing books before the invention of printing, and since that era. This immense library was burnt to ashes in the war which Julius Cæsar waged with the inhabitants of Alexandria. Adjoining to this was a smaller library, which escaped the conflagration at that time, and which became, in the course of ages, very considerable ; but, as if fate had opposed the progress and continuance of Egyptian literature, this second library of Alexandria was burnt, about eight hundred years afterward, when the Saracens took possession of Egypt. The books were taken out by order of the Caliph Omar, and used, for six months, in supplying the fires of the public baths. "If these books," said Omar, "contain nothing but what is in the Alcoran, they are of no use ; if they contain anything not in it, they are of no consequence to salvation ; and if anything contrary to it, they are damnable, and ought not to be suffered."—TYTLER'S *HIST.*, Book 2, ch. 5, p. 192.

**3241. ———.** *Constantinople*. [The royal college of Constantinople was burnt in the reign of Leo the Isaurian. In the pompous style of the age, the president] of that foundation was named the Sun of Science ; his twelve associates, the professors in the different arts and faculties, were the twelve signs of the zodiac ; a library of thirty-six thousand five hundred volumes was open to their inquiries ; and they could show an ancient manuscript of Homer, on a roll of parchment one hundred and twenty feet in length, the intestines, as it was fabled, of a prodigious serpent. But the seventh and eighth centuries were a period of discord and darkness ; the library was burnt, the college was abolished, the Iconoclasts are represented as the foes of antiquity ; and a savage ignorance and contempt of letters has disgraced the princes of the Heracleian and Isaurian dynasties.—GIBBON'S *ROME*, ch. 53, p. 378.

**3242. LICENTIOUSNESS authorized.** *Mahomet*. In his adventures with Zeineb, the wife of Zeid, and with Mary, an Egyptian captive, the amorous prophet forgot the interest of his reputation. At the house of Zeid, his freedman and adopted son, he beheld, in a loose undress, the beauty of Zeineb, and burst forth into an ejaculation of devotion and desire. The servile, or grateful freedman understood the hint, and yielded without hesitation to the love of his benefactor. But as the filial relation had excited some

doubt and scandal, the Angel Gabriel descended from heaven to ratify the deed, to annul the adoption, and gently to reprove the apostle for distrusting the indulgence of his God. One of his wives, Hafsa, the daughter of Omar, surprised him on her own bed, in the embrace of [Mary] his Egyptian captive ; she promised secrecy and forgiveness ; he swore that he would renounce the possession of Mary. Both parties forgot their engagements ; and Gabriel again descended with a chapter of the Koran, to absolve him from his oath, and to exhort him freely to enjoy his captives and concubines, without listening to the clamors of his wives. In a solitary retreat of thirty days he labored, alone with Mary, to fulfil the commands of the angel. When his love and revenge were satiated, he summoned to his presence his eleven wives, reproached their disobedience and indiscretion, and threatened them with a sentence of divorce, both in this world and in the next ; a dreadful sentence, since those who had ascended the bed of the prophet were forever excluded from the hope of a second marriage.—GIBBON'S *ROME*, ch. 50, p. 150.

**3243. LICENTIOUSNESS, Fashionable.** *Milan*. A.D. 1797. [Napoleon had conquered Italy and Austria, and was the most famous man in Europe. After the war, with Josephine he resided for a time at Milan.] Every conceivable temptation was at this time presented to entice Napoleon into habits of licentiousness. . . . The corruption of those days of infidelity was such that the ladies were jealous of Josephine's exclusive influence over her illustrious spouse, and they exerted all their powers of fascination to lead him astray.—ABBOTT'S *NAPOLEON B.*, vol. 1, ch. 9.

**3244. LICENTIOUSNESS, Literary.** *John Dryden*. Not a line tending to make virtue contemptible or to inflame licentious desire would thenceforward have proceeded from his pen. The truth unhappily is, that the dramas which he wrote after his pretended conversion are in no respect less impure or profane than those of his youth. Even when he professed to translate he constantly wandered from his originals in search of images which, if he had found them in his originals, he ought to have shunned. What was bad became worse in his versions. What was innocent contracted a taint from passing through his mind. He made the grossest satires of Juvenal more gross, interpolated loose descriptions in the tales of Boccaccio, and polluted the sweet and limpid poetry of the Georgics with filth which would have moved the loathing of Virgil.—MACAULAY'S *ENG.*, ch. 7, p. 184.

**3245. LICENTIOUSNESS, Pontifical.** *Clement VI.* Clement was ill-endowed with the virtues of a priest ; he possessed, however, the spirit and magnificence of a prince, whose liberal hand distributed benefices and kingdoms with equal facility. Under his reign Avignon was the seat of pomp and pleasure ; in his youth he had surpassed the licentiousness of a baron ; and the palace—nay, the bed-chamber of the pope, was adorned or polluted by the visits of his female favorites.—GIBBON'S *ROME*, ch. 66, p. 294.

**3246. LICENTIOUSNESS prevalent.** *Reign of Charles II.* [After the overthrow of the Puritans] men flew to frivolous amusements and to criminal pleasures with the greediness which



long and enforced abstinence naturally produces. Thomas Hobbes had . . . relaxed the obligations of morality, and degraded religion into a mere affair of state. Hobbism soon became an almost essential part of the character of the fine gentleman. All the lighter kinds of literature were deeply tainted by the prevailing licentiousness. Poetry stooped to be the pander of every low desire. Ridicule, instead of putting guilt and error to the blush, turned her formidable shafts against innocence and truth.—MACAULAY'S *ENG.*, ch. 2, p. 169.

**3247. LICENTIOUSNESS, Regal.** *Louis XV.* When the personal attractions [of Marchioness of Pompadour] began to wane, she had the address to maintain her empire over the king, by sanctioning, if she did not actually suggest, the infamous establishment called the *Parc aux Cerfs*, which was neither more nor less than a seraglio, after the fashion of the Oriental monarchs, formed by Louis in a beautiful retreat belonging to his mistress near Versailles. The favorite thus secured herself against the rise of any dangerous rival who might dispute her supremacy; but the spectacle offered thenceforth by the French court was a flagrant outrage to every principle of public decency, and produced results in the highest degree prejudicial to the royal authority.—*STUDENTS' FRANCE*, ch. 24, § 1.

**3248. LICENTIOUSNESS, Ruinous.** *Dagobert.* The private life of Dagobert was marked by gross licentiousness. He is said to have had, at the same time, three queens-consort, besides numerous mistresses. These excesses, added to the lavish expenditure of his court, in the course of a few years exhausted his revenues; and in order to raise money, he began to confiscate the estates of nobles who offended him, imposed exorbitant taxes, revoked fiefs which had been granted in perpetuity, and exacted heavy contributions from rich churches and abbeys.—*STUDENTS' FRANCE*, ch. 4, § 7.

**3249. LIFE, Aim in.** *Diogenes.* Diogenes held that the practice of virtue was man's chief end of existence; that as the body is strengthened by active labor, the mind is invigorated and kept in health by a constant tenor of active virtue; that even the contempt of pleasure is a solid and rational pleasure; that self-applause is a sufficient reward to the wise man; while glory, honors, and wealth are only the bait of fools; that the consummation of folly is to be loud in the praise of virtue without practising it; that the gods refuse the prayers of man often from compassion.—*TYTLER'S HIST.*, Book 2, ch. 9, p. 269.

**3250. LIFE, Ambition of.** *John Milton's.* The ruling idea of Milton's life, and the key to his mental history, is his resolve to produce a great poem. Not that the aspiration in itself is singular, for it is probably shared by every young poet in his turn. As every clever schoolboy is destined by himself or his friends to become lord-chancellor, and every private in the French army carries in his haversack the baton of a marshal, so it is a necessary ingredient of the dream on Parnassus, that it should embody itself in a form of surpassing brilliance. What distinguishes Milton from the crowd of young ambition, *audax juvenis*, is the constancy of resolve. He not only nourished through manhood the dream of youth, keeping under the importunate in-

stincts which carry off most ambitions in middle life into the pursuit of place, profit, honor—the thorns which spring up and smother the wheat—but carried out his dream in its integrity in old age. He formed himself for this achievement, and for no other. Study at home, travel abroad, the arena of political controversy, the public service, the practice of the domestic virtues, were so many parts of the schooling which was to make a poet.—*PATTISON'S MILTON*, ch. 13.

**3251. LIFE, Changes in.** *Samuel Houston.* His separation from his friends at the steamboat was a touching scene. He was a young man, for he had not passed his thirty-fifth year. He was in the vigor and strength of early manhood. He had filled the highest stations, and been crowned with the highest honors his State could give. They knew the history of his early life, and they felt pride in his character. He was literally a man of the people, and they looked forward to his future advancement with all the pride of kindred feelings. A storm had suddenly burst upon his path. [In an unhappy married life of three months. He returned to the Cherokee Indians. He remained three years. Became the deliverer of Texas.] But it was a voluntary exile from scenes which only harrowed his feelings while he stayed, and the Providence which had shaped out his future life was leading him in a mysterious way through the forests to found a new empire. Let those who laugh at a Divine Providence, which watches over its chosen instruments, sneer as they read this; they are welcome to their creed.—*LESTER'S HOUSTON*, p. 42.

**3252. ———.** *Captain Cook.* At thirteen (which was in the year 1741) he was apprenticed to a dealer in dry goods near one of the seaport towns of Yorkshire, and passed his time in carrying home parcels and waiting upon customers. He did not like this occupation; and thesea, the open sea, was ever before his eyes, alluring him to a life of adventure. His father dying, he persuaded his master to give up his indentures, and restore him to liberty. He hastened to the port, and binding himself apprentice to the owner of a coal-vessel, he went on board in the capacity of cabin-boy. Certainly, if a dandy naval officer had cast his eyes upon this coal-blackened cabin-boy, and had been told that that boy would die a post-captain in the royal navy of Great Britain, he would have laughed the prediction to scorn.—*CYCLOPEDIA OF BIOG.*, p. 379.

**3253. LIFE attests Character.** *Humble.* On the decease of Zeno, the emperor, Ariadne, the daughter, and mother, and the widow of an emperor, gave her hand and the imperial title to Anastasius, an aged domestic of the palace, who survived his elevation above twenty-seven years, and whose character is attested by the acclamation of the people, "Reign as you have lived!"—*GIBBON'S ROME*, ch. 39, p. 5.

**3254. LIFE, Choice in.** *Parable.* The Arabs express this by a parable that incarnates, as is their wont, the Word in the recital. King Nimrod, say they, one day summoned into his presence his three sons. He ordered to be set before them three urns under seal. One of the urns was of gold, the other of amber, the third of clay. The king bade the eldest of his sons to choose among these urns that which appeared to him to contain

the treasure of greatest price. The eldest chose the vase of gold, on which was written the word *Empire*; he opened it, and found it full of blood. The second took the vase of amber, whereon was written the word *Glory*; he opened it, and found it full of the ashes of men who had made a great sensation in the world. The third son took the only remaining vase, the clay one; he opened it, and found it quite empty; but on the bottom the potter had inscribed the name of *God*. "Which of these vases weighs the most?" asked the king of his courtiers. The men of ambition replied it was the vase of gold; the poets and conquerors, that it was the amber one; the sages, that it was the empty vase, because a single letter of the name of God was of more weight than the entire globe. We are of the opinion of the sages. We believe that the greatest things are great but in the proportion of divinity which they contain.—LAMARTINE'S *TURKEY*, p. 39.

**3255. LIFE, City.** *Samuel Johnson*. I suggested a doubt, that if I were to reside in London, the exquisite zest with which I relished it in occasional visits might go off, and I might grow tired of it. JOHNSON: "Why, sir, you find no man, at all intellectual, who is willing to leave London. No, sir; when a man is tired of London, he is tired of life; for there is in London all that life can afford."—BOSWELL'S *JOHNSON*, p. 345.

**3256. LIFE degraded.** *Romans*. Only a little above the slaves stood the lower class, who formed the vast majority of the freeborn inhabitants of the Roman Empire. They were, for the most part, beggars and idlers, familiar with the grossest indignities of an unscrupulous dependence. Despising a life of honest industry, they asked only for bread and the games of the circus, and were ready to support any government, even the most despotic, if it would supply these needs. They spent their mornings in lounging about the Forum, or in dancing attendance at the levees of patrons. . . . They spent their afternoons and evenings in gossiping at the Public Baths, in listlessly enjoying the polluted plays of the theatre, or looking with fierce thrills of delighted horror at the bloody sports of the arena. At night they crept up to their miserable garrets in the sixth and seventh stories.—FARRAR'S *EARLY DAYS*, ch. 1, p. 3.

**3257. LIFE delusive.** *Edward Gibbon*. Twenty hours before his death Mr. Gibbon happened to fall into a conversation not uncommon with him, on the probable duration of his life. He said that he thought himself a good life for ten, twelve, or perhaps twenty years. About six he ate the wing of a chicken and drank three glasses of Madeira. After dinner he became very uneasy and impatient, complained a good deal, and appeared so weak that his servant was alarmed.—MORRISON'S *GIBBON*, ch. 10.

**3258. LIFE, Destruction of.** *Crusades*. In these two unfortunate expeditions of Lewis IX., it is computed that there perished 100,000 men: 50,000 had perished under Frederic Barbarossa, 300,000 under Philip Augustus and Richard Cœur de Lion; 200,000 in the time of John de Brienne; and 160,000 had before been sacrificed in Asia, besides those that perished in the expedition of Constantinople. Thus, without mentioning a crusade in the North, and that afterward to be taken notice of against the Albigenses, it is

a reasonable computation to estimate that two millions of Europeans, in these expeditions, were buried in the East.—TYTLER'S *HIST.*, Book 6, ch. 10, p. 165.

**3259. LIFE, Farewell to.** *John Quincy Adams*. The last words of John Quincy Adams are said to have been, "This is the last of earth; I am content."—AMERICAN CYCLOPEDIA, "JOHN QUINCY ADAMS."

**3260. LIFE forfeited.** *By Neglect*. Edward Gibbon's . . . malady was dropsy, complicated with other disorders. He had most strangely neglected a very dangerous symptom for upward of thirty years, not only having failed to take medical advice about it, but even avoiding all allusion to it to bosom friends like Lord Sheffield. But longer concealment was now impossible. He sent for the eminent surgeon Farquhar. . . . Thus, in consequence of his own strange self-neglect and imprudence, was extinguished one of the most richly-stored minds that ever lived. Occurring when it did, so near the last summons, Gibbon's prospective hope of continued life "for ten, twelve, or twenty years" is harshly pathetic, and full of that irony which mocks the vain cares of men. But, truly, his forecast was not irrational if he had not neglected ordinary precautions.—MORRISON'S *GIBBON*, ch. 10.

**3261. LIFE, Future.** *American Indians*. The dying chief sometimes arrayed himself in the garments in which he was to be buried; . . . and when he had given up the ghost, he was placed by his wigwam in a sitting posture, as if to show that though life was spent, the principle of being was not gone; and in that posture he was buried. Everywhere in America this posture was adopted at burials.—BANCROFT'S *HIST. U. S.*, vol. 3, ch. 22.

**3262. LIFE, Impediments in.** *Samuel Johnson*. His figure was large and well formed, and his countenance of the cast of an ancient statue; yet his appearance was rendered strange and somewhat uncouth by convulsive cramps, by the scars of that disemper which it was once imagined the royal touch could cure, and by a slovenly mode of dress. He had the use only of one eye; yet so much does mind govern and even supply the deficiency of organs, that his visual perceptions, as far as they extended, were uncommonly quick and accurate. So morbid was his temperament that he never knew the natural joy of a free and vigorous use of his limbs: when he walked, it was like the struggling gait of one in fetters; when he rode, he had no command or direction of his horse, but was carried as if in a balloon. That with his constitution and habits of life he should have lived seventy-five years is a proof that an inherent *vis viva* is a powerful preservative of the human frame.—BOSWELL'S *JOHNSON*, p. 565.

**3263. LIFE, Indestructible.** *Animals*. The Indian believes also of each individual animal that it possesses the mysterious, the indestructible principle of life; there is not a breathing thing but has its shade, which never can perish.—BANCROFT'S *HIST. U. S.*, vol. 3, ch. 22.

**3264. LIFE, Influence of.** *A Good*. [A young man in a fit of anger struck out one of Lycurgus' eyes with a stick. The offender was surrendered to him for punishment.] He took him into his



house, but showed him no ill treatment either by word or action, only ordering him to wait upon him, instead of his usual servants and attendants. The youth, who was of an ingenuous disposition, without murmuring, did as he was commanded. Living in this manner with Lycurgus, and having an opportunity to observe the mildness and goodness of his heart, his strict temperance and indefatigable industry, he told his friends that Lycurgus was not that proud and severe man he might have been taken for, but, above all others, gentle and engaging in his behavior. This, then, was the chastisement, and this punishment he suffered, of a wild and headstrong young man to become a very modest and prudent citizen.—*PLUTARCH'S LYCURGUS*.

**3265. LIFE, Inner.** "*Inner Voice.*" Bacon hardly proceeded beyond the province of natural philosophy. He compared the subtle visions, in which the contemplative soul indulges, to the spider's web, and sneered at them as frivolous and empty; but the spider's web is essential to the spider's well-being, and for his neglect of the inner voice Bacon paid the terrible penalty of a life disgraced by flattery, selfishness, and mean compliance.—*BANCROFT'S U. S.*, vol. 2, ch. 16.

**3266. LIFE, Insignificant.** *Bibulus.* Cæsar had touched the right point in congratulating Cicero on his military exploits. His friends in the Senate had been less delicate. Bibulus had been thanked for hiding from the Parthians. When Cicero had hinted his expectations [of receiving a triumph], the Senate had passed to the order of the day. "Cato," he wrote, "treats me scurvily. He gives me praise for justice, clemency, and integrity, which I did not want. What I did want he will not let me have. Cæsar promises me everything. Cato has given a twenty days' thanksgiving to Bibulus. Pardon me, if this is more than I can bear. But I am relieved from my worst fear. The Parthians have left Bibulus half alive."—*FROUDE'S CÆSAR*, ch. 20.

**3267. LIFE lengthened.** *One Fourth.* [Statistics show that between the years 1693 and 1790 the expectation of human life in England had increased one fourth, resulting from great social advancement, temporal prosperity, and from less frequent and less fatal epidemics.]—*KNIGHT'S ENG.*, vol. 5, ch. 10, p. 58.

**3268. LIFE, Measure of.** *Charles XII.* Having read a Latin life of Alexander, some one asked him what he thought of that conqueror. "I think," said he, "that I should like to resemble him." "But," said his tutor, "Alexander lived only thirty-two years." "Ah," replied the prince, "and is not that enough when one has conquered kingdoms?" When his father heard of this reply, he said: "Here is a boy who will make a better king than I am, and who will go farther even than Gustavus the Great."—*CYCLOPEDIA OF BIOG.*, p. 433.

**3269. LIFE, Miserable.** *Roman Slaves.* At the lowest extreme of the social scale were millions of slaves, without family, without religion, without possessions, who had no recognized rights, and toward whom none had any recognized duties, passing normally from a childhood of degradation to a manhood of hardship and an old age of unpitied neglect.—*FARRAR'S EARLY DAYS*, p. 2.

**3270. LIFE neglected.** *Robert Burns.* Robert Burns, in the course of nature, might yet have been living; but his short life was spent in toil and penury; and he died, in the prime of his manhood, miserable and neglected; and yet already a brave mausoleum shines over his dust, and more than one splendid monument has been reared in other places to his fame: the street where he languished in poverty is called by his name; the highest personages in our literature have been proud to appear as his commentators and admirers, and here is the *sixth* narrative of his *Life* that has been given to the world!—*CARLYLE'S BURNS*, p. 12.

**3271. LIFE, Object in.** *Philosophy of Epicurus.* It proposed . . . the attainment of a perfect tranquillity of mind. The term by which he marked the object of his philosophy contributed much to increase the number of his disciples. "The supreme happiness of man," said Epicurus, "consists in *pleasure*. To this centre tend all his desires; and this, however disguised, is the real object of all his actions. The purpose of philosophy is to teach whatever best conduces to those laws. Vice therefore was folly, and virtue the only true wisdom."—*TYTLER'S HIST.*, Book 2, ch. 9, p. 279.

**3272. LIFE, Opening in.** *Abraham Lincoln.* When nineteen years old Abraham Lincoln, moved perhaps equally by the desire to earn an honest livelihood, in the shape of "ten dollars a month and found," and by curiosity to see more of the world, made a trip down the Mississippi to New Orleans in a flat-boat. He went in company with the son of the owner of the boat, who intrusted a valuable cargo to their care.—*RAYMOND'S LINCOLN*, ch. 1, p. 22.

**3273. LIFE, Price of.** *Human.* The national inequality established by the Franks, in their criminal proceedings, was the last insult and abuse of conquest. In the calm moments of legislation they solemnly pronounced that the life of a Roman was of smaller value than that of a barbarian. The *Antrustion*, a name expressive of the most illustrious birth or dignity among the Franks, was appreciated at the sum of six hundred pieces of gold; while the noble provincial, who was admitted to the king's table, might be legally murdered at the expense of three hundred pieces. Two hundred were deemed sufficient for a Frank of ordinary condition; but the meaner Romans were exposed to disgrace and danger by a trifling compensation of one hundred, or even fifty, pieces of gold.—*GIBBON'S ROME*, ch. 38, p. 594.

**3274. LIFE, A protected.** *Washington's.* [The Indians concentrated the aim of their rifles on him at Braddock's defeat, but he escaped injury. Sixty-four British officers were killed or wounded, and Washington was the only mounted officer left. A distinguished chief said] 'twas all in vain; a power mightier than we shielded him from harm. He cannot die in battle. . . . Listen! The Great Spirit protects that man, and guides his destinies; he will become the chief of nations. [At the battles of Princeton, Germantown, and Monmouth he was peculiarly exposed, yet uninjured.]—*CUSTIS' WASHINGTON*, vol. 1, ch. 11.

**3275. LIFE, Public.** *For Others.* As Pelopidas . . . was departing for the army, his wife,

who followed him to the door, besought him, with tears, to take care of himself ; he answered : " My dear, private persons are to be advised to take care of themselves, but persons in a public character to take care of others."—PLUTARCH'S PELOPIDAS.

**3276. LIFE, Purpose in.** *John Milton.* A seeming idler, but really hard at work, in his father's house at Horton. The intimation which he had given of his purpose in the sonnet . . . had become, in 1641, " an inward prompting which grows daily upon me, that by labor and intent study, which I take to be my portion in this life, joined with the strong propensity of nature, I might perhaps leave something so written to after times as they should not willingly let it die."—PATTISON'S MILTON, ch. 2.

**3277.** ——. *Peter Cooper.* Cooper Institute is that evening school which Peter Cooper resolved to found as long ago as 1810, when he was a coach-maker's apprentice looking about in New York for a place where he could get instruction in the evening, but was unable to find it. Through all his career, as a cabinet-maker, grocer, manufacturer of glue, and iron-founder, he never lost sight of this object. If he had a fortunate year, or made a successful speculation, he was gratified, not that it increased his wealth, but because it brought him nearer to the realization of his dream.—CYCLOPEDIA OF BIOG., p. 577.

**3278. LIFE, Qualification for.** *Education.* His son Alexander being then fourteen years of age, Philip invited Aristotle to reside in his court, and take charge of the prince's education. This was the greatest honor which a king could then bestow upon a man of learning. Aristotle accepted the invitation. He was received at court with the greatest honor, and Alexander became tenderly attached to his instructor. He said once that he honored Aristotle no less than his own father ; for if to the one he owed his life, he owed to the other that which made life worth having.—CYCLOPEDIA OF BIOG., p. 556.

**3279. LIFE, A rational.** *Roman Emperor Alexander.* [Alexander rose early ; the first moments of the day were consecrated to private devotion, and his domestic chapel was filled with the images of those heroes who, by improving or reforming human life, had deserved the grateful reverence of posterity. But as he deemed the service of mankind the most acceptable worship of the gods, the greatest part of his morning hours was employed in his council, where he discussed public affairs and determined private causes with a patience and discretion above his years. The dryness of business was relieved by the charms of literature ; and a portion of time was always set apart for his favorite studies of poetry, history, and philosophy. The works of Virgil and Horace, the republics of Plato and Cicero, formed his taste, enlarged his understanding, and gave him the noblest ideas of man and government. The exercises of the body succeeded to those of the mind ; and Alexander, who was tall, active, and robust, surpassed most of his equals in the gymnastic arts. Refreshed by the use of the bath and a slight dinner, he resumed, with new vigor, the business of the day ; and till the hour of supper, the principal meal of the Romans, he was at-

tended by his secretaries, with whom he read and answered the multitude of letters, memorials, and petitions, that must have been addressed to the master of the greatest part of the world. His table was served with the most frugal simplicity ; and whenever he was at liberty to consult his own inclination, the company consisted of a few select friends, men of learning and virtue, among whom Ulpian was constantly invited. Their conversation was familiar and instructive ; and the pauses were occasionally enlivened by the recital of some pleasing composition, which supplied the place of the dancers, comedians, and even gladiators, so frequently summoned to the tables of the rich and luxurious Romans. The dress of Alexander was plain and modest, his demeanor courteous and affable ; at the proper hours his palace was open to all his subjects, but the voice of a crier was heard, as in the Eleusinian mysteries, pronouncing the same salutary admonition : " Let none enter those holy walls, unless he is conscious of a pure and innocent mind."—GIBBON'S *ROME*, ch. 6, p. 179.

**3280. LIFE regulated.** *Stoics.* The virtue of the Stoics was not a principle of tranquil and passive acquiescence ; it was a state of continual, active, and vigorous exertion. It was the duty of man to exercise the faculties of his mind in acquainting himself with the nature, the causes, and the relations of every part of that universe which he sees around him, that he may truly understand his own place in it and the duties which he is destined and called on to fulfil. It is incumbent on man likewise to exercise his faculties in the discerning and distinguishing those things over which he has the power and control, and those which are beyond his power, and therefore ought not to be the objects of his care or his attention. All things whatever, according to the Stoics, fall under one or the other of these descriptions. To the class of things within our power belong our opinions, our desires, affections, endeavors, aversions, and, in a word, whatever may be termed our own works. To the class of things beyond our power belong the body of man, his goods or possessions, honors, dignities, offices, and generally what cannot be termed his works.—TYTLER'S *HIST.*, Book 2, ch. 9, p. 279.

**3281. LIFE, Rules of.** *Swedenborg.* His " Rules of Life" [were] : 1, often to read and meditate on the Word of God ; 2, to submit everything to the will of Divine Providence ; 3, to observe in everything a propriety of behavior, and to keep the conscience clear ; 4, to discharge with fidelity the functions of my employment and the duties of my office, and to render myself in all things useful to society.—WHITE'S *SWEDENBORG*, ch. 7, p. 61.

**3282. LIFE, Secret of.** *Josiah Quincy.* It concerns us all to know the secret of such health and longevity as this. His father died very young, and his mother in middle life. Nor had any of his paternal ancestors lived beyond seventy-four. . . . In the first place, he was strictly temperate in the use of intoxicating drinks, almost to total abstinence. At breakfast and at night he ate moderately and of plain food. At dinner, which he had the good sense to eat in the middle of the day, he ate heartily of whatever was set before him. He discovered, many years



ago, how important perfect cleanliness is to the preservation of health, and he made a frequent use of the bath-tub, the flesh-brush, and the hair gloves. He was an exceedingly early riser. He was addicted to no vice whatever. His life was blameless and cheerful. He indulged none of the passions which waste the vitality and pervert the character. All his objects were such as a rational and virtuous man could pursue without self-reproach, and with the approbation of the wise and good. Thus living, he attained nearly to the age of ninety-three, enjoying life almost to the last hour, and passed away as peacefully and painlessly as a child goes to sleep. He was an eminently handsome man, from youth to extreme old age. His fine set of teeth he kept entire until his death; and this, no doubt, had much to do with preserving the health of his body and the proportions of his countenance. [See No. 3287.]—CYCLOPEDIA OF BIOG., p. 759.

**3283. LIFE shortened.** "*Artemus Ward.*" [Mr. Charles F. Browne.] Wherever he lectured, whether in New England, California, or London, there was sure to be a knot of young fellows to gather round him, and go home with him to his hotel, order supper, and spend half the night in telling stories and singing songs. To *any* man this will be fatal in time; but when the nightly carouse follows an evening's performance before an audience, and is succeeded by a railroad journey the next day, the waste of vitality is fearfully rapid. Five years of such a life finished poor Charles Browne [Artemus Ward]. He died in London, in 1867, aged thirty-three years; and he now lies buried at the home of his childhood in Maine. . . . He was not a deep drinker. He was not a man of strong appetites. It was the nights wasted in conviviality, which his system needed for sleep, that sent him to his grave forty years before his time.—CYCLOPEDIA OF BIOG., p. 748.

**3284. LIFE, Simplicity of.** *Backwoodsman.* The hardy backwoodsman, clad in a hunting shirt and deer-skin leggings, armed with a rifle, a powder-horn, and a pouch for shot and bullets, a hatchet and a hunter's knife, descended the mountains in the quest of more distant lands, which he forever imagined to be richer and lovelier than those he knew. Wherever he fixed his halt, the hatchet hewed logs for his cabin and blazed trees of the forest kept the records of his title-deeds.—BANCROFT'S U. S., vol. 7, ch. 15.

**3285. LIFE, Start in.** *Alexander Stephens.* The most part of his younger days had been passed in the ordinary farm labors of a Southern plantation. His earliest practice in these labors would seem to have been in corn-dropping, an art in which he soon became an expert. At the age of eleven he commenced ploughing, and by the following year was one of the regular ploughers on the farm. As he also ran all the errands, was mill-boy, shop-boy, and did, in fact, all the little jobs that fall to a lad so situated, it will readily be perceived that his opportunities for schooling must have been few and far between.—NORTON'S LIFE OF ALEXANDER STEPHENS, ch. 1, p. 1.

**3286. LIFE, A successful.** *Washington Irving.* The life of Washington Irving was one of the brightest ever led by an author. He discovered his genius at an early age; was graciously

welcomed by his countrymen; answered the literary condition of the period when he appeared; won easily, and as easily kept, a distinguished place in the republic of letters; was generously rewarded for his work; charmed his contemporaries by his amiability and modesty; lived long, wisely, happily, and died at a ripe old age, in the fulness of his powers and his fame.—STODDARD'S IRVING, p. 9.

**3287. LIFE, Training for.** *Josiah Quincy.* Born in 1772, and died in 1864! Ninety-two years of happy, prosperous, and virtuous life! How was it that, in a world so full of the sick, the miserable, and the unfortunate, Josiah Quincy should have lived so long, and enjoyed, during almost the whole of his life, uninterrupted happiness and prosperity? Let us see. . . . Left an orphan at so early an age, his education was superintended by one of the best mothers a boy ever had; and this was the first cause both of the length and of the happiness of his life. This admirable mother was so careful lest her fondness for her only son should cause her to indulge him to his harm, that she even refrained from caressing him, and, in all that she did for him, thought of his welfare first, and of her own pleasure last, or not at all. To harden him, she used to have him taken from a warm bed in winter, as well as in summer, and carried down to a cellar kitchen, and there dipped three times in a tub of cold water. She even accustomed him to sit in wet feet, and endeavored in all ways to toughen his physical system against the wear and tear of life. [See No. 3282.]—CYCLOPEDIA OF BIOG., p. 749.

**3288. LIFE, Uncivilized.** *Indian.* In mid-winter of 1703-4 the town of Deerfield was destroyed. . . . Forty-seven of the inhabitants were tomahawked. A hundred and twelve were dragged into captivity. The prisoners, many of them women and children, were obliged to march to Canada. The snow lay four feet deep. The poor wretches, haggard with fear and starvation, sank down and died. The deadly hatchet hung ever above the heads of the feeble and the sick. Eunice Williams, the minister's wife, fainted by the wayside; in the presence of her husband and five captive children her brains were dashed out with a tomahawk. Those who survived to the end of the journey were afterward ransomed and permitted to return to their desolated homes. A daughter of Mr. Williams remained with the savages, grew up among the Mohawks, married a chieftain, and in after years returned in Indian garb to Deerfield. No entreaties could induce her to remain with her friends. The solitude of the woods and the society of her tawny husband had prevailed over the charms of civilization.—RIDPATH'S U. S., ch. 17, p. 154.

**3289. LIFE, Unhappy.** *Samuel Johnson.* He used frequently to observe that there was more to be endured than enjoyed in the general condition of human life; and frequently quoted those lines of Dryden:

"Strange cozenage! none would live past years  
again,  
Yet all hope pleasure from what still remain."  
For his part, he said, he never passed that week in his life which he would wish to repeat, were

an angel to make the proposal to him.—BOSWELL'S JOHNSON, p. 176.

**3290. LIFE, A useful.** *Sir Humphry Davy.* It was Davy who gave the great impulse to agricultural chemistry—a branch of science which has already revolutionized farming in the Old World, and which is destined to be the farmer's best friend in the New. It was he who applied chemistry to the art of tanning. It was he who discovered that diamond is nothing but crystallized charcoal, and he who found out how to convert whiskey into tolerable brandy. His discoveries in galvanism and electricity were striking and valuable, and they have been further developed by his celebrated pupil and friend, Faraday. . . . Of all his inventions, the one which he and his contemporaries valued most was the safety-lamp, to prevent the explosion of fire-damp in mines. This lamp, which is merely a lantern made of wire-gauze, was the result of an exhaustive investigation of the nature and composition of the explosive gas.—CYCLOPEDIA OF BIOG., p. 304.

**3291. LIFE, Value of.** *In Gold.* [With the Romans.] According to the strange jurisprudence of the times, the guilt of blood might be redeemed by a fine; yet the high price of nine hundred pieces of gold declares a just sense of the value of a simple citizen. Less atrocious injuries, a wound, a fracture, a blow, an opprobrious word, were measured with scrupulous and almost ridiculous diligence; and the prudence of the legislator encouraged the ignoble practice of bartering honor and revenge for a pecuniary compensation.—GIBBON'S *ROME*, ch. 45, p. 415.

**3292. LIFE, Vanity of.** *Triumphal Procession.* [The great soldier Belisarius] obtained the honors of a triumph, a ceremony . . . which ancient Rome, since the reign of Tiberius, had reserved for the *auspicious* arms of the Cæsars. From the palace of Belisarius the procession was conducted through the principal streets to the hippodrome. . . . The wealth of nations was displayed, the trophies of martial or effeminate luxury; rich armor, golden thrones, and the chariots of state which had been used by the Vandal queen; the massy furniture of the royal banquet, the splendor of precious stones, the elegant forms of statues and vases, the more substantial treasure of gold. . . . A long train of the noblest Vandals reluctantly exposed their lofty stature and manly countenance. Gelimer [the captive Vandal king] slowly advanced; he was clad in a purple robe, and still maintained the majesty of a king. Not a tear escaped from his eyes, not a sigh was heard; but his pride or piety derived some secret consolation from the words of Solomon, which he repeatedly pronounced, VANITY! VANITY! ALL IS VANITY! Instead of ascending a triumphal car drawn by four horses or elephants, the modest conqueror marched on foot at the head of his brave companions; his prudence might decline an honor too conspicuous for a subject, and his magnanimity might justly disdain what had been so often sullied by the vilest of tyrants.—GIBBON'S *ROME*, ch. 41, p. 139.

**3293. LIFE, Vision of.** *Strong and Weak.* Truly affecting is the imaginary spectacle, so

easily conjured up, of Cromwell and his bride standing by the altar of St. Giles' Church, Cripplegate. . . . The soft hand of Elizabeth—the rough, strong hand of Oliver; the hand holding that little one in its grasp was to deal death-blows on battle-fields; it was to sign a monarch's death-warrant; it was to grasp the truncheon of royalty and power; it was to fold the purple of sovereignty over the shoulders; it was to wave back an offered crown! That frank but strongly lined face, so youthful, yet prematurely thoughtful, and that kind and gentle creature, face to face before him—through what a crowd of varying changes shall it sorrow and smile: in a lowly homestead, directing the work of maids and churls; in a palace and a court, among nobles and sagacious statesmen; and again, in silence and obscurity, and shining with the same equable lustre through all. Beautiful Elizabeth Boucher! so humble, and yet so dignified!—HOOD'S *CROMWELL*, ch. 25, p. 42.

**3294. LIFE, Wandering.** *Tartars.* The wandering Tartars follow at this day the life of the ancient Scythians. In the spring a large body or horde, amounting perhaps to ten thousand, sets out in quest of settlement for the summer. They drive before them their flocks and herds; and when they come to an inviting spot, they live upon it till all its verdure is eaten up, and till the country supplies no more game for the chase. They exchange cattle with the Russians, the Persians, and the Turks, for money, with which they purchase cloth, silks, stuffs, and apparel for their women. They have the use of fire-arms, which they are very dexterous at making, and it is almost the only mechanical art which they exercise. They disdain every other species of labor, and account no employment to be honorable, unless that of hunting. When a man, from age, is incapable of partaking in the usual occupation of his tribe, it is customary with them, as it is likewise with the Canadian savages, to build him a small hut upon the banks of a river, and, giving him some provisions, leave him to die, without taking any further charge of him.—TYTLER'S *HIST.*, Book 6, ch. 23, p. 332.

**3295. LIFE, Wasted.** *Charles II.* He wished merely to be a king such as Louis XV. of France afterward was—a king who could draw without limit on the treasury for the gratification of his private tastes, who could hire with wealth and honors persons capable of assisting him to kill the time, and who, even when the State was brought by maladministration to the depths of humiliation and to the brink of ruin, could still exclude unwelcome truth from the purlieus of his own seraglio, and refuse to see and hear whatever might disturb his luxurious repose. . . . His favorite vices were precisely those to which the Puritans were least indulgent. He could not get through one day without the help of diversions which the Puritans regarded as sinful.—MACAULAY'S *ENG.*, ch. 2, p. 159.

**3296. LIGHT, Contribution of.** "*Hang out your Lights.*" The steeple of Bow Church, erected in 1512, had lanterns, "which were meant to have been glazed," says Stow, "and lights placed nightly in them in the winter, whereby travellers to the city might have the better sight thereof,



and not to miss of their ways." The mayor commanded a century earlier that lanterns and lights should be suspended in front of the houses on winter evenings. "Hang out your lights" was the cry of the ancient watchman.—KNIGHT'S *ENG.*, vol. 2, ch. 29, p. 481.

**3297. LIGHT introduced.** *London Streets.* In the last year of the reign of Charles II. began a great change in the police of London—a change which has perhaps added as much to the happiness of the great body of the people as revolutions of much greater fame. An ingenious projector, named Edward Heming, obtained letters patent, conveying to him, for a term of years, the exclusive right of lighting up London. He undertook, for a moderate consideration, to place a light before every tenth door, on moonless nights, from Michaelmas to Lady Day, and from six to twelve of the clock. Those who now see the capital all the year round, from dusk to dawn, blazing with a splendor compared with which the illuminations for La Hogue and Blenheim would have looked pale, may perhaps smile to think of Heming's lanterns, which glimmered feebly before one house in ten during a small part of one night in three.—MACAULAY'S *ENG.*, ch. 3, p. 336.

**3298. LIGHT opposed.** *Gas.* In 1807 Pall Mall was lighted by gas. The original gas company, whose example was to be followed, not only by all England, but by the whole civilized world, was first derided, and then treated in Parliament as rapacious monopolists, intent upon the ruin of established industry. The adventurers in gaslight did more for the prevention of crime than the government had done since the days of Alfred. [It was said to be ruinous to the whale-fisheries and to the seamen engaged in them.]—KNIGHT'S *ENG.*, vol. 8, ch. 6, p. 66.

**3299. LIGHTNING, Fear of.** *Superstition.* The public expected that [the Emperor Carinus,] the successor of [the Roman Emperor] Carus, would pursue his father's footsteps, and, without allowing the Persians to recover from their consternation, would advance sword in hand to the palaces of Susa and Ecbatana. But the legions, however strong in numbers and discipline, were dismayed by the most abject superstition. Notwithstanding all the arts that were practised to disguise the manner of the late emperor's death, it was found impossible to remove the opinion of the multitude, and the power of opinion is irresistible. Places or persons struck with lightning were considered by the ancients with pious horror, as singularly devoted to the wrath of Heaven.—GIBBON'S *ROME*, ch. 12, p. 393.

**3300. ———.** *Mother of Washington.* One weakness alone belonged to this lofty-minded and intrepid woman. It was a fear of lightning. In early life a female friend had been killed at her side while sitting at the table. . . . The matron never recovered from the shock. . . . On the approach of a thunder cloud she would retire to her chamber, and not leave it again till the storm had passed over.—CUSTIS' *WASHINGTON*, vol. 1, ch. 1.

**3301. LIQUOR-TRAFFIC vs. Sabbath.** *France.* [When Bonaparte was banished to Elba, and Louis XVIII. was restored to the throne of

France, he] forbade shops to be opened on Sundays and fête days. Wine-sellers, restaurateurs, and billiard-table-keepers thought that no tyranny could be equal to that of closing their establishments during the hours of divine service.—KNIGHT'S *ENG.*, vol. 8, ch. 2, p. 23.

**3302. LITERATURE, Conceit in.** *Greeks of Constantinople.* In prose the least offensive of the Byzantine writers are absolved from censure by their naked and unassuming simplicity; but the orators most eloquent in their own conceit are the farthest removed from the models whom they affect to emulate. In every page our taste and reason are wounded by the choice of gigantic and obsolete words, a stiff and intricate phraseology, the discord of images, the childish play of false or unseasonable ornament, and the painful attempt to elevate themselves, to astonish the reader, and to involve a trivial meaning in the smoke of obscurity and exaggeration. Their prose is soaring to the vicious affectation of poetry; their poetry is sinking below the flatness and insipidity of prose.—GIBBON'S *ROME*, ch. 53, p. 381.

**3303. LITERATURE, Effects of.** *Military.* We are told that in the sack of Athens the Goths had collected all the libraries, and were on the point of setting fire to this funeral pile of Grecian learning, had not one of their chiefs, of more refined policy than his brethren, dissuaded them from the design by the profound observation that as long as the Greeks were addicted to the study of books, they would never apply themselves to the exercise of arms. The sagacious counsellor (should the truth of the act be admitted) reasoned like an ignorant barbarian. In the most polite and powerful nations genius of every kind has displayed itself about the same period; and the age of science has generally been the age of military virtue and success.—GIBBON'S *ROME*, ch. 10, p. 314.

**3304. LITERATURE, Fame in.** *Limited.* Of the thirty "heirs of fame" (authors and poets) who occupy about seven hundred pages of Johnson's biographies, there are only about seven whom the world has not very "willingly let die." Rowe, Prior, Congreve, Gay, are still talked about. Addison and Swift are read for their prose. Pope is almost the sole name in poetry that is not partially or hermetically sealed up in the "monument of banished minds."—KNIGHT'S *ENG.*, vol. 5, ch. 26, p. 415.

**3305. LITERATURE, Genius in.** *Tasso.* He is peculiarly excellent in the delineation of his characters. . . . It is now generally allowed that Boileau and Addison have much undervalued the merit of Tasso, when, in contrasting him with Virgil, they speak of the tinsel ornaments of his poems compared with the gold of the other. Tasso, though not on the whole so correct a poet as Virgil, has his strokes of the sublime—his golden passages—which will stand the test of the severest criticism. In point of fancy and imagination no poet has gone beyond him: witness the description of his enchanted forest; nor have we anywhere more beautiful examples of the true pathetic.—TYTLER'S *HIST.*, Book 6, ch. 36, p. 493.

**3306. ———.** *Ariosto.* A work . . . (about the middle of the sixteenth century) appeared in

Italy, which engrossed the attention of all the literary world. This was the "Orlando Furioso" of Ariosto, an epic poem, which, with a total disregard of all the rules of this species of composition, without plan, without probability, without morality or decency, has the most captivating charms to all who are possessed of the smallest degree of genuine taste. Orlando is the hero of the piece, and he is mad. Eight books are consumed before the hero is introduced, and his first appearance is in bed desiring to sleep. His great purpose is to find his mistress Angelica; but his search of her is interrupted by so many adventures of other knights and damsels, each of them pursuing some separate object, few of which have any necessary relation to the piece, that it becomes almost impossible to peruse this poem with any degree of connection between the parts. . . . The reader must hunt for . . . [any tale] through a dozen books, for it is often cut short in the most interesting part, and resumed at the distance of five or six cantos, as abruptly as it was broken off. There is no good moral in the adventures of the mad Orlando, and the scenes which the poet describes are often most grossly indecent.—**TYTLER'S HIST.**, Book 6, ch. 36, p. 493.

**3307.** — — — *Milton.* From the date of the Gerusalemme Liberata of Tasso, the genius of epic poetry seems to have lain asleep for above a century, till the days of Milton; with the exception only of the Fairy Queen of Spenser, which has many detached passages abounding in beauties, but, as an intricate and protracted allegory, is dry and tedious upon the whole. The merits of the Paradise Lost have been so admirably illustrated by Addison in the *Spectator*, and the work itself, as well as his criticism, are so generally known, that it becomes entirely unnecessary in this place to bestow much time in characterizing it. Compared with the great epic poems of antiquity, the Iliad, the Odyssey, and the Æneid, the Paradise Lost has more examples of the true sublime than are to be found in all those compositions put together. At the same time, if examined by critical rules, it is not so perfect a work as any one of them; and there are greater instances of a mediocrity, and even sinking in composition, than are to be found in any of those ancient poems, unless in the sixth book, which is almost one continued specimen of the sublime. It is but seldom that the poet sustains himself for a single page without degenerating into bombast, false wit, or obscurity.—**TYTLER'S HIST.**, Book 6, ch. 36, p. 493.

**3308.** — — — *John Dryden.* In the end of the seventeenth century lyric poetry in England was carried to its highest perfection by Dryden. The ode on St. Cecilia's Day has never since been equalled; and it may even be pronounced equal to the best lyric compositions of antiquity. The genius of Dryden, as a poet, was universal. As a satirist, he has the keenness without the indelicacy of Horace or Juvenal. In this species of composition his Mack-flecknoe and Absalom and Achitophel have never been surpassed. He excels Boileau in this respect, that the satire of the French poet is too general, and therefore falls short of its great purpose, which is to amend. The author who makes mankind in general the subject of his cen-

sure or of his ridicule will do no good as a reformer. Dryden, as a fabulist, displays a very happy turn for the poetical narrative, and though the subjects of his fables are not his own, they are in general well chosen. The merit of his dramatic pieces, though considerable, is not very high. He certainly possessed that invention which is the first quality of a dramatic poet; but he is very deficient in the expression of passion, and in his finest scenes we are inclined more to admire the art of the poet than to participate in the feelings of his characters.—**TYTLER'S HIST.**, Book 6, ch. 36, p. 496.

**3309.** — — — *Shakespeare.* The merits of Shakespeare have often been analyzed, and are familiar to every person of taste. He cannot be measured by the rules of criticism—he understood them not, and has totally disregarded them; but this very circumstance has given room for those beauties of unconfined nature and astonishing ebullitions of genius which delight and surprise in his productions, and which the rules of the drama would have much confined and repressed. I know not whether there is not something, even in the very absurdities of Shakespeare, which tends, by contrast, to exalt the lustre of his beauties and to elevate his strokes of the sublime.—**TYTLER'S HIST.**, Book 6, ch. 36, p. 496.

**3310. LITERATURE, Honors of. Milton.** [See No. 3307.] The neglect of the merit of Milton during his own life is sufficiently known. Hume, in his History of England, mentions an anecdote which strongly marks the small regard that was had for this great poet, even by that party to whose service he had devoted his talents. White-locke, in his Memorials, talks of *one Milton, a blind man, who was employed in translating a treaty with Sweden into Latin!*—**TYTLER'S HIST.**, Book 6, ch. 36, p. 494.

**3311. LITERATURE, Importance of. Fame.** The vigor with which Attila wielded the sword of Mars convinced the world that it had been reserved alone for his invincible arm. But the extent of his empire affords the only remaining evidence of the number and importance of his victories; and the Scythian monarch, however ignorant of the value of science and philosophy, might perhaps lament that his illiterate subjects were destitute of the art which could perpetuate the memory of his exploits.—**GIBBON'S ROME**, ch. 34, p. 397.

**3312. LITERATURE, Opportunity of. Alexander Pope.** External conditions pointed to letters as the sole path to eminence, but it was precisely the path for which he had admirable qualifications. The sickly son of the Popish tradesman was cut off from the Bar, the Senate, and the Church. Physically contemptible, politically ostracised, and in a humble social position, he could yet win this dazzling prize and force his way with his pen to the highest pinnacle of contemporary fame. Without adventitious favor, and in spite of many bitter antipathies, he was to become the acknowledged head of English literature and the welcome companion of all the most eminent men of his time. Though he could not foresee his career from the start, he worked as vigorously as if the goal had already been in sight.—**MEYER'S WORDSWORTH**, ch. 1.



**3313. LITERATURE, Pleasures of.** *Charles James Fox.* [When Fox, the great orator and man of the world, withdrew, disaffected, from the excitements of politics and from his place in Parliament, he employed his time in] reading the *Iliad*; writing of Prior, and Ariosto, and Dryden, and La Fontaine; going through Lucretius regularly; and taking up Chaucer upon his nephew's suggestion. It is pleasant to see how literature can fill up an aching void, however created.—*KNIGHT'S ENG.*, vol. 7, ch. 20, p. 350.

**3314. LITERATURE and Poverty.** *Samuel Johnson.* Dr. Samuel Johnson . . . came to London, a literary adventurer, in 1737. He was long destined to bear the poverty and to encounter the supposed degradation that surrounded the author who wrote for subsistence—the successor of the author who wrote for preferment. [He swallowed the scraps from the bookseller Cave's table, hidden behind a screen to conceal his ragged clothes.]—*KNIGHT'S ENG.*, vol. 7, ch. 5, p. 85.

**3315. LITERATURE, Preservation of.** *Monkery.* However absurd to the eye of reason and philosophy may appear the principle which led to monastic seclusion, the obligations which learning owes to those truly deserving characters who, in ages of barbarism, preserved alive, in their secluded cloisters, the embers of the literary spirit, ought never to be forgotten. The ancient classics were multiplied by transcripts, to which undoubtedly we owe the preservation of such of the Greek and Roman authors as we now possess entire. Even the original labors of some of those monkish writers are possessed of considerable merit, and evince a zeal for the cultivation of letters, which does them the highest honor.—*TYTLER'S HIST.*, Book 6, ch. 16, p. 245.

**3316. LITERATURE, Profligate.** *Reign of Charles II.* The profligacy of the English plays, satires, songs, and novels of that age is a deep blot on our national fame. The evil may easily be traced to its source. The wits and the Puritans had never been on friendly terms. There was no sympathy between the two classes. They looked on the whole system of human life from different points and in different lights. The earnest of each was the jest of the other; the pleasures of each were the torments of the other. To the stern precision, even the innocent sport of the fancy, seemed a crime. To light and festive natures the solemnity of the zealous brethren furnished copious matter of ridicule.—*MACAULAY'S HIST.*, ch. 3, p. 370.

**3317. LITERATURE, Recompense of.** *Alexander Pope.* Between 1715 and 1725 Pope completed the *Iliad* and the *Odyssey*. Never was literary labor in those times more abundantly recompensed. Pope received nearly £9000 from his subscribers and his publisher as his clear gain from these undertakings.—*KNIGHT'S ENG.*

**3318. LITERATURE, Restoration of.** *Arabs.* It is generally admitted that the Arabians were the first restorers of literature in Europe, after that extinction which it suffered from the irruption of the barbarous nations and the fall of the Western Empire. About the beginning of the eighth century this enterprising people, in the course of their Asiatic conquests, found many manuscripts of the ancient Greek authors, which

they carefully preserved; and in that dawn of mental improvement which now began to appear at Bagdad, the gratification which the Arabians received from the perusal of those manuscripts was such that they requested their caliphs to procure from the Constantinopolitan emperors the works of the best Greek writers. These they translated into Arabic; but the authors who chiefly engaged their attention were those who treated of mathematical, metaphysical, and physical knowledge. The Arabians continued to extend their conquests and to communicate their knowledge to some of the European nations, which at that time were involved in the greatest ignorance.—*TYTLER'S HIST.*, Book 6, ch. 16, p. 244.

**3319. LITERATURE ridiculed.** *Crusaders.* [They pillaged Constantinople.] To expose the arms of a people of scribes and scholars, they affected to display a pen, an inkhorn, and a sheet of paper, without discerning that the instruments of science and valor were alike feeble and useless in the hands of the modern Greeks.—*GIBBON'S ROME*, ch. 60, p. 93.

**3320. LITERATURE, Vicious.** *Reign of Charles II.* Of that generation, from Dryden down to Duffey, the common characteristic was hard-hearted, shameless, swaggering licentiousness, at once inelegant and inhuman. The influence of these writers was doubtless noxious, yet less noxious than it would have been had they been less depraved. The poison which they administered was so strong that it was, in long time, rejected with nausea. None of them understood the dangerous art of associating images of unlawful pleasure with all that is endearing and ennobling. None of them was aware that a certain decorum is essential even to voluptuousness; that drapery may be more alluring than exposure; and that the imagination may be far more powerfully moved by delicate hints which impel it to exert itself than by gross descriptions which it takes in passively.—*MACAULAY'S ENG.*, ch. 3, p. 373.

**3321. LITIGATION, Period of.** *Fifteenth Century.* One of the most remarkable features of society in this period [A.D. 1450–1485] is the incessant litigation. Every gentleman had some knowledge of law, and his knowledge never rusted for want of practice.—*KNIGHT'S ENG.*, vol. 2, ch. 7, p. 109.

**3322. LITTLE THINGS, Importance of.** *Spanish War.* [The Duke of Wellington wrote in his despatches from Portugal to the government:] The people of England . . . will not readily believe that important results here frequently depend on fifty or sixty mules, more or less, or a few bundles of straw to feed them.—*KNIGHT'S ENG.*, vol. 7, ch. 30, p. 538.

**3323. LITURGY opposed.** *Scots.* Charles [I.] and Laud determined to force on the Scots the English Liturgy, or, rather, a liturgy which, wherever it differed from that of England, differed, in the judgment of all rigid Protestants, for the worse. . . . The first performance of the foreign ceremonies produced a riot. The riot rapidly became a revolution. Ambition, patriotism, fanaticism, were mingled in one headlong torrent. The whole nation was in arms.—*MACAULAY'S ENG.*, ch. 1, p. 88.

**3324. LOAN, A hopeless.** *Samuel Johnson.* The heterogeneous composition of human na-

ture was remarkably exemplified in Johnson. His liberality in giving his money to persons in distress was extraordinary. Yet there lurked about him a propensity to paltry saving. One day I owned to him that "I was occasionally troubled with a fit of narrowness." "Why, sir," said he, "so am I. But I do not tell it." He has now and then borrowed a shilling of me; and when I asked him for it again seemed to be rather out of humor. A droll little circumstance once occurred: as if he meant to reprimand my minute exactness as a creditor, he thus addressed me: "Boswell, lend me sixpence—not to be repaid."—BOSWELL'S JOHNSON, p. 489.

**3325. LOBBYIST, A successful.** *Marcus Crassus.* As he despaired of rising to an equality with him [Pompey] in war, he betook himself to the administration; and by paying his court, by defending the impeached, by lending money, and by assisting and canvassing for persons who stood for offices, he gained an authority and influence equal to that which Pompey acquired by his military achievements.—PLUTARCH'S MARCUS CRASSUS.

**3326. LONGEVITY, Causes of.** *John Locke.* Whenever it was possible he preferred the quiet life and pure air of the country to the many attractions which the capital must have offered to a man with his wide acquaintance, and with so many political and literary interests. In diet he practised an abstemiousness very rare among men of that age. His ordinary drink was water, and to this habit he attributed not only his length of years, but also the extraordinary excellence of his eyesight. Till recently a curious relic of Locke's water-drinking habits was preserved in the shape of a large mortar of spongy stone, which acted as a natural filter, and which he used to call his brew-house. He was assiduous in taking exercise, and was specially fond of walking and gardening. In the latter years of his life he used to ride out slowly every day after dinner. [He had feeble health from his youth.]—FOWLER'S LOCKE, ch. 7.

**3327. LONGEVITY by Prudence.** *Peter Cooper.* Peter was the fifth of nine children, of whom seven were boys. He seemed not to inherit a strong constitution, and in his case, as in so many others, the fact that he reached so advanced an age could be attributed only to his living so natural a life; that he subjected himself to no influences or exposures which cut off the great mass of men in civilized countries from living out their natural lives. He owed his longevity chiefly to himself.—LESTER'S LIFE OF PETER COOPER, p. 10.

**3328. LORD absent, The.** *House of Commons.* A few of the members who dissented, . . . continuing to occupy the House of Commons, Cromwell sent one of his officers to turn them out. This officer, a Colonel White, entering the house, demanded what they were doing there; the chairman answered, "They are seeking the Lord." "Then," said White, "you may go elsewhere, for to my certain knowledge the Lord has not been here these many years;" so saying he turned them out of doors. Thus the supreme power became vested in the council of officers, [who nominated Cromwell Lord Protector of the three kingdoms].—TYTLER'S HIST., Book 6, ch. 30, p. 414.

**3329. LOSS, Gain by partial.** *Hannibal.* [Having conquered Spain,] he left Hanno, with 11,000 men, to retain possession of the newly-conquered country; and he further diminished his army by sending home as many more of his Spanish soldiers, probably those who had most distinguished themselves, as an earnest to the rest, that they too, if they did their duty well, might expect a similar release, and might look forward to return ere long to their homes, full of spoil and glory.—ARNOLD'S HANNIBAL, p. 9.

**3330. LOSS, Inevitable.** *Battle of Sedgemoor.* [Rebellion of the Duke of Monmouth against James II.] The . . . divisions of the royal army were in motion. The Life Guards and Blues came pricking fast from Weston Zoyland, and scattered in an instant some of Grey's horse, who had attempted to rally. The fugitives spread a panic among their comrades in the rear, who had charge of the ammunition. The wagons drove off at full speed, and never stopped till they were many miles from the field of battle. Monmouth had hitherto done his part like a stout and able warrior. He had been seen on foot, pike in hand, encouraging his infantry by voice and by example. . . . But the struggle of the hardy rustics could not last. Their powder and ball were spent. Cries were heard of "Ammunition! for God's sake, ammunition!" But no ammunition was at hand.—MACAULAY'S ENG., ch. 5, p. 564.

**3331. LOSSES, Disparity in.** *Battle of New Orleans.* Earthworks had been constructed, and a long line of cotton bales and sand-bags thrown up for protection. On the morning of the memorable 8th of January the British moved forward. They went to a terrible fate. The battle began with the light of early morning, and was ended before nine o'clock. Pakenham hurled column after column against the American position, and column after column was smitten with irretrievable ruin. Jackson's men behind their breastworks were almost entirely secure from the enemy's fire, while every discharge of the Tennessee and Kentucky rifles told with awful effect on the exposed veterans of England. Pakenham, trying to rally his men, was killed; General Gibbs, second in command, was mortally wounded; General Keene fell disabled; only General Lambert was left to call the shattered fragments of the army from the field. Never was there in a great battle such disparity of losses. Of the British fully 700 were killed, 1400 wounded, and 500 taken prisoners. The American loss amounted to 8 killed and 13 wounded.—RIDPATH'S U. S., ch. 51, p. 418.

**3332. LOST, Seeking the.** *Sir John Franklin's Crew.* This prolonged search for a handful of men presents a curious contrast to the recklessness with which human life is frequently risked and destroyed. We kill 40,000 of one another in a great battle without the slightest remorse; but if a poor little child goes astray in the woods, the population of half a dozen towns engages eagerly in the search for it, day and night, till its fate is ascertained. Thousands of England's people are permitted to perish every year for want of food and care, and no one regards the fact; but let a few men be lost in the polar ice, and the resources of the empire are lavished in the endeavor to rescue them. Such a creature is man!—CYCLOPEDIA OF BIOG., p. 400.



**3333. LOT, Choice by.** *Turkmenians.* The victorious Turkmenians immediately proceeded to the election of a king; and if the probable tale of a Latin historian deserves any credit, they determined by lot the choice of their new master. A number of arrows were successively inscribed with the name of a tribe, a family, and a candidate; they were drawn from the bundle by the hand of a child.—GIBBON'S *ROME*, ch. 57, p. 507.

**3334. LOTTERY, Profitable.** *Peter Cooper.* In his seventeenth year, stirred with a higher ambition, the boy came to New York to start in life for himself. He had accumulated \$10 of his own money, and, thinking to augment it rapidly, he invested his capital in a lottery ticket. He lost it, of course, as millions of older fools have since. But he never regretted it, and he often recalled the fact with good-humor and thankfulness, for he said it was "the cheapest piece of knowledge he ever bought."—LESTER'S *LIFE OF PETER COOPER*, p. 12.

**3335. LOVE, The abode of.** "*Agapemone.*" In 1246 the Rev. Henry Prince, a curate of Charlchurch, Eng., united with several members of his church in founding an establishment near Spaxton, called by them the Agapemone. They possess a long file of elegant buildings, where they live professedly in the most refined pleasure. The cuisine is admirable. The "turn-out" in the afternoon consists of a graceful barouche drawn by four thorough-bred grays, preceded by outriders and bloodhounds, and accompanied by a mounted escort. Thus dashingly "the family of love" was wont to take the air. . . . Without care, in a beautiful spot, amid sound of music, delicious cookery, and all those appliances which to the sensualist makes even nature more delightful, they lived in their ease in much enjoyment, and mocked at the religious communities outside their extensive walls for their seriousness and their cares. They rode out on gallant horses, they followed the hounds with keen delight, played at all manner of manly sports within their own grounds, and took especial joy in a game peculiar to England, called "hockey," which they played on Sundays to the disedification of their neighbors around. Their property is considerable and in common, and, strange to relate, all their converts have been from among the wealthy. The relations between the sexes are not of a grossly sensual nature, as might be inferred from the title of the sect. . . . They enter upon matrimonial unions while the attraction lasts, or until a new one supersedes it; but one partner at a time is all that is allowed to any one. They profess to be Trinitarians, and hold to the Apostles' Creed. They now declare that they do all things for the glory of God. . . . They renounce prayers, but sing hymns of praise.—AM. CYCLOPEDIA, "AGAPEMONE."

**3336. LOVE, Accidental.** *Sir Walter Scott.* One Sunday, about two years before his call to the bar, Scott offered his umbrella to a young lady of much beauty who was coming out of the Greyfriars Church during a shower; the umbrella was graciously accepted; and it was not an unprecedented consequence that Scott fell in love with the borrower, who turned out to be Margaret, daughter of Sir John and Lady Jane Stuart Belches, of Invermay. For near six years

after this Scott indulged the hope of marrying this lady, and it does not seem doubtful that the lady herself was in part responsible for this impression.—HUTTON'S *LIFE OF SCOTT*, ch. 3.

**3337. LOVE, Active.** *George Whitefield.* The device of Whitefield's seal was a winged heart, soaring above the globe, and the motto, *Astra petamus.*—SOUTHEY.

**3338. LOVE, Battle of.** *Lovers.* [Aidoneus, king of the Molossians,] named his wife Proserpine, his daughter Core, and his dog Cerberus; with this dog he commanded all his daughter's suitors to fight, promising her to him that should overcome him.—PLUTARCH'S *THESEUS*.

**3339. LOVE, Changed by.** *Another Body.* Cato the Censor used to say the soul of a lover lived in the body of another.—PLUTARCH.

**3340. LOVE, Conjugal.** *Napoleon I.* While these scenes were conspiring [in opening the Italian campaign] Napoleon did not forget the bride he had left in Paris. Though for seven days and nights he had allowed himself no quiet meal, no regular repose, and had not taken off either his coat or his boots, he found time to send frequent and most affectionate, though very short, notes to Josephine.—ABBOTT'S *NAPOLEON B.*, vol. 1, ch. 4.

**3341. LOVE, Disappointment in.** *Kosciusko the Pole.* He left his native country from a disappointment in love; and devoting himself to freedom and humanity, in the autumn of 1776 he entered the American army as an officer of engineers. [He was a grand soldier, and fell in the war.]—BANCROFT'S *U. S.*, vol. 9, ch. 19.

**3342. LOVE, Infatuation of.** *Mary Stuart.* Du Chatelard [her page], surprised a second time hidden behind the curtains of the queen's bed, was sent to trial, and condemned to death by the judges of Edinburgh for a meditated treason. With a single word Mary might have commuted his punishment or granted him pardon, but she ungenerously abandoned him to the executioner. Ascending the scaffold erected before the windows of Holyrood Palace, the theatre of his madness and the dwelling of the queen, he faced death like a hero and a poet. "If," said he, "I die not *without reproach*, like the Chevalier Bayard, my ancestor, like him I die, at least, *without fear*." For his last prayer he recited Ronsard's beautiful Ode on Death. Then, casting his last looks and thoughts toward the windows of the palace inhabited by the charm of his life and the cause of his death, "Farewell!" he cried, "thou who art so beautiful and so cruel; who killest me, and whom I cannot cease to love!"—LAMARTINE'S *QUEEN OF SCOTS*, p. 16.

**3343. LOVE, Juvenile.** *Napoleon I.* When Napoleon was but five or six years of age he was placed in a school. . . . There a fair-haired little maiden won his youthful heart. It was Napoleon's first love. His impetuous nature was all engrossed by his new passion, and he inspired as ardent an affection in the bosom of his loved companion. . . . He walked to and from school, holding the hand of Giacominetta. He abandoned all the plays and companionship of other children to talk and muse with her. The older boys and girls made themselves merry with the display of affection which the loving couple exhibited; . . . [this] exerted not the slightest influ-

ence to abash Napoleon.—ABBOTT'S NAPOLEON B., vol. 1, ch. 1.

**3344. LOVE a Necessity.** *Cannoneers.* [Napoleon's soldiers dragged their dismembered cannon over the Alps.] It was now the great glory of these men to take care of their guns. They loved tenderly the merciless monsters. They lavished caresses and terms of endearment upon the glittering, polished, death-dealing brass. The heart of man is a strange enigma. Even when most degraded it needs something to love. These blood-stained soldiers, brutalized by vice, amid all the horrors of battle, lovingly fondled the murderous machines of war. . . . The unrelenting gun was the stern cannoneer's lady-love. He kissed it with unwashed, mustached lips. . . . Affectionately he named it Mary, Emma, Lizzie.—ABBOTT'S NAPOLEON B., vol. 1, ch. 19.

**3345. LOVE, Passionate.** *Poet Shelley.* Shelley fell suddenly and passionately in love with Godwin's daughter, Mary. Peacock, [his intimate friend, says] as to the overwhelming nature of the new attachment: "Nothing that I ever read in tale or history could present a more striking image of a sudden, violent, irresistible, uncontrollable passion, than that under which I found him laboring. . . . Between his old feeling toward Harriet [his wife], from whom he was not then separated, and his passion for Mary, he showed in his looks, in his gestures, in his speech, the state of a mind 'suffering, like a little kingdom, the nature of an insurrection.' His eyes were blood-shot, his hair and dress disordered. He caught up a bottle of laudanum, and said, 'I never part from this.'"—SYMONDS' SHELLEY, ch. 4.

**3346. LOVE vs. Prudence.** *Agessilaus.* [Agessilaus was very ardent in his friendships.] There were, indeed, times when his attachments gave way to the exigencies of state. Once being obliged to decamp in a hurry, he was leaving a favorite sick behind him. The favorite called after him, and earnestly entreated him to come back; upon which he turned and said, "How little consistent are love and prudence!"—PLUTARCH'S AGESSILAUS.

**3347. LOVE, Religion of.** *Napoleon I.* [Napoleon said to Montholon at St. Helena:] "Alexander, Cæsar, Charlemagne, and myself have founded empires; but upon what did we rest the creations of our genius? Upon force. Jesus Christ alone founded His empire upon love; and at this moment millions of men would die for Him. I die before my time, and my body will be given back to worms. Such is the fate of him who has been called the great Napoleon. What an abyss between my deep misery and the eternal kingdom of Christ, which is proclaimed, loved, and adored, and which is extended over the whole earth! Call you this dying? Is it not rather living? The death of Christ is the death of a God!"—ABBOTT'S NAPOLEON B., vol. 1, ch. 14.

**3348. LOVE, Romantic.** *Geoffrey Rudel* was a mad poet, who fell in love with the Countess of Tripoli, whom he had never seen, and who, being afterward blessed with a sight of her, dropped down dead for joy.—TYTLER'S HIST., Book 6, ch. 16, p. 248.

**3349.** ———. *Samuel Johnson.* A young woman of Leek, in Staffordshire, while he

served his apprenticeship there, conceived a violent passion for him; and though it met with no favorable return, followed him to Lichfield, where she took lodgings opposite to the house in which he lived, and indulged her hopeless flame. When he was informed that it so preyed upon her mind that her life was in danger, he with a generous humanity went to her and offered to marry her, but it was then too late; her vital power was exhausted; and she actually exhibited one of the very rare instances of dying for love. She was buried in the cathedral of Lichfield; and he, with a tender regard, placed a stone over her grave.—BOSWELL'S JOHNSON, p. 5.

**3350.** ———. *Poet Shelley.* Nearly the whole of the winter was spent in Naples, where Shelley suffered from depression of more than ordinary depth. Mrs. Shelley attributed this gloom to the state of his health; but Medwin tells a strange story, which, if it is not wholly a romance, may better account for the poet's melancholy. He says that so far back as the year 1816, on the night before his departure from London, "a married lady, young, handsome, and of noble connections," came to him, avowed the passionate love she had conceived for him, and proposed that they should fly together. He explained to her that his hand and heart had both been given irrevocably to another, and, after the expression of the most exalted sentiments on both sides, they parted.—SYMONDS' SHELLEY, ch. 5.

**3351. LOVE, Shadow of.** *Washington Irving.* He had passed through troubles which had deepened his knowledge of life, having lost his father, who died shortly before the completion of "Salmagundi," and his mother, who died about ten years later, and whose death was still fresh in his memory. Between these two sorrows came the tragedy which darkened his young manhood, and was never forgotten—the death of Matilda Hoffman, the young lady to whom he was attached, who closed her brief existence at the age of eighteen, while he was composing the amusing annals of Mr. Diedrich Knickerbocker.—STODDARD'S IRVING, p. 35.

**3352. LOVE, Supremacy of.** *Domestic.* [Queen Elizabeth required obedience. A domestic anecdote illustrates this principle of her conduct. Harrington says] the queen did once ask my wife in merry sort, "how she kept my good-will and love, which I did always maintain to be truly good toward her and my children." My Moll, in wise and discreet manner, told her Highness "she had confidence in her husband's understanding and courage, well founded on her own steadfastness, not to offend or thwart, but to cherish and obey; hereby did she persuade her husband of her own affection, and in so doing did command his." "Go to, go to, mistress," saith the queen; "you are wisely bent, I find; after such sort do I keep the good-will of all my husbands, my good people; for if they did not rest assured of some special love toward them, they would not readily yield me such good obedience."—KNIGHT'S ENG., vol. 3, ch. 18, p. 284.

**3353. LOVER, A fallen.** *Hernando Cortez.* Spanish girls were kept almost as secluded, and guarded almost as carefully, as the ladies in the harem of a Turk. Therefore, when a young man fell in love, instead of ringing the door-bell



and sending in his card, he often made a rope ladder, and surveyed the residence of the young lady, with a view to ascertain the best mode of getting upon her balcony or into her window. Our adventurer proceeded in this manner. In scaling the wall of the garden which enclosed the house wherein lived the object of his passion, he fell to the ground, and injured himself so seriously that it was long before he recovered his health.—CYCLOPEDIA OF BIOG., p. 317.

**3354. LOVER, Fickle.** *Robert Burns.* For several years love-making was his chief amusement, or rather his most serious business. His brother tells us that he was in the secret of half the love affairs of the parish of Tarbolton, and was never without at least one of his own. There was not a comely girl in Tarbolton on whom he did not compose a song, and then he made one which included them all.—SHAIRP'S BURNS, ch. 1.

**3355. LOVE, A youthful.** *Lord Byron.* When first he imagined himself the victim of the tender passion he was only eight years of age; and he cherished so fond a recollection of his infant flame, that when, at the age of sixteen, his mother carelessly told him that his "old sweetheart, Mary Duff," was married, he was nearly thrown into convulsions, which so alarmed his mother that she avoided mentioning the subject to him ever after. At twelve he thought himself madly in love with a beautiful cousin. "I could not sleep—I could not eat—I could not rest," he afterward wrote. The last of his boyish passions, which seized him when he was fifteen, before it was possible for him to have been really in love, was not so violent as his first; but he always spoke of it as something exceedingly serious. The lady was much older than himself, and very properly regarded and treated him as a school-boy.—CYCLOPEDIA OF BIOG., p. 291.

**3356. LOVERS, Rival.** *Thomas Jefferson.* Mrs. Martha Skelton [had many lovers, and] among all her lovers he was the favored swain. The story goes that two of his rivals arrived at the same moment at the widow's house, and were shown into a room together. It happened that, at that moment, Mr. Jefferson and Mrs. Skelton were singing and playing together, their voices being accompanied by her harpsichord and his violin. The song was a tender and plaintive melody, and they performed it as two lovers might be expected to execute a piece of music which enabled them to express their feelings to one another. The rivals listened for a few moments, and then retired, to return no more on the same errand.—CYCLOPEDIA OF BIOG., p. 221.

**3357. LOYALTY esteemed.** *Cromwell.* We think this is the moment to say a few words upon that other ever difficult problem, What were Cromwell's intentions with reference to himself and to Charles [I.]? We cannot see that there is foundation for any other thought than that Cromwell especially intended to preserve English law; and to him, we dare say, a king was not more sacred than a man, and a lawless king not so sacred as an obedient and law-keeping man.—HOOD'S CROMWELL, ch. 14, p. 179.

**3358. LOYALTY, Unreserved.** *Widow Windham.* [After his defeat Charles I. was] conveyed

to the residence of a widow named Windham, who had lost her husband and three eldest sons in the cause of Charles I., and with unshaken devotion now offered her two surviving ones to the successor of the decapitated monarch. She received Charles, not as a fugitive but as a king. "When my husband lay on his death-bed," said she, "he called to him our five sons, and thus addressed them: 'My children, we have hitherto enjoyed calm and peaceful days under our three last sovereigns; but I warn you that I see clouds and tempests gathering over the kingdom. I perceive factions springing up in every quarter, which menace the repose of our beloved country. Listen to me well: whatever turn events may take, be ever true to your lawful sovereign; obey him, and remain loyal to the crown! Yes,' added he, with vehemence, 'I charge you to stand by the crown, even though it should hang upon a bush!'" These last words engraved their duty on the hearts of my children," continued the mother, "and those who are still spared to me are yours, as their dead brothers were given to your father."—LAMARTINE'S CROMWELL, p. 54.

**3359. LOYALTY, Vigorous.** *Bismarck.* At a beer saloon much frequented by Conservatives, Bismarck, one evening, just as he had taken his seat, and was about to drink his first glass of beer, overheard a man, who sat at the next table, speak of a member of the royal family in a particularly insulting manner. Bismarck rose, and, lifting his glass of beer, thundered out, "Out of the house! If you are not off when I have drunk this beer, I will break the glass on your head!" Upon this there was a wild commotion in the room, and loud outcries, but Bismarck drank his glass of beer with the utmost composure. When he had finished it he smashed the glass upon the offender's head. The outcries ceased for a moment, and Bismarck said, quietly, "Waiter, what is to pay for this broken glass?" The manner in which this outrage was committed—Bismarck's commanding look and bearing—carried the day; the beer-drinkers applauded the act, and the man dared not resent it.—CYCLOPEDIA OF BIOG., p. 632.

**3360. LOYALTY, Zealous.** *Puritans.* The Puritans, even in the depths of the prisons to which she [Elizabeth] had sent them, prayed, and with no simulated fervor, that she might be kept from the dagger of the assassin, that rebellion might be put down under her feet, and that her arms might be victorious by sea and land. One of the most stubborn of the stubborn sect, immediately after one of his hands had been lopped off by the executioner for an offence into which he had been hurried by his intemperate zeal, waved his hat with the hand which was still left him, and shouted, "God save the Queen!"—MACAULAY'S ENG., ch. 1, p. 58.

**3361. LUCK, Days of.** *Ancient.* The month *Thargelion* (May) was also remarkably unfortunate to the barbarians; for in that month Alexander defeated the King of Persia's generals near the Granicus, and the Carthaginians were beaten by Timoleon in Sicily on the twenty-fourth of the same—a day still more remarkable (according to Ephorus, Callisthenes, Demaster, and Phylarchus) for the taking of Troy. On the contrary, the month *Melagitinion* (August), which the Bœotians call *Panemus*, was very unlucky

to the Greeks; for on the seventh they were beaten by Antipater in the battle of Crannon and utterly ruined, and before that they were defeated by Philip at Chæronea. And on that same day, month, and year, the troops which under Archidamus made a descent upon Italy, were cut to pieces by the barbarians. The Carthaginians have set a mark upon the twenty-second of that month as a day that has always brought upon them the greatest calamities.—PLUTARCH'S CAMILLUS.

**3362. LUXURY, Employment by.** *To the Poor.* Under the Roman empire, the labor of an industrious and ingenious people was variously but incessantly employed in the service of the rich. In their dress, their table, their houses, and their furniture, the favorites of fortune united every refinement of convenience, of elegance, and of splendor—whatever could soothe their pride or gratify their sensuality. Such refinements, under the odious name of luxury, have been severely arraigned by the moralists of every age; and it might perhaps be more conducive to the virtue, as well as happiness, of mankind, if all possessed the necessities and none the superfluities of life. But in the present imperfect condition of society, luxury, though it may proceed from vice or folly, seems to be the only means that can correct the unequal distribution of property.—GIBBON'S *ROME*, ch. 2, p. 67.

**3363. LUXURY, Dangers of.** *Puritans.* [In 1593] Thomas Nash, whom the Puritans counted among the wicked, . . . [says:] "We must have our tables furnished like poulterers' stalls, or as though we were to victual Noah's Ark again. . . . What a coil have we, this course and that course, removing this dish higher, setting another lower, and taking away the third! A general might in less space move his camp than they standing dispose of their gluttony. . . . From gluttony of meats let me descend to superfluity in drink—a sin that, ever since we mixed ourselves with the low countries, is counted honorable."—KNIGHT'S *ENG.*, vol. 3, ch. 16, p. 249.

**3364. LUXURY denied.** *Oxford Friars.* [St.] Francis made a hard fight against the taste for sumptuous buildings and for greater personal comfort which characterized the time. "I didn't enter into religion to build walls," protested an English provincial when the brethren pressed for a larger house; and Albert of Pisa ordered a stone cloister, which the burgesses of Southampton had built for them, to be razed to the ground. "You need no little mountains to lift your heads to heaven," was his scornful reply to a claim for pillows. None but the sick went shod. An Oxford friar found a pair of shoes one morning, and wore them at matins. At night he dreamed that robbers leapt on him in a dangerous pass between Gloucester and Oxford with shouts of "Kill, kill!" "I am a friar," shrieked the terror-stricken brother. "You lie," was the instant answer, "for you go shod." The friar lifted up his foot in disproof, but the shoe was there. In an agony of repentance he woke and flung the pair out of the window.—*HIST. OF ENG. PEOPLE*, § 208.

**3365. LUXURY, Evil of.** *Spartans.* In . . . the regulation of manners one single principle influenced the whole plan of Lycurgus. *Luxury is the bane of society.* Let us see in what manner

the particular institutions of the Spartan legislator were calculated to guard against that powerful source of corruption. The inequality of possessions was, in the first place, to be corrected, which could not be done without a new partition of territorial property. This was in all probability the greatest of those difficulties which Lycurgus had to encounter.—*TYTLER'S HIST.*, Book 1, ch. 9, p. 91.

**3366. LUXURY, Excess in.** *Alexander.* [Alexander the Great, after the conquest of Persia,] found that his great officers set no bounds to their luxury, that they were most extravagantly delicate in their diet and profuse in other respects, insomuch that Agnon of Teos wore silver nails in his shoes; Leonatus had many camel loads of earth brought from Egypt to rub himself with when he went to the wrestling-ring; Philotas had hunting-nets that would enclose the space of a hundred furlongs; more made use of rich essences than oil after bathing, and had their grooms of the bath, as well as chamberlains who excelled in bed-making. This degeneracy he reproved with all the temper of a philosopher.—*PLUTARCH*.

**3367. LUXURY misplaced.** *Romans.* [The Romans under Pompey were defeated at Pharsalia by Cæsar.] The camp itself was a singular picture. Houses of turf had been built for the luxurious patricians, with ivy trained over the entrances to shade their delicate faces from the summer sun; couches had been laid out for them to repose on after their expected victory; tables were spread with plate and wines and the daintiest preparations of Roman cookery. Cæsar commented on the scene with mournful irony. "And these men," he said, "accused my patient, suffering army, which had not even common necessities, of dissoluteness and profligacy!"—*FROUDE'S CÆSAR*, ch. 22.

**3368. LUXURY, Nauseous.** *Tobacco.* [At Cuba Columbus and his men] for the first time witnessed the use of a weed which the ingenious caprice of man has since converted into an universal luxury, in defiance of the opposition of the senses. They beheld several of the natives going about with firebrands in their hands, and certain dried herbs which they rolled up in a leaf, and lighting one end, put the other in their mouths, and continued exhaling and puffing out the smoke. A roll of this kind they called a tobacco, a name since transferred to the plant of which the rolls were made. The Spaniards, although prepared to meet with wonders, were struck with astonishment at this singular and apparently nauseous indulgence.—*IRVING'S COLUMBUS*, Book 4, ch. 4.

**3369. LUXURY and Poverty.** *Roman.* Every age in its decline has exhibited the spectacle of selfish luxury side by side with abject poverty; of—

"Wealth, a monster gorged  
'Mid starving populations;"  
but nowhere and at no period were these contrasts so startling as they were in imperial Rome. There a whole population might be trembling lest they should be starved by the delay of an Alexandrian corn-ship, while the upper classes were squandering a fortune at a single banquet, drinking out of myrrhine and jewelled vases worth hundreds of pounds, and feasting on the



brains of peacocks and the tongues of nightingales. As a consequence, disease was rife, men were short-lived. . . . At this very time the dress of Roman ladies displayed an unheard-of splendor. The elder Pliny tells us that he himself saw Lollia Paulina dressed for a betrothal feast in a robe entirely covered with pearls and emeralds, which had cost 40,000,000 sesterces, and which was known to be less costly than some of her other dresses. Gluttony, caprice, extravagance, ostentation, impurity, rioted in the heart of a society which knew of no other means by which to break the monotony of its weariness, or alleviate the anguish of its despair.—FARRAR'S EARLY DAYS, ch. 1, p. 3.

**3370. LUXURY repudiated.** *Primitive Christians.* They were vainly aspiring to imitate the perfection of angels; . . . disdained, or . . . affected to disdain, every earthly and corporeal delight. Some of our senses, indeed, are necessary for our preservation, others for our subsistence, and others again for our information; and thus far it was impossible to reject the use of them. The first sensation of pleasure was marked as the first moment of their abuse. The unfeeling candidate for heaven was instructed, not only to resist the grosser allurements of the taste or smell, but even to shut his ears against the profane harmony of sounds, and to view with indifference the most finished productions of human art. Gay apparel, magnificent houses, and elegant furniture were supposed to unite the double guilt of pride and of sensuality; a simple and mortified appearance was more suitable to the Christian who was certain of his sins and doubtful of his salvation. In their censures of luxury, the Fathers are extremely minute and circumstantial; and among the various articles which excite their pious indignation, we may enumerate false hair, garments of any color except white, instruments of music, vases of gold or silver, downy pillows (as Jacob reposed his head on a stone), white bread, foreign wines, public salutations, the use of warm baths, and the practice of shaving the beard, which, according to the expression of Tertullian, is a lie against our own faces, and an impious attempt to improve the works of the Creator.—GIBBON'S *ROME*, ch. 25, p. 548.

**3371. LUXURY, Senseless.** *Roman Feast.* The expense ridiculously bestowed on these entertainments, and the labor employed in collecting the rarest and most costly articles of food, exceeded all belief. In this, as indeed in every other species of luxury, there was the most capricious refinement of extravagance. Suetonius mentions a supper given to Vitellius by his brother, in which, among other articles, there were two thousand of the choicest fishes (*lectissimorum piscium*), seven thousand of the most delicate birds—one dish, from its size and capacity, was named the *ægis*, or *shield of Minerva*. It was filled chiefly with the livers of *scari* (a delicate species of fish), the brains of pheasants and peacocks, the tongues of parrots (imagined, probably, to be tender from their much chattering), and the bellies of lampreys, brought from most distant provinces. This may serve as some specimen of the luxury of the Roman suppers.—TYTLER'S *HIST.*, Book 4, ch. 4, p. 450.

**3372. LUXURY, Unsatisfying.** *Baian.* [The chagan of the Avars, a barbarian people who

invaded Southern Europe.] He wished, at the expense of the emperor, to repose in a golden bed. The wealth of Constantinople and the skillful diligence of her artists were instantly devoted to the gratification of his caprice; but when the work was finished he rejected with scorn a present so unworthy the majesty of a great king.—GIBBON'S *ROME*, ch. 46, p. 443.

**3373. LYING, Polite.** *Samuel Johnson.* [His study] seemed to be very favorable for retirement and meditation. Johnson told me that he went up thither without mentioning it to his servant when he wanted to study secure from interruption; for he would not allow his servant to say he was not at home when he really was. "A servant's strict regard to truth," said he, "must be weakened by such a practice. A philosopher may know that it is merely a form of denial; but few servants are such nice distinguishers. If I accustom a servant to tell a lie for me, have I not reason to apprehend that he will tell many lies for himself?"—BOSWELL'S *JOHNSON*, p. 120.

**3374. MACHINERY, Benefits of.** *Clocks.* Eighty years ago a good family clock cost from \$75 to \$150, and the cheapest clocks made were \$25 each. These last were small clocks hung to a nail in the wall, and were wound up by pulling a string. At that time the State of Connecticut already took the lead in the business of clock-making, and we find it mentioned, as a great wonder, that in 1804 three hundred and fifty clocks were made in Connecticut. The business was done in a very simple and primitive manner. A man would get a few clocks finished, then strap four or five on a horse's back, and go off into an adjacent county to sell them, offering them from door to door. At a later date some makers got on so far as to employ one or more agents to travel for them. At the present time Connecticut makes six hundred thousand clocks per annum, and sells most of them at less than \$5 each. Before the war some makers sold their cheapest clocks, wholesale, at 50 cents each, their good clocks at \$2, and their best at about \$4. The marvellous cheapness and excellence of these time-keepers have spread them over the whole earth.—*CYCLOPEDIA OF BIOG.*, p. 209.

**3375. MACHINERY a Means.** *Samuel Johnson.* Mr. Fergusson, the self-taught philosopher, told him of a new-invented machine which went without horses; a man who sat in it turned a handle, which worked a spring that drove it forward. "Then, sir," said Johnson, "what is gained is, the man has his choice whether he will move himself alone, or himself and the machine too."—BOSWELL'S *JOHNSON*, p. 167.

**3376. MACHINERY, Triumph of.** *Clocks.* Never have I seen more original and startling mechanical effects than are produced by Jerome's clock-making machinery. Think of one man and one boy sawing veneers enough in one day for three hundred clock-cases! Think of six men making brass wheels enough in a day for one thousand clocks! Think of a factory of twenty-five persons producing two thousand clocks a week! Think of a clock being made for 40 cents! All this is chiefly due to the patience and genius of Chauncey Jerome.—*CYCLOPEDIA OF BIOG.*, p. 214.

**3377. MADNESS effective.** *James Otis.* [The Massachusetts patriot published a book against the Stamp Act.] The book of Otis was reprinted in England. Lord Mansfield, who had read it, rebuked those who spoke of it with contempt. But they rejoined, "The man is mad!" "What then?" answered Mansfield, "One mad man often makes many. Massaniello was mad—no-body doubted it; yet for all that he overturned the government of Naples."—BANCROFT'S U. S., vol. 5, ch. 10.

**3378. MAGIC, Belief in.** *Columbus.* [To the Spaniards the South American Indians seemed versed in sorcery.] Columbus himself entertained an idea of the kind, and assures the sovereigns, in his letter from Jamaica, that the people of Cariari and its vicinity are great enchanters, and he intimates that the two Indian girls who had visited his ship had magic powder concealed about their persons. He adds that the sailors attributed all the delays and hardships experienced on that coast to their being under the influence of some evil spell, worked by the witchcraft of the natives, and that they still remained in that belief.—IRVING'S COLUMBUS, Book 14, ch. 3.

**3379. MAGNANIMITY, Admirable.** *Trial of Sir Henry Vane.* He had asked for counsel. "Who," cried the solicitor, "will dare to speak for you, unless you can call down from the gibbet the heads of your fellow traitors?" "I stand single," said Vane; "yet, being thus left alone, I am not afraid, in this great presence, to bear my witness to the glorious cause [of popular liberty], nor to seal it with my blood."—BANCROFT'S U. S., vol. 2, ch. 11.

**3380. MAGNANIMITY, Noble.** *General Robert E. Lee.* [At the battle of Gettysburg an English officer says:] I saw General Wilcox come up to him, and explain, almost crying, the state of his brigade. General Lee immediately shook hands with him, and said, cheerfully, "Never mind, general, *all this has been my fault*; it is *I* that have lost this fight, and you must help me out of it the best way you can." In this way I saw General Lee encourage and reanimate his somewhat dispirited troops, and magnanimously take upon his own shoulders the whole weight of the repulse.—POLLARD'S SECOND YEAR OF THE WAR, p. 355.

**3381. MAGNANIMITY of Savages.** *Onondagas.* A. D. 1687. [Louis XIV. required Iroquois Indians for galley-slaves.] By open hostilities no captives could be made; and Lamberville, the missionary among the Onondagas, was unconsciously employed to decoy the Iroquois chiefs into Fort Ontario. [They were put in irons and sent to France.] . . . Meantime the old men of the Onondagas summoned Lamberville to their presence. "We have much reason," said an aged chief, "to treat thee as an enemy, but we know thee too well. Thou hast betrayed us, but treason was not in thy heart. Fly, therefore, for when our young braves shall have sung their war song they will listen to no voice but the swelling voice of their anger." And trusty guides conducted the missionary through by-paths to a place of security.—BANCROFT'S U. S., vol. 2, ch. 17.

**3382. MAGNIFICENCE vs. Happiness.** *Abdalarahmans.* [See No. 3383.] In the West the Omniades of Spain supported, with equal pomp, the

title of commander of the faithful. Three miles from Cordova, in honor of his favorite sultana, the third and greatest of the Abdalarahmans constructed the city, palace, and gardens of Zehra. Twenty-five years, and above three millions sterling, were employed by the founder; his liberal taste invited the artists of Constantinople, the most skilful sculptors and architects of the age; and the buildings were sustained or adorned by twelve hundred columns of Spanish and African, of Greek and Italian marble. The hall of audience was incrustured with gold and pearls, and a great basin in the centre was surrounded with the curious and costly figures of birds and quadrupeds. In a lofty pavilion of the gardens one of these basins and fountains, so delightful in a sultry climate, was replenished, not with water, but with the purest quicksilver. The seraglio of Abdalarahman, his wives, concubines, and black eunuchs amounted to six thousand three hundred persons; and he was attended to the field by a guard of twelve thousand horse, whose belts and cimeters were studded with gold. It may be . . . of some use . . . to transcribe an authentic memorial which was found in the closet of the deceased caliph. "I have now reigned above fifty years in victory or peace, beloved by my subjects, dreaded by my enemies, and respected by my allies. Riches and honors, power and pleasure, have waited on my call, nor does any earthly blessing appear to have been wanting to my felicity. In this situation I have diligently numbered the days of pure and genuine happiness which have fallen to my lot; they amount to *fourteen*. O man! place not thy confidence in this present world!"—GIBBON'S ROME, ch. 52, p. 298.

**3383. MAGNIFICENCE, Oriental.** *At Bagdad.* The glories of the [caliph's] court were brightened rather than impaired in the decline of the empire, and a Greek ambassador might admire or pity the magnificence of the feeble Moctader. "The caliph's whole army," says the historian Abulfeda, "both horse and foot, was under arms, which together made a body of 160,000 men. His state officers, the favorite slaves, stood near him in splendid apparel, their belts glittering with gold and gems. Near them were 7000 eunuchs, 4000 of them white, the remainder black. The porters or door-keepers were in number 700. Barges and boats, with the most superb decorations, were seen swimming upon the Tigris. Nor was the palace itself less splendid, in which were hung up 38,000 pieces of tapestry, 12,500 of which were of silk embroidered with gold. The carpets on the floor were 22,000. A hundred lions were brought out, with a keeper to each lion. Among the other spectacles of rare and stupendous luxury was a tree of gold and silver spreading into eighteen large branches, on which, and on the lesser boughs, sat a variety of birds made of the same precious metals, as well as the leaves of the tree. While the machinery affected spontaneous motions, the several birds warbled their natural harmony. Through this scene of magnificence the Greek ambassador was led by the vizier to the foot of [Moctader's] the caliph's throne."—GIBBON'S ROME, ch. 52, p. 298.

**3384. MAGNIFICENCE, Royal.** *Arcadius.* [Emperor of Rome.] The eloquent sermons of St. Chrysostom celebrate, while they condemn,



the pompous luxury of the reign of Arcadius. "The emperor," says he, "wears on his head either a diadem or a crown of gold, decorated with precious stones of inestimable value. These ornaments and his purple garments are reserved for his sacred person alone; and his robes of silk are embroidered with the figures of golden dragons. His throne is of massy gold. Whenever he appears in public he is surrounded by his courtiers, his guards, and his attendants. Their spears, their shields, their cuirasses, the bridles and trappings of their horses, have either the substance or the appearance of gold; and the large splendid boss in the midst of their shield is encircled with smaller bosses, which represent the shape of the human eye. The two mules that draw the chariot of the monarch are perfectly white, and shining all over with gold. The chariot itself, of pure and solid gold, attracts the admiration of the spectators, who contemplate the purple curtains, the snowy carpet, the size of the precious stones, and the resplendent plates of gold, that glitter as they are agitated by the motion of the carriage. The Imperial pictures are white, on a blue ground; the emperor appears seated on his throne, with his arms, his horses, and his guards beside him, and his vanquished enemies in chains at his feet."—GIBBON'S *ROME*, ch. 32, p. 323.

**3385. MAIDEN, A military. Roman.** [Daughter of the Prefect Gregory—African invasion of the Arabs.] The daughter of Gregory, a maid of incomparable beauty and spirit, is said to have fought by his side; from her earliest youth she was trained to mount on horseback, to draw the bow, and to wield the cimeter; and the richness of her arms and apparel were conspicuous in the foremost ranks of the battle. Her hand, with a hundred thousand pieces of gold, was offered for the head of [Abdallah] the Arabian general, and the youths of Africa were excited by the prospect of the glorious prize. At the pressing solicitation of his brethren Abdallah withdrew his person from the field; but the Saracens were discouraged by the retreat of their leader, and the repetition of these equal or unsuccessful conflicts.—GIBBON'S *ROME*, ch. 51, p. 237.

**3386. MAIDS detained. Reign of James II.** [James was trying to coerce Parliament to grant political relief to the Roman Catholics.] While the contest lasted, the anxiety in London was intense. Every report, every line from Edinburgh, was eagerly devoured. One day the story ran that Hamilton had given way, and that the government would carry every point. Then came intelligence that the Opposition had rallied, and was more obstinate than ever. At the most critical moment orders were sent to the post-office that the bags from Scotland should be transmitted to Whitehall. During a whole week not a single private letter from beyond the Tweed was delivered in London.—MACAULAY'S *ENG.*, ch. 6, p. 114.

**3387. MAJORITY, Rule of. Condemned.** Their idea [the people of the north] of government may be briefly stated as the *sovereignty of numbers*. . . . According to the interpretation of the Yankees, the body politic ought simply to have a political organization to bring out and enforce the will of the majority. . . . The Northern idea was materialistic; it degraded political authority, because it despoiled it of its moral offices, and represented it as an accident determined by a comparison

of numbers. It destroyed the virtue of minorities; compelled them to servile acquiescence; . . . it laid the foundations of a despotism more terrible than that of any single tyrant; destroyed moral courage in the people; broke down all the barriers of conservatism, and substituted the phrase, "*the majority must govern*" for the conscience and justice of society.—POLLARD'S *SECOND YEAR OF THE WAR*, ch. 13, p. 292.

**3388. MAJORITY, An unconquerable. Eng-land.** [James II. sought the overthrow of the Established Church and the promotion of the Roman Catholic faith.] The proportion which they bore to the population of England was very much smaller than at present. . . . Forty-nine fiftieths of the inhabitants of the kingdom, forty-nine fiftieths of the property of the kingdom, almost all the political, legal, and military ability and knowledge to be found in the kingdom, were Protestant. Nevertheless, the king, under a strong infatuation, had determined to use his vast patronage as a means of making proselytes. To be of his Church was, in his view, the first of all qualifications for office. To be of the national Church was a positive disqualification.—MACAULAY'S *ENG.*, ch. 8, p. 219.

**3389. MALIGNITY, Parental. To Frederick [the Great].** He asked puzzling questions, and brought forward arguments which seemed to savor of something different from pure Lutheranism. The king suspected that his son was inclined to be a heretic of some sort or other, whether Calvinist or atheist, his Majesty did not very well know. The ordinary malignity of Frederick William was bad enough. He now thought malignity a part of his duty as a Christian man, and all the conscience that he had stimulated his hatred. The flute was broken, the French books were sent out of the palace, the prince was kicked and cudgelled and pulled by the hair. At dinner the plates were hurled at his head; sometimes he was restricted to bread and water, sometimes he was forced to swallow food so nauseous that he could not keep it on his stomach. Once his father knocked him down, dragged him along the floor to a window, and was with difficulty prevented from strangling him with the cord of the curtain. The queen, for the crime of not wishing to see her son murdered, was subjected to the grossest indignities. The Princess Wilhelmina, who took her brother's part, was treated almost as ill as Mrs. Brownrigg's apprentices. Driven to despair, the unhappy youth tried to run away; then the fury of the old tyrant rose to madness. The prince was an officer in the army; his flight was therefore desertion, and, in the moral code of Frederick William, desertion was the highest of all crimes. [Execution would have followed but for the intervention of others.]—MACAULAY'S *FREDERICK THE GREAT*, p. 13.

**3390. MAN civilized. Changes in America.** [See No. 3393.] Man is still in harmony with nature, which he has subdued, developed, and adorned. For him the rivers that flow to remotest climes mingle their waters; for him the lakes gain new outlets to the ocean; for him the arch spans the flood, and science spreads iron pathways to the recent wilderness; for him the hills yield up the shining marble and the enduring granite; for him immense rafts bring down

the forests of the interior ; for him the marts of the city gather the produce of all climes, and libraries collect the works of every language and of every age. The passions of society are chastened into purity ; manners are made benevolent by refinement, and the virtue of the country is the guardian of its peace.—BANCROFT'S U. S., vol. 2, ch. 15.

**3391. MAN defined.** *Plato.* Plato had defined man to be a two-legged animal, without feathers. Diogenes plucked the feathers from a cock, and said, Behold Plato's man!—TYTLER'S HIST., Book 2, ch. 9, p. 270.

**3392. MAN degenerated.** *Unskilful.* [Timour the Tartar visited the ruins of Baalbec,] of which he ascribed the construction to demons and genii, not being able to conceive them human, [these] appeared to him to transcend those of Persepolis. He felt some envy toward the unknown sovereigns of these mysterious edifices. "Have mankind, then," said he, "degenerated, or is it that the stones have vegetated after being extracted from the quarries?"—LAMARTINE'S TURKEY, p. 322.

**3393. MAN, An honest.** *Estimated.* [Cardinal Mazarin estimated Louis XIV. very highly.] "There is enough in him," said he, "to make four kings and one honest man." His powers of application were remarkable. During the whole of his reign he labored regularly in his cabinet for eight hours every day.—STUDENTS' FRANCE, ch. 21, § 1.

**3394. MAN, Mission of.** *Stoics.* The Stoics believed the universe to be the work of a . . . Being whose providence continually regulates the whole, . . . so as to produce the greatest possible sum of general good ; so they regarded man as a principal instrument in the hand of God to accomplish that great purpose. The Creator, therefore, . . . had so framed the moral constitution of man, that he finds his own chief happiness in promoting the welfare and happiness of his fellow-creatures. In the free consent of man to fulfil this end of his being, by accommodating his mind to the divine will, and thus endeavoring to discharge his part in society with cheerful zeal, with perfect integrity, with manly resolution, and with an entire resignation to the decrees of Providence, lies the sum and essence of his duty.—TYTLER'S HIST., Book 2, ch. 9, p. 279.

**3395. MAN, A monster.** *Bonaparte.* [Mr. Jefferson] has given his testimony against the character of Napoleon : . . . "If he could seriously and repeatedly affirm that he had raised himself to power without ever having committed a crime, it proves that he wanted totally the sense of right and wrong. If he could consider the million of human lives that he had destroyed, or caused to be destroyed ; the desolations of countries, by plunderings, burnings, and famine ; the dethronement of lawful rulers of the world, without the consent of their constituents, to place his brothers and sisters on their thrones ; the cutting up of established societies of men, and jumbling them discordantly together at his caprice ; the demolition of the fairest hopes of mankind for the recovery of their rights and the amelioration of their condition ; and all the numberless train of his other enormities—the man, I say,

who could consider all these as no crimes, must have been a moral monster, against whom every hand should have been lifted to slay him."—QUOTED FROM TUCKER'S "LIFE OF JEFFERSON," IN KNIGHT'S ENG., vol. 8, ch. 10, p. 176.

**3396. MAN or a Mouse.** *A. Robert Morris, of Philadelphia.* [The financial helper of Washington during the Revolution afterward engaged in immense speculations, and was ruined.] Washington . . . remonstrated, observing : "You are old ; you had better retire, rather than engage in such extensive concerns." Morris replied, "Your advice is proof of that wisdom and prudence which govern all your words and actions ; but, my dear general, I can never do things in the small ; I must be either a man or a mouse."—CUSTIS' WASHINGTON, vol. 1, ch. 13.

**3397. MAN, Origin of.** *West Indians.* [See No. 2709.] They believed that mankind issued from a . . . cavern, the large men from a great aperture, the small men from a little cranny. They were for a long time destitute of women, but wandering on one occasion near a small lake, they saw certain animals among the branches of the trees, which proved to be women. On attempting to catch them, however, they were found to be as slippery as eels, so that it was impossible to hold them. At length they employed certain men, whose hands were rendered rough by a kind of leprosy. These succeeded in securing four of these slippery females, from whom the world was peopled.—IRVING'S COLUMBUS, Book 6, ch. 10.

**3398. MAN uncivilized.** *American Indians.* Man, the occupant of the soil, was as untamed as the savage scene, in harmony with the rude nature by which he was surrounded—a vagrant over the continent, in constant warfare with his fellow-men—the bark of the birch his canoes ; strings of shells his ornaments, his record, and his coin ; the roots of uncultivated plants among his resources for food ; his knowledge in architecture surpassed both in strength and durability by the skill of the beaver ; bended saplings the beams of his house ; the branches and rind of trees its roof ; drifts of leaves his couch ; mats of bulrushes his protection against winter's cold ; his religion the adoration of nature ; his morals the promptings of undisciplined intellect ; disputing with the wolves and bears the lordship of the soil, and dividing with the squirrel the wild fruits with which the universal woodlands abounded.—BANCROFT'S U. S., vol. 2, ch. 15.

**3399. MANŒUVRES ignored.** *Directness.* [One of Admiral Nelson's frequent injunctions was ;] "Never mind manœuvres ; always go at them."—KNIGHT'S ENG., vol. 7, ch. 20, p. 357.

**3400. MANHOOD, Complete.** *Julius Cæsar.* In person Cæsar was tall and slight. His features were more refined than was usual in Roman faces ; the forehead was wide and high, the nose large and thin, the lips full, the eyes dark gray like an eagle's, the neck extremely thick and sinewy. His complexion was pale. His beard and mustache were kept carefully shaved. His hair was short and naturally scanty, falling off toward the end of his life and leaving him partially bald. His voice, especially when he spoke in public, was high and shrill. His health was uniformly strong until his last year, when he



became subject to epileptic fits. He was a great bather, and scrupulously neat in all his habits, abstemious in his food, and careless in what it consisted, rarely or never touching wine, and noting sobriety as the highest of qualities when describing any new people. He was an athlete in early life, admirable in all manly exercises, and especially in riding. In Gaul, as has been said already, he rode a remarkable horse, which he had bred himself, and which would let no one but Cæsar mount him. From his boyhood it was observed of him that he was the truest of friends, that he avoided quarrels, and was most easily appeased when offended. In manner he was quiet and gentleman-like, with the natural courtesy of high-breeding. On an occasion when he was dining somewhere the other guests found the oil too rancid for them. Cæsar took it without remark, to spare his entertainer's feelings. When on a journey through a forest with his friend Oppius, he came one night to a hut where there was a single bed. Oppius being unwell, Cæsar gave it up to him, and slept on the ground.—FROUDE'S CÆSAR, ch. 28.

**3401. MANHOOD** deteriorated. *Ancient Greece*. [A.D. 396.] Corinth, Argos, Sparta, yielded without resistance to the arms of the Goths; and the most fortunate of the inhabitants were saved, by death, from beholding the slavery of their families and the conflagration of their cities. The vases and statues were distributed among the barbarians, with more regard to the value of the materials than to the elegance of the workmanship; the female captives submitted to the laws of war; the enjoyment of beauty was the reward of valor; and the Greeks could not reasonably complain of an abuse which was justified by the example of the heroic times. The descendants of that extraordinary people, who had considered valor and discipline as the walls of Sparta, no longer remembered the generous reply of their ancestors to an invader more formidable than Alaric. "If thou art a god, thou wilt not hurt those who have never injured thee; if thou art a man, advance, and thou wilt find men equal to thyself."—GIBBON'S *ROME*, ch. 30, p. 194.

**3402. MANHOOD** evinced. *Goethe*. In Goethe we discover by far the most striking instance, in our time, of a writer who is, in strict speech, what philosophy can call a man. He is neither noble nor plebeian, neither liberal nor servile, nor infidel nor devotee; but the best excellence of all these, joined in pure union—"a clear and universal man." Goethe's poetry is no separate faculty, no mental handicraft, but the voice of the whole harmonious manhood—nay, it is the very harmony, the living and life-giving harmony of that rich manhood which forms his poetry. All good men may be called poets in act or in word; all good poets are so in both.—CARLYLE'S *GOETHE*, ch. 1.

**3403. MANHOOD** exhibited. *Dr. Rowland Taylor*. Taylor, who as a man of mark had been one of the first victims chosen for execution, was arrested in London, and condemned to suffer in his own parish. His wife, "suspecting that her husband should that night be carried away," had waited through the darkness with her children in the porch of St. Botolph's beside Aldgate. "Now when the sheriff his company came against

St. Botolph's Church, Elizabeth cried, saying, 'Oh, my poor father! Mother! mother! here is my father led away!' Then cried his wife, 'Rowland, Rowland, where art thou?' for it was a very dark morning, that the one could not see the other. Dr. Taylor answered, 'I am here, dear wife,' and stayed. The sheriff's men would have led him forth, but the sheriff said, 'Stay a little, masters, I pray you, and let him speak to his wife.' Then came she to him, and he took his daughter Mary in his arms, and he and his wife and Elizabeth knelt down and said the Lord's prayer. At which sight the sheriff wept apace, and so did divers others of the company. After they had prayed he rose up and kissed his wife and shook her by the hand, and said, "Farewell, my dear wife, be of good comfort, for I am quiet in my conscience! God shall still be a father to my children." . . . Then said his wife, "God be with thee, dear Rowland! I will, with God's grace, meet thee at Hadleigh." All the way Dr. Taylor was merry and cheerful as one that accounted himself going to a most pleasant banquet or bridal. . . . Coming within two miles of Hadleigh, he desired to light off his horse, which done he leaped and set a frisk or twain as men commonly do for dancing. "Why, master doctor," quote the sheriff, "how do you now?" He answered. "Well, God be praised, master sheriff, never better; for now I know I am almost at home. I lack not past two stiles to go over, and I am even at my Father's house!"—*HIST. OF ENG. PEOPLE*, § 659.

**3404. MANHOOD**, Forecast of. *Sam Houston*. And yet, this running wild among the Indians, sleeping on the ground, chasing wild game, living in the forests, and reading Homer's *Iliad* withal, seemed a pretty strange business, and people used to say that Sam Houston would either be a great Indian chief or die in a madhouse, or be governor of the State—for it was very certain that some strange thing would overtake him!—*LESTER'S HOUSTON*, p. 18.

**3405. MANHOOD**, Honest. *Cromwell*. We may have too little ceremony as well as too much. It does not matter much, but we do rather like our servant to tap at our study door before coming in, although we do not care about her handing our letters on a silver salver. When ambassadors crowded Cromwell's court from all the States of Europe, some of them, in deference to the usualities of royalty, desired to kiss his hand; but, with manly dignity, he retired back two or three steps higher, to his throne, bowed to the deputation, and so closed the audience. A man, we see, who will not bate an inch of his nation's dignity, nor wear more than his manhood for his own. As he would not adopt the designation, so he would not permit himself to play at being a king.—*HOOD'S CROMWELL*, ch. 15, p. 199.

**3406. MANHOOD**, Model. *George Washington*. His faculties were so well balanced and combined that his constitution, free from excess, was tempered evenly with all the elements of activity, and his mind resembled a well-organized commonwealth; his passions, which had the intensest vigor, owned allegiance to reason; and with all the fiery quickness of his spirit, his impetuous and massive will was held in check by consummate judgment. He had in his compo-

sition a calm which gave him in moments of highest excitement the power of self-control, and enabled him to excel in patience, even when he had most cause for disgust.—BANCROFT'S U. S., vol. 7, ch. 37.

**3407. MANHOOD, Physical.** *Washington.* General Washington stood six feet three in his slippers, and in the prime of his life was rather slender than otherwise, but as straight as an arrow. His form was well-proportioned and evenly developed, so that he carried his tallness gracefully, and looked strikingly well on horseback. There has never been a more active, sinewy figure than his when he was a young man; it was only in later life that his movements became slow and dignified.—CYCLOPEDIA OF BIOG., p. 9.

**3408. MANHOOD recognized.** *Ancient Germans.* Civil governments, in their first institution, are voluntary associations for mutual defence. To obtain the desired end, it is absolutely necessary that each individual should conceive himself obliged to submit his private opinions and actions to the judgment of the greater number of his associates. The German tribes were contented with this rude but liberal outline of political society. As soon as a youth, born of free parents, had attained the age of manhood, he was introduced into the general council of his countrymen, solemnly invested with a shield and spear, and adopted as an equal and worthy member of the military commonwealth.—GIBBON'S *ROME*, ch. 9, p. 264.

**3409.** ——. *Ancient Germans.* The government of the Germanic nations, where a vast number of detached tribes were each under the command of an independent chief, and the condition of individuals, whose almost constant occupation was war, were a necessary cause of that exclusive regard which was paid to the profession of arms, in comparison with which every other employment was esteemed mean and unimportant. It was customary in many nations that the first introduction of youth to the occupations of manhood was attended with peculiar ceremonies and distinguished solemnity; and thus, among the German nations, it was extremely natural that the youth should be introduced with particular ceremonies to that military profession in which he was to be engaged for life. The chief of the tribe, under whose banner all his vassals were to fight, bestowed, himself, the sword and armor upon the young soldier, as a mark that, being conferred by him, they were to be used at his command, and for his service alone.—TYTLER'S *HIST.*, Book 6, ch. 10, p. 167.

**3410. MANHOOD tested.** *William of Orange.* If his battles were not those of a great tactician, they entitled him to be called a great man. No disaster could for one moment deprive him of his firmness or of the entire possession of all his faculties. . . . He was proved by every test; by war, by wounds, by painful and depressing maladies, by raging seas, by the imminent and constant risk of assassination, a risk which has shaken very strong nerves, a risk which severely tried even the adamantine fortitude of Cromwell; yet none could ever discover what that thing was which the Prince of Orange feared. His advisers could with difficulty induce him to

take any precaution against the pistols and jaggers of conspirators. Old sailors were amazed at the composure which he preserved amid roaring breakers on a perilous coast. In battle his bravery made him conspicuous even among tens of thousands of brave warriors, drew forth the generous applause of hostile armies, and was never questioned even by the injustice of hostile factions. During his first campaigns he exposed himself like a man who sought for death; was always foremost in the charge and last in the retreat; fought, sword in hand, in the thickest press; and with a musket ball in his arm and the blood streaming over his cuirass still stood his ground and waved his hat under the hottest fire.—MACAULAY'S *ENG.*, ch. 7, p. 154.

**3411. MANIA, Popular.** *Crusaders.* [In 1096] the peasant shod his oxen like horses, and, yoking them to a cart, migrated with his wife and children; and the children, whenever they approached a town, cried out, "Is this Jerusalem?" Lands were abandoned. Houses and chattels were sold for ready money by townsmen and husbandmen. The passion to reach Jerusalem extinguished all ordinary love of gain and absorbed every other motive for exertion. . . . The desire to see that land, if not possess it, went through the most remote parts of Christian Europe. . . . As they passed through the populous cities of Germany the spirit of fanatical hatred . . . incited the multitude to pillage and massacre the Jews.—KNIGHT'S *ENG.*, vol. 1, ch. 16, p. 228.

**3412. MANKIND distrusted.** *Charles II.* was addicted beyond measure to sensual indulgence, fond of sauntering and of frivolous amusements, incapable of self-denial and of exertion, without faith in human virtue or in human attachment, without desire of renown, and without sensibility to reproach. According to him, every person was to be bought. But some people haggled more about their price than others; and when this haggling was very obstinate and very skilful, it was called by some fine name. The chief trick by which clever men kept up the price of their abilities was called integrity. The chief trick by which handsome women kept up the price of their beauty was called modesty. . . . Thinking thus of mankind, Charles naturally cared very little what they thought of him. Honor and shame were scarcely more to him than light and darkness to the blind.—MACAULAY'S *ENG.*, ch. 2, p. 156.

**3413. MANKIND, Inequality of.** *Samuel Johnson.* On his favorite subject of subordination, Johnson said: "So far is it from being true that men are naturally equal, that no two people can be half an hour together but one shall acquire an evident superiority over the other."—BOSWELL'S *JOHNSON*, p. 142.

**3414. MANKIND, Prosperity of.** *Age.* If a man were called to fix the period in the history of the world during which the condition of the human race was most happy and prosperous, he would, without hesitation, name that which elapsed from the death of Domitian to the accession of Commodus. The vast extent of the Roman Empire was governed by absolute power, under the guidance of virtue and wisdom.—GIBBON'S *ROME*, ch. 3, p. 95.



**3415. MANNERS, Blunt.** *Diogenes.* The bluntness of his manners was exemplified in his celebrated answer to Alexander the Great, who, coming to visit the philosopher, and finding him seated in his tub, asked if he could do him any favor. "Yes," said the other, "stand from between me and the sun."—*TYTLER'S HIST.*, Book 2, ch. 9, p. 271.

**3416. MANNERS changed.** *Romans.* These Asiatic conquests were, in a moral point of view, much more prejudicial than advantageous to the Romans. Their simple and austere manners began gradually to relax, and they acquired a relish for luxurious enjoyments. This change in the manners of his countrymen roused the virtuous indignation of Cato the Censor, the determined enemy of every species of luxury and corruption. At the time when Hannibal was ravaging Italy, and when the Roman state had the strongest motive to retrench all superfluous expenses, a sumptuary statute, called the Opian law, was passed, which prohibited the women from the use of gold in their ornaments, beyond the quantity of half an ounce, and from wearing garments of different colors, and likewise interdicted the use of chariots. At the end of the Second Punic War the Roman ladies used all their influence to have this law repealed, urging that the motive for its enactment no longer existed. So earnest were they in their purpose, that, forgetting that modest reserve which is their sex's highest ornament, they rushed out into the streets, and besetting every avenue to the forum, laid hold of the men as they passed, and endeavored, both by clamor and by blandishments, to engage their votes for the abrogation of this odious statute. It was no wonder that the rigid virtue of old Cato, then consul, was inflamed with indignation at this spectacle.—*TYTLER'S HIST.*, Book 3, ch. 9, p. 378.

**3417. MANNERS, Effects of.** *Samuel Johnson.* The difference, he observed, between a well-bred and an ill-bred man is this: "One immediately attracts your liking, the other your aversion. You love the one till you find reason to hate him; you hate the other till you find reason to love him."—*BOSWELL'S JOHNSON*, p. 530.

**3418. — — —.** *Samuel Johnson.* I had the resolution to ask Johnson whether he thought that the roughness of his manner had been an advantage or not, and if he would not have done more good if he had been more gentle. *JOHNSON*: "No, sir; I have done more good as I am. Obscenity and impiety have always been repressed in my company." *BOSWELL*: "... "Greater liberties have been taken in the presence of a bishop, though a very good man, from his being milder, and therefore not commanding such awe. Yet, sir, many people who might have been benefited by your conversation have been frightened away. A worthy friend of ours has told me that he has often been afraid to talk to you." *JOHNSON*: "Sir, he need not have been afraid, if he had anything rational to say. If he had not, it was better he did not talk."—*BOSWELL'S JOHNSON*, p. 523.

**3419. MANNERS neglected.** *Samuel Johnson.* The late Alexander, Earl of Eglintoune, who loved wit more than wine, and men of genius more than sycophants, had a great admira-

tion of Johnson; but from the remarkable elegance of his own manners was, perhaps, too delicately sensible of the roughness which sometimes appeared in Johnson's behavior. . . . He regretted that Johnson had not been educated with more refinement, and lived more in polished society. "No, no, my lord," said Signior Baretti, "do with him what you would, he would always have been a bear." "True," answered the earl, with a smile, "but he would have been a *dancing bear*." [*Goldsmith said*:] "Johnson, to be sure, has a roughness in his manners; but no man alive has a more tender heart. *He has nothing of the bear but his skin*."—*BOSWELL'S JOHNSON*, p. 159.

**3420. MANNERS, Plain.** *George Fox the Quaker.* A.D. 1649. About two years and a half from the day when Cromwell went on his knees to kiss the hand of the young boy who was Duke of York, the Lord, who sent George Fox into the world, forbade him to put off his hat to any, high or low, and he was required to *thee* and *thou* all men and women, without any respect to rich or poor, to great or small.—*BANCROFT'S U. S.*, vol. 2, ch. 16.

**3421. MANNERS, Unrefined.** *Johnson.* He observed: "The great in France live very magnificently, but the rest very miserably. There is no happy middle state, as in England. The shops of Paris are mean; the meat in the markets is such as would be sent to a jail in England; and Mr. Thrale justly observed that the cookery of the French was forced upon them by necessity; for they could not eat their meat, unless they added same taste to it. The French are an indelicate people; they will spit upon any place. At Madame —'s, a literary lady of rank, the footman took the sugar in his fingers, and threw it into my coffee. I was going to put it aside; but hearing it was made on purpose for me, I e'en tasted Tom's fingers. The same lady would needs make tea à l'Angloise. The spout of the teapot did not pour freely; she bade the footman blow into it."—*BOSWELL'S JOHNSON*, p. 264.

**3422. MANNERS, Urbane.** *Charles II.* The morning light began to peep through the windows of Whitehall, and Charles desired the attendants to pull aside the curtains, that he might have one more look at the day. He remarked that it was time to wind up a clock which stood near his bed. These little circumstances were long remembered, because they proved beyond dispute that, when he declared himself a Roman Catholic, he was in full possession of his faculties. He apologized to those who had stood round him all night for the trouble which he had caused. He had been, he said, a most unconscionable time dying, but he hoped that they would excuse it. This was the last glimpse of that exquisite urbanity, so often found potent to charm away the resentment of a justly incensed nation.—*MACAULAY'S ENG.*, ch. 4, p. 408.

**3423. MANUFACTURES, Exhibition of.** *Boston Common.* A.D. 1754. At Boston a society was formed for promoting domestic manufactures; on one of its anniversaries three hundred young women appeared on the common, clad in homespun, seated in a triple row, each with a spinning-wheel, and each busily transferring the

flax from the distaff to the spool.—BANCROFT'S U. S., vol. 4, ch. 4.

**3424. MANUFACTURES fostered.** *Flemish.* After the establishment of the great mart of Bruges, the Flemings began to apply their whole industry to the establishment of manufactures, and Baldwin, the young Count of Flanders, encouraged this spirit by bestowing privileges and immunities on the merchants and manufacturers. His successors, however, possessed a very different spirit; they recalled these immunities; and the consequence was, that the manufacturers left Flanders and settled in Brabant, where the dukes of that province showed them for some time all manner of favor. This, however, did not long continue. The revocation of their immunities, by some impolitic sovereigns of that province, banished trade and manufactures from Brabant, as it had done from Flanders.—TYTLER'S HIST., Book 6, ch. 17, p. 262.

**3425. MANUFACTURES, Monopoly in.** *Hatters.* In the land of furs it was found that hats were well made; the London company of hatters remonstrated; and their craft was protected by an act forbidding hats to be transported from one plantation to another. . . . "None of the plantations should manufacture iron wares of any kind whatsoever;" and the house of peers added a clause prohibiting every "forge going by water for making bar or rod iron."—BANCROFT'S U. S.

**3426. MANUFACTURES restricted.** *Reign of Charles II.* As early as the reign of Elizabeth there had been loud complaints that whole forests were cut down for the purpose of feeding the furnaces, and the Parliament had interfered to prohibit the manufacturers from burning timber. The manufacture consequently languished. At the close of the reign of Charles II. great part of the iron which was used in the country was imported from abroad.—MACAULAY'S ENG., ch. 3, p. 296.

**3427. MARCHING, Prodigious.** *Spartans.* After the battle had been fought [at Marathon], but while the dead bodies were yet on the ground, the promised re-enforcement from Sparta arrived. Two thousand Lacedæmonian spearmen, starting immediately after the full moon, had marched the hundred and fifty miles between Athens and Sparta in the wonderfully short time of three days. Though too late to share in the glory of the action, they requested to be allowed to march to the battle-field to behold the Medes. They proceeded thither, gazed on the dead bodies of the invaders, and then, praising the Athenians and what they had done, they returned to Lacedæmon.—DECISIVE BATTLES, § 48.

**3428. MARINER, Famous.** *Discovery of America.* The enterprise of Columbus, the most memorable maritime enterprise in the history of the world, formed between Europe and America the communication which will never cease.—BANCROFT'S HIST. OF U. S., ch. 1.

**3429. MARINERS, Cautious.** *Portuguese.* Till the middle of the fifteenth century none of the nations of Europe had ventured to sail out of the sight of their coasts. Their vessels were flat-bottomed and extremely shallow; and as they followed in their navigation every turning of the

coast, which exposed them continually to shifting and contrary winds, it was not unusual that a voyage, which would now be performed in a few months, lasted at that time four or five years. We have already remarked the very limited knowledge which the Greeks and Romans possessed of the habitable globe. The Eastern Ocean was known only by name, and the Atlantic scarcely attempted out of the sight of the coast of Europe. It was supposed that all to the west was an immense extent of ocean.—TYTLER'S HIST., Book 6, ch. 18, p. 266.

**3430. MARKSMAN, Royal.** *Commodus.* The Emperor Commodus, elated with praise which gradually extinguished the innate sense of shame, resolved to exhibit before the eyes of the Roman people those exercises which till then he had decently confined within the walls of his palace, and to the presence of a few favorites. On the appointed day the various motives of flattery, fear, and curiosity attracted to the amphitheatre an innumerable multitude of spectators; and some degree of applause was deservedly bestowed on the uncommon skill of the imperial performer. Whether he aimed at the head or heart of the animal, the wound was alike certain and mortal. With arrows whose point was shaped into the form of a crescent, Commodus often intercepted the rapid career, and cut asunder the long, bony neck of the ostrich. A panther was let loose; and the archer waited till he had leaped upon a trembling malefactor. In the same instant the shaft flew, the beast dropped dead, and the man remained unhurt. The dens of the amphitheatre disgorged at once a hundred lions; a hundred darts from the unerring hand of Commodus laid them dead as they ran raging around the *Arena*. Neither the huge bulk of the elephant nor the scaly hide of the rhinoceros could defend them from his stroke. Æthiopia and India yielded their most extraordinary productions; and several animals were slain in the amphitheatre, which had been seen only in the representations of art, or perhaps of fancy. In all these exhibitions the securest precautions were used to protect the person of the Roman Hercules from the desperate spring of any savage, who might possibly disregard the dignity of the emperor and the sanctity of the god.—GIBBON'S *ROME*, ch. 4, p. 113.

**3431. MARRIAGE, Ceremony of.** *From the Romans.* Our marriage ceremonies are all Roman—the ring, the veil, the wedding gifts, the groomsmen and bridesmaids, the bride-cake.—KNIGHT'S ENG., vol. 1, ch. 3, p. 49.

**3432. MARRIAGE cheap.** *Alexander Keith.* [The Rev. Alexander Keith, soon after the passage of the Marriage act, had the reputation of marrying very cheap.] Many came to be married when they had half a crown in their pockets and sixpence to buy a pot of beer, and for which they had pawned some of their clothes. . . . His motto was, "Happy is the wooing that is not long a-doing." . . . Six thousand a year were married at his chapel.—KNIGHT'S ENG., vol. 6, ch. 12, p. 194.

**3433. MARRIAGE, Choice in.** *Samuel Johnson.* BOSWELL: "Pray, sir, do you not suppose that there are fifty women in the world, with any one of whom a man may be as happy, as with any one woman in particular?" JOHN-



son: "Ay, sir, fifty thousand." BOSWELL: "Then, sir, you are not of opinion with some who imagine that certain men and certain women are made for each other, and that they cannot be happy if they miss their counterparts." JOHNSON: "To be sure not, sir. I believe marriages would in general be as happy, and often more so, if they were all made by the Lord Chancellor, upon a due consideration of the characters and circumstances, without the parties having any choice in the matter."—BOSWELL'S JOHNSON, p. 283.

**3434. MARRIAGE by Coercion.** *William Wat.* Auld Wat's son William, captured by Sir Gideon Murray, of Elibank, during a raid of the Scotts on Sir Gideon's lands, was, as tradition says, given his choice between being hanged on Sir Gideon's private gallows, and marrying the ugliest of Sir Gideon's three ugly daughters, Meikle-mouthed Meg, reputed as carrying off the prize of ugliness among the women of four counties. Sir William was a handsome man. He took three days to consider the alternative proposed to him, but he chose life with the large-mouthed lady in the end; and found her, according to the tradition which the poet, her descendant, has transmitted, an excellent wife, with a fine talent for pickling the beef which her husband stole from the herds of his foes. Meikle-mouthed Meg transmitted a distinct trace of her large mouth to all her descendants, and not least to him who was to use his "meikle" mouth to best advantage as the spokesman of his race [Sir Walter Scott].—HUTTON'S LIFE OF SCOTT, ch. 1.

**3435. MARRIAGE declined.** *Queen Elizabeth.* [Queen Elizabeth was urged by the House of Commons to become a married woman. She strongly expressed her constant preference for the unmarried state.]—KNIGHT'S ENG., vol. 3, ch. 8, p. 109.

**3436. MARRIAGE, Denial of.** *Honorio.* The sister of Valentinian [the Roman emperor] was educated in the palace of Ravenna; and as her marriage might be productive of some danger to the State she was raised, by the title of Augusta, above the hopes of the most presumptuous subject. But the fair Honorio had no sooner attained the sixteenth year of her age than she detested the importunate greatness which must forever exclude her from the comforts of honorable love. In the midst of vain and unsatisfactory pomp Honorio sighed, yielded to the impulse of nature, and threw herself into the arms of her chamberlain Eugenius. Her guilt and shame (such is the absurd language of imperious man) were soon betrayed by the appearances of pregnancy; but the disgrace of the royal family was published to the world by the imprudence of the Empress Placidia.—GIBBON'S ROME, ch. 25, p. 431.

**3437. MARRIAGE, A detested.** *Mary Queen of Scots.* [After Mary Queen of Scots had secured, as was believed, the murder of her first husband, she soon called upon Craig, a Protestant minister, to proclaim the banns of matrimony between herself and Bothwell, which he did in the High Church, adding,] I take heaven and earth to witness that I abhor and detest this marriage.—KNIGHT'S ENG., vol. 3, ch. 9, p. 147.

**3438. MARRIAGE, Disappointment in.** *David Crockett.* He soon fell in love again, at a ball,

and, before the evening was finished, he was engaged to be married, and a day was appointed for him to announce the fact to the girl's parents. On the appointed day he started for the young lady's abode, but falling in on the way with a gay party, he spent the whole night in a frolic; and when, the next morning, he approached the house of his lady-love, he learned that she was to be married that evening to another man. His riding-whip slipped from his hand, his jaw fell, and he sat on his horse staring wildly at his informant. He recovered his spirits, however, went to the wedding, and danced all night, the merriest of the merry.—CYCLOPEDIA OF BIOG., p. 666.

**3439. MARRIAGE dishonored.** *Time of Nero.* Family life among the Romans had once been a sacred thing, and for five hundred and twenty years divorce had been unknown among them. Under the empire marriage had come to be regarded with disfavor and disdain. Women, as Seneca says, were married in order to be divorced, and were divorced in order to marry; and noble Roman matrons counted the years, not by the consuls, but by their discarded or discarding husbands.—FARRAR'S EARLY DAYS, p. 5.

**3440. MARRIAGE, Dowry in.** "*Oxen.*" At the age of twelve [Abyssinian] youths entertain views of matrimony. Oxen form the basis of their selection—that is to say, they marry the girl whose father can provide them with the most oxen. The chosen fair one need not be over nine years of age.—APPLETON'S CYCLOPEDIA, "ABYSSINIA."

**3441. MARRIAGE, Early.** *Eight Years Old.* [In 1396 Richard II., a widower, married Isabella, daughter of the King of France, she being only eight years old.]—KNIGHT'S ENG., vol. 2, ch. 2, p. 27.

**3442. — — — Mahomet.** *Ayesha . . .* was doubtless a virgin, since Mahomet consummated his nuptials (such is the premature ripeness of the climate) when she was only nine years old.—GIBBON'S MAHOMET, p. 55.

**3443. MARRIAGE encouraged.** *Origin.* The first sovereigns of all nations are said to have instituted marriage—Menes, the first king of Egypt; Fohi, the first sovereign of China; Cecrops, the first legislator of the Greeks. The earliest laws of many civilized nations likewise provided encouragements for matrimony. By the Jewish law a married man was for the first year exempted from going to war and excused from the burden of any public office. Among the Peruvians he was free for a year from the payment of all taxes. The respect for the matrimonial union cannot be more clearly evinced than by the severity with which the greater part of the ancient nations restrained the crime of adultery.—TYTLER'S HIST., Book 1, ch. 3, p. 23.

**3444. MARRIAGE excused.** *Henry VIII.* His fourth wife was Anne of Cleves, who did not retain his affections above nine months. He represented to his clergy that at the time he married her he had not given his inward consent; but it is less surprising that a monarch of this character should urge such an excuse, than that his clergy and Parliament should sustain it. Anne was divorced.—TYTLER'S HIST., Book 6, ch. 20, p. 303.

**3445. MARRIAGE, Extraordinary.** *John Howard.* In his twenty-fifth year he had a long and dangerous illness. When he was first seized he was living in lodgings near London, where he fancied he was not treated with the attention his case demanded. He consequently removed to the house of a widow, who was herself a confirmed invalid, and fifty-two years of age. This lady, who possessed a small independence, nursed him during many months with such tender care that he felt toward her an unbounded gratitude, and upon his recovery he offered her his hand. . . . This singular marriage between a man of twenty-five and a woman of fifty-two was productive, as Howard always averred, of nothing but happiness. After two years and a half of tranquil felicity the lady died.—CYCLOPEDIA OF BIOG., p. 33.

**3446. MARRIAGE, A forced.** *Princess Anne.* [In 1490 Maximilian, King of the Romans, wanted the Princess Anne, the rich heiress of Francis, and with her the duchy of Brittany; and she entered into a contract of marriage with him.] Charles of France now put forth his pretensions to the hand of the lady. The contract was void, he said, because Brittany was a fief of France, and the lord could control the marriage of an heiress who was his vassal. The argument was supported by the emphatic presence of a French army; the princess, who resisted till resistance was no longer possible, was forced into a marriage which she hated and into the conclusion of a treaty which placed the province, so long independent, under French rule.—KNIGHT'S ENG., vol. 2, ch. 13, p. 217.

**3447. MARRIAGE, A fortunate.** *John Adams.* He was admitted to the bar, and, returning to his father's house, endeavored to set up in the practice of his profession. His father lived then at Braintree, a small and obscure town fourteen miles from Boston, where there was very little chance for a young lawyer. For some years his gains were small and his anxieties severe. It was not until after his father's death that his circumstances were alleviated, and he was enabled to marry. His marriage was one of the most fortunate ever contracted in this world; for not only was the lady one of the most amiable and accomplished of women, but, being a member of a numerous and influential family, she brought to her husband a great increase of business. He was then twenty-nine years of age.—CYCLOPEDIA OF BIOG., p. 175.

**3448. MARRIAGE, Happy.** *Peter Cooper.* In 1814, before the war ended, he contracted that exquisite marriage which gave him fifty-five years of domestic happiness, as complete, as unalloyed, as mortals can ever hope to enjoy. It is believed by members of his family that during that long period of time there was never an act done or a word spoken by either of them which gave pain to the other. They began their married life on a humble scale indeed. When a cradle became necessary, and he was called upon to rock it oftener than was convenient, he invented a self-rocking cradle, with a fan attachment, which he patented, and sold the patent for a small sum.—CYCLOPEDIA OF BIOG., p. 572.

**3449. MARRIAGE in Heaven.** *Swedenborg.* Swedenborg, in his treatise on Conjugal Love, first speaks of marriages in heaven. He shows

that a man lives a man after death, and that a woman lives a woman; and since it was ordained from creation that the woman should be for the man, and the man for the woman, and thus that each should be the other's, and since that love is innate in both, it follows that there are marriages in heaven as well as on earth. Marriage in the heavens is the conjunction of two into one mind. The mind of man consists of two parts, the understanding and the will. When these two parts act in unity, they are called one mind. The understanding is predominant in man, and the will in woman; but in the marriage of minds there is no predominance, for the will of the wife becomes also the will of the husband, and the understanding of the husband is also that of the wife; because each loves to will and to think as the other wills and thinks, and thus they will and think mutually and reciprocally. Hence their conjunction; so that in heaven two married partners are not called two, but one angel.—WHITE'S SWEDENBORG, ch. 22, p. 191.

**3450. MARRIAGE, Ill-chosen.** *Catherine of Russia.* [She was the daughter of a German prince, and married Peter, a dissipated, vulgar, cowardly Russian prince.] On arriving at Moscow, in her fifteenth year, she was presented to her future husband, and, it is said, conceived for him so profound a disgust that she fell sick, and was unable to reappear in public for several weeks. She submitted, however, to her fate, and, after being baptized into the Greek Church under the name of Catherine, she was married to the imperial prince—he being seventeen years of age, and she sixteen. Seldom has there been a more ill-assorted union. Catherine was born to command, Peter was born to serve. She was a young lady of wit, information, and good breeding; he knew no pleasures beyond those which he could enjoy in common with the besotted officers of the Imperial Guard.—CYCLOPEDIA OF BIOG., p. 403.

**3451. MARRIAGE, Ill-mated second.** *Louis XII.* The young Princess Mary, the sister of the English king, was married to the widowed Louis. But this hasty match was followed by unforeseen and melancholy consequences. The king, whose health was declining, had for some time restricted himself to the simplest and most regular habits of life, dining early, and retiring to rest at sunset. In the society of his beautiful and light-hearted bride he was now induced to engage in a round of exciting festivities, ill suited to his years and infirmities; his strength rapidly failed during the autumn, and he expired at the palace of the Tournelles, in the fifty-fourth year of his age, on the 1st of January, 1515.—STUDENTS' FRANCE, ch. 13, § 9.

**3452. MARRIAGE, Imported for.** *Virginians.* In this condition of affairs Smith was superseded by Sir Edwyn Sandys, a man of great prudence and integrity. . . . By the influence of Sandys and his friends ninety young women of good breeding and modest manners were induced to emigrate to Jamestown. In the following year sixty others of similar good character came over, and received a hearty welcome. The statement that the early Virginians bought their wives is absurd. All that was done was this: when Sandys sent the first company of women to America, he charged the colonists with the expense of the



voyage, a measure made necessary by the fact that the company was almost bankrupt. An assessment was made according to the number who were brought over, and the rate fixed at a hundred and twenty pounds of tobacco for each passenger—a sum which the settlers cheerfully paid. The many marriages that followed were celebrated in the usual way, and nothing further was thought of the transaction. When the second shipload came, the cost of transportation was reported at a hundred and fifty pounds for each passenger, which was also paid without complaint.—RIDPATH'S U. S., ch. 11, p. 111.

**3453. MARRIAGE, Inauspicious.** *Andrew Jackson's.* [Young lawyer Jackson boarded with Mrs. Donelson at Nashville, Tenn.] He soon discovered that Mrs. Robards [her daughter] lived very unhappily with her husband, who was a man of violent temper and most jealous disposition. Young Jackson had not long resided in the family before Mr. Robards began to be jealous of him, and many violent scenes took place between them. The jealous Robards at length abandoned his wife, and went off to his old home in Kentucky, leaving Jackson master of the field. . . . A rumor soon after reached the place that Robards had procured a divorce from his wife in the legislature of Virginia, soon after which Andrew Jackson and Rachel Donelson were married. The rumor proved to be false, and they lived together for two years before a divorce was really granted, at the end of which time they were married again. This marriage, though so inauspiciously begun, was an eminently happy one, although out of doors it caused the irascible Jackson a great deal of trouble. [See No. 105.]—CYCLOPEDIA OF BIOG., p. 534.

**3454. MARRIAGE, Incestuous.** *Ancient.* The freedom of love and marriage was restrained among the Romans by natural and civil impediments. An instinct, almost innate and universal, appears to prohibit the incestuous commerce of parents and children in the infinite series of ascending and descending generations. Concerning the oblique and collateral branches, nature is indifferent, reason mute, and custom various and arbitrary. In Egypt the marriage of brothers and sisters was admitted without scruple or exception; a Spartan might espouse the daughter of his father, an Athenian that of his mother; and the nuptials of an uncle with his niece were applauded at Athens as a happy union of the dearest relations.—GIBBON'S *ROME*, ch. 44, p. 35.

**3455. MARRIAGE, Indecent.** *Queen of Scots.* To satisfy the public opinion, however, Bothwell was tried by his peers for the murder of Darnley, and no evidence being brought against him, he was absolved by the verdict of a jury. The queen, who had never believed him guilty, had now, as she thought, a perfect assurance of his innocence. He stood high in her favor, and, prompted by ambition, began to aspire at the dangerous honor of obtaining her hand in marriage. These views being known to Murray and his associates, seemed to afford, at length, a most promising means for accomplishing the ruin of Mary, and throwing into their hands the government of the kingdom. It now, therefore, became their great object to bring about the marriage of

Bothwell with the queen; a formal deed, or bond, was for that purpose framed by the Earl of Morton and the chief nobility of his party, recommending Bothwell, in the strongest terms, as the most proper person she could choose for a husband. Mary gave in to the snare; she married Bothwell, a measure which is the most indefensible part of her conduct; for however she might have been persuaded of his innocence, of which this request of her chief nobility was certainly a very strong testimony, yet the public voice still pointed him out as an associate in the murder of her husband; and to marry this man was a measure as indecent as it was ruinous and impolitic.—TYTLER'S *HIST.*, Book 6, ch. 28, p. 387.

**3456. MARRIAGE to Industry.** *Sabines.* When the Sabines, after the war with the Romans, were reconciled, conditions were obtained for the women, that they should not be obliged by their husbands to do any other work beside spinning. It was customary therefore, ever after, that they who gave the bride, or conducted her home, or were present on the occasion, should cry out, amid the mirth of the wedding, "*Talassius*," intimating that she was not to be employed in any other labor but that of spinning.—PLUTARCH'S *ROMULUS*.

**3457. MARRIAGE, Informal.** *Duke of Monmouth.* [The day before his execution for rebellion bishops Ken and Turner visited the prisoner.] He maintained that his connection with Lady [Henrietta] Wentworth was blameless in the sight of God. He had been married, he said, when a child. He had never cared for his duchess. The happiness which he had not found at home he had sought in a round of loose amours, condemned by religion and morality. Henrietta had reclaimed him from a life of vice. To her he had been strictly constant. They had, by common consent, offered up fervent prayers for the Divine guidance. After those prayers they had found their affection for each other strengthened; and they could then no longer doubt that, in the sight of God, they were a wedded pair. The bishops were so much scandalized by this view of the conjugal relation that they refused to administer the sacrament to the prisoner.—MACAULAY'S *ENG.*, ch. 5, p. 577.

**3458. MARRIAGE, Irregular.** *Robert Burns.* Jean Armour, the daughter of a respectable master-mason in that village, had the chief place in his affections. All through 1785 their courtship had continued, but early in 1786 a secret and irregular marriage, with a written acknowledgment of it, had to be effected. Then followed the father's indignation that his daughter should be married to so wild and worthless a man as Burns; compulsion of his daughter to give up Burns, and to destroy the document which vouched their marriage; Burns' despair driving him to the verge of insanity; the letting loose by the Armours of the terrors of the law against him; his skulking for a time in concealment; his resolve to emigrate to the West Indies, and become a slave-driver. . . . In September of the same year Jean Armour became the mother of twin children.—SHAIRP'S *BURNS*, ch. 1.

**3459. MARRIAGE, Kingdom for.** *Earl Godwin.* [In 1042 Earl Godwin forced his daughter Edith upon Edward the Confessor, the king of about half of England, a man of forty, say-

ing,] Swear to me that you will take my daughter for your wife, and I will give you the kingdom of England. [Edward was unwilling to receive the kingdom with such an encumbrance.]—KNIGHT'S ENG., vol. 1, ch. 12, p. 167.

**3460. MARRIAGE, Loose.** *Romans.* Marriage, which under the ancient Romans was the most sacred of ties, had become the lightest and the loosest. Cicero divorced Terentia when she was old and ill-tempered, and married a young woman. Cato made over his Marcia, the mother of his children, to his friend Hortensius, and took her back as a wealthy widow when Hortensius died. Pompey put away his first wife at Sylla's bidding, and took a second, who was already the wife of another man. Cæsar, when little more than a boy, dared the Dictator's displeasure rather than condescend to a similar compliance.—FROUDE'S CÆSAR, ch. 12.

**3461. MARRIAGE, Mediation in.** *Isaac Newton.* One Mr. Smith, a clergyman of the neighborhood, who had a good estate, having attained middle age, and being still a bachelor, one of his parishioners advised him to marry. He replied that he did not know where to get a good wife. "The widow Newton," said his friend, "is an extraordinary good woman." "But," said the clergyman, "how do I know she will have me? and I don't care to ask and be denied. But if you will go and ask her, I'll pay you for your day's work." The gentleman having performed his errand, Mrs. Newton answered that she would be guided in the affair by the advice of her brother. Upon receiving this answer, the clergyman despatched him to the brother, with whom the marriage was arranged.—PARTON'S NEWTON, p. 74.

**3462. MARRIAGE, Meekness in.** *"Count Rumford."* [Benjamin Thompson, of Massachusetts, was Count of the Holy Roman Empire.] In Concord, at the time of Thompson's arrival, there dwelt the widow of a Colonel Rolfe with her infant son. Her husband had died in December, 1771, leaving a large estate. . . . Rumford, somewhat ungallantly, told his friend Pictet in after years that she married him rather than he her. She was obviously a woman of decision. As soon as they were engaged, an old curriole, left by her father, was fished up, and, therein mounted, she carried her betrothed to Boston, and committed him to the care of the tailor and the hairdresser. This journey involved a drive of sixty miles. On the return they called at the house of Thompson's mother, who, when she saw him, is reported to have exclaimed, "Why, Ben, my son, how could you go and lay out all your winter's earnings in finery?" Thompson was nineteen when he married, his wife being thirty-three.—TYNDALL'S COUNT RUMFORD.

**3463. MARRIAGE, Modes of.** *Romans.* There were three different modes by which marriage could be contracted among the Romans. The marriages of the patricians were celebrated in the presence of ten witnesses, and with a variety of religious ceremonies peculiar to their order. The plebeians married after two different forms: the one was by a species of sale, *emptio venditio*; and the other by the simple cohabitation of the parties for a year, which by law constituted a marriage.—TYTLER'S HIST., Book 3, ch. 6, p. 340.

**3464. MARRIAGE for Money.** *Cicero's.* Cicero's freedman Tyro affirms that he married his second wife, after the divorce of his first, for her wealth, that it might enable him to pay his debts. She was, indeed, very rich, and her fortune was in the hands of Cicero, who was left her guardian. As his debts were great, his friends and relations persuaded him to marry the young lady, notwithstanding the disparity of years, and satisfy his creditors out of her fortune.—PLUTARCH'S CICERO.

**3465.** ———. *Lord Byron.* Having squandered his own fortune and that of his first wife, and incurred immense debts, he cast his eyes upon Miss Catherine Gordon, a silly, romantic Scotch girl of ancient family and large fortune, and openly avowed his intention to marry her for the sole purpose of paying off his debts. In money, stocks and land, the young lady possessed property equal to about a quarter of a million of our dollars, all of which, with her hand and heart, she bestowed upon this handsome, fascinating, and despicable debauchee. Before the honeymoon was over a crowd of creditors came upon the husband of this fine estate. First, all the ready money was paid away—£3000. Next went the bank stock and fishery shares—£1000 more. Then, £1500 worth of timber was cut from the estate and sold. Next, £8000 were raised by a mortgage on the estate, and all paid to creditors. Finally, when they had been married less than two years, the estate was sold, and all the money which it yielded was poured into the bottomless pit of Captain Byron's debts, except a small sum necessary to secure Mrs. Byron the annual pittance named above. When he had wrung from her all that she possessed, and even made away with part of her little annuity, he abandoned her and went off to the continent, leaving to her care their only son, a boy three years of age. . . . She loved him to the last.—CYCLOPEDIA OF BIOG., p. 290.

**3466.** ———. *Chivalry.* The old days were passed, when the knight knelt at the feet of his lady-love, and went forth to the tournament to challenge men to produce her equal in beauty and virtue. The knight now ascertained what portion the lady's father would give, and he bargained for the uttermost crown. The mother made no hesitation in speaking boldly to a powerful person for a daughter, "to get for her one good marriage if he knew any." [A.D. 1450-1485.]—KNIGHT'S ENG., vol. 2, ch. 8, p. 123.

**3467. MARRIAGE without Money.** *Themistocles.* Two citizens courting his daughter, he preferred the worthy man to the rich one, and assigned this reason—he had rather she should have a man without money than money without a man.—PLUTARCH'S CICERO.

**3468. MARRIAGE, Morals in.** *Samuel Johnson.* "In religion men and women do not concern themselves much about difference of opinion; and ladies set no value on the moral character of men who pay their addresses to them; the greatest profligate will be as well received as the man of the greatest virtue, and this by a very good woman, by a woman who says her prayers three times a day." Our ladies endeavored to defend their sex from this charge,



but he roared them down. "No, no; a lady will take Jonathan Wild as readily as St. Austin, if he has three-pence more; and, what is worse, her parents will give her to him. Women have a perpetual envy of our vices; they are less vicious than we, not from choice, but because we restrict them; they are the slaves of order and fashion; their virtue is of more consequence to us than our own, so far as concerns this world."—BOSWELL'S JOHNSON, p. 522.

**3469.** — — — *Needful.* When a proposal was made to Oliver Cromwell that Charles [II.] should marry his daughter, the Protector objected his "debauched life" as an insuperable difficulty.—KNIGHT'S ENG., vol. 4, ch. 14, p. 231.

**3470. MARRIAGE, Name by.** *Charles II.* Charles, while a wanderer on the Continent, had fallen in at the Hague with Lucy Walters, a Welsh girl of great beauty, but of weak understanding and dissolute manners. She became his mistress, and presented him with a son. A suspicious lover might have had his doubts; for the lady had several admirers, and was not supposed to be cruel to any. Charles, however, readily took her word, and poured forth on little James Crofts, as the boy was then called, an overflowing fondness, such as seemed hardly to belong to that easy but cool and careless nature. Soon after the Restoration the young favorite, who had learned in France the exercises then considered necessary to a fine gentleman, made his appearance at Whitehall. He was lodged in the palace, attended by pages, and permitted to enjoy several distinctions which had till then been confined to princes of the blood royal. He was married, while still in tender youth, to Anne Scott, heiress of the noble house of Buccleuch. He took her name, and received with her hand possession of her ample domains.—MACAULAY'S ENG., ch. 2, p. 233.

**3471. MARRIAGE, Promoted by.** *By Government.* Majorian, the Roman emperor, conceived that it was his interest to increase the number of his subjects, and that it was his duty to guard the purity of the marriage-bed; but the means which he employed to accomplish these salutary purposes are of an ambiguous and perhaps exceptionable kind. The pious maids, who consecrated their virginity to Christ, were restrained from taking the veil till they had reached their fortieth year. Widows under that age were compelled to form a second alliance within the term of five years, by the forfeiture of half their wealth to their nearest relations, or to the State. Unequal marriages were condemned or annulled. The punishment of confiscation and exile were deemed so inadequate to the guilt of adultery, that if the criminal returned to Italy, he might, by the express declaration of Majorian, be slain with impunity.—GIBBON'S ROME, ch. 36, p. 479.

**3472. MARRIAGE, Proposal of.** *By Women.* [Kadidjah became attached to Mahomet.] She did not dare, according to the Arabian usage, to speak herself to him of her feelings. She had it done by an old man attached to her house. The message which she sent by him ran as follows: "My cousin, the relationship that exists between our families, the precocious consideration that surrounds thee, thy wisdom and thy fidelity in the conduct of my caravans, combine

to make me desire to be thine."—LAMARTINE'S TURKEY, p. 64.

**3473. MARRIAGE by Proxy.** *Anne of Brittany.* The young duchess, . . . besieged by contending suitors for her hand, was at length induced, by the counsels of Dunois, to favor the pretensions of Maximilian of Austria; and a marriage between them was secretly solemnized by proxy in the summer of 1490, all forms being carefully observed on the occasion which could tend to make the contract binding and irrevocable.—STUDENTS' FRANCE, ch. 12, § 13.

**3474.** — — — *Prince Arthur.* In 1499, when [Prince] Arthur had reached his twelfth year, the marriage ceremony was performed, the Spanish princess being represented by proxy. [She was Catherine of Aragon.]—KNIGHT'S ENG., vol. 2, ch. 15, p. 235.

**3475.** — — — *Llewellyn—Eleanor.* Before the death of the widow of Leicester [Simon de Montfort], in 1275, the young Eleanor [her daughter] was married by proxy to [Llewellyn] the Welsh prince, who kept that faith to the poor and exiled orphan which he had vowed in the days of her prosperity.—KNIGHT'S ENG., vol. 1, ch. 25, p. 383.

**3476. MARRIAGE, Recklessness in.** *Princess Honoria.* [See No. 3436.] Her impatience of long and hopeless celibacy urged her to embrace a strange and desperate resolution. The name of Attila was familiar and formidable at Constantinople; and his frequent embassies entertained a perpetual intercourse between his camp and the imperial palace. In the pursuit of love, or rather of revenge, the daughter of Placidia sacrificed every duty and every prejudice, and offered to deliver her person into the arms of a barbarian, of whose language she was ignorant, whose figure was scarcely human, and whose religion and manners she abhorred. By the ministry of a faithful eunuch she transmitted to Attila a ring, the pledge of her affection, and earnestly conjured him to claim her as a lawful spouse, to whom he had been secretly betrothed. These indecent advances were received, however, with coldness and disdain.—GIBBON'S ROME, ch. 35, p. 431.

**3477. MARRIAGE of Relatives.** *Middle Ages.* The subserviency of . . . [Robert II.] to the domineering spirit of the popedom had its natural effect in exciting the holy fathers to further exercises of authority. Robert had been excommunicated for marrying his relation; and his grandson, Philip I., was excommunicated for divorcing a lady who was his relation, to make way for a mistress. Of all the superstitions of these times, it was not the least prejudicial to the welfare of States that the marriage of relations, even to the seventh degree, was prohibited by the Church. Henry, the father of Philip I. of France, to whom almost all the sovereigns of Europe were related, was obliged to seek a wife from the barbarous empire of Russia.—TYTLER'S HIST., Book 6, ch. 7, p. 123.

**3478. MARRIAGE repeated.** *Julius Cæsar.* It is characteristic of the manners of the age that Julius Cæsar had married four times, Augustus thrice, Tiberius twice, Gaius thrice, Claudius six times, and Nero thrice. Yet Nero was the last

of the Cæsars, even of the adoptive line. No descendants had survived of the offspring of so many unions, and, as Merivale says, "a large proportion, which it would be tedious to calculate, were the victims of domestic jealousy and politic assassination."—FARRAR'S *EARLY DAYS*, ch. 1, p. 13.

**3479. MARRIAGE, Repetition of. Condemned.** The primitive ideas of the merit and holiness of celibacy were preached by the monks and entertained by the Greeks. Marriage was allowed as a necessary means for the propagation of mankind; after the death of either party the survivor might satisfy, by a *second* union, the weakness or the strength of the flesh; but a *third* marriage was censured as a state of legal fornication; and a *fourth* was a sin or a scandal as yet unknown to the Christians of the East.—GIBBON'S *ROME*, ch. 48, p. 602.

**3480. MARRIAGE, Romantic. Garibaldi.** Once, when in a melancholy mood, after seeing sixteen of his beloved Italian comrades perish by shipwreck, he thought to relieve his sadness by marrying. He caught sight in a window of a graceful female form. He knew not who she was, nor to what family she belonged; but something told him that she was the destined woman. A friend introduced him that very day, and ere many weeks had rolled by he was her husband. In many a rough campaign she marched by his side; on many a voyage she shared his cabin; and she died, at last, of fatigue and exposure in Italy, leaving three children to mourn her loss. The great, soft-hearted Garibaldi has ever since reproached himself bitterly for having taken her away from her safe and happy home to share the lot of a soldier of liberty. Over her dead body, he says, he prayed for forgiveness for the sin of taking her from home. She, however, had never repined, but really seemed to enjoy the life of battle and adventure which her husband led.—*CYCLOPEDIA OF BIOG.*, p. 495.

**3481. MARRIAGE, Second. Samuel Johnson.** A gentleman who had been very unhappy in marriage married immediately after his wife died. Johnson said [to Dr. Maxwell] it was the triumph of hope over experience.—BOSWELL'S *JOHNSON*, p. 177.

**3482. ———. Samuel Johnson.** When I censured a gentleman of my acquaintance for marrying a second time, as it showed a disregard of his first wife, he said, "Not at all, sir. On the contrary, were he not to marry again, it might be concluded that his first wife had given him a disgust to marriage; but by taking a second wife he pays the highest compliment to the first, by showing that she made him so happy as a married man that he wishes to be so a second time."—BOSWELL'S *JOHNSON*, p. 160.

**3483. MARRIAGE, Secret. Spartan.** The Spartan marriages were performed in secret; the husband stole away, or forcibly carried away, his wife; she was dressed for some time in man's apparel, to conceal her; while the husband continued to sleep as usual in the public dormitories with his companions, and to see his wife only by stealth, till the birth of a child made him known at once as a husband and a father.—TYTLER'S *HIST.*, Book 1, ch. 9, p. 94.

**3484. MARRIAGE secured. Auction.** Herodotus . . . relates a singular practice which prevailed among the Assyrians with respect to marriage, though it seems to have a natural foundation in the custom above mentioned, which prevailed in most of the ancient nations. In every village, says that author, they brought together once in the year all the young women who were marriageable, and the public crier, beginning with the most beautiful, put them up to auction one after another. The rich paid a high price for those whose figure seemed to them the most agreeable; and the money raised by the sale of these was assigned as a portion to the more homely. When it was their turn to be put up to sale, each woman was bestowed on the man who was willing to accept of her with the smallest portion; but no man was allowed to carry off the woman he had purchased, unless he gave security that he would take her to wife; and if afterward it happened that the husband for any cause put away his wife, he was obliged to pay back the money he had received with her.—TYTLER'S *HIST.*, Book 1, ch. 3, p. 24.

**3485. MARRIAGE, Selection in. Russians.** The Russians, who have borrowed from the Greeks the greatest part of their civil and ecclesiastical policy, preserved, till the last century, a singular institution in the marriage of the Czar. They collected, not the virgins of every rank and of every province—a vain and romantic idea—but the daughters of the principal nobles, who awaited in the palace the choice of their sovereign. It is affirmed that a similar method was adopted in the nuptials of Theophilus. With a golden apple in his hand, he slowly walked between two lines of contending beauties; his eye was detained by the charms of Icasia, and in the awkwardness of a first declaration, the prince could only observe that, in this world, women had been the cause of much evil. "And surely, sir," she pertly replied, "they have likewise been the occasion of much good." This affectation of unseasonable wit displeased the imperial lover; he turned aside in disgust; Icasia concealed her mortification in a convent; and the modest silence of Theodora was rewarded with the golden apple.—GIBBON'S *ROME*, ch. 48, p. 594.

**3486. MARRIAGE, Sensational. Luther.** The wedding ceremony took place in the customary manner. Bugenhagen pronounced them man and wife, and added God's blessing. The wedding-rings of Luther and Catharine, the gift of a friend, have been preserved in the Museum of Brunswick. They are artistically made, and bear the inscription, "What God hath joined together, let not man put asunder." . . . In a fortnight thereafter the usual wedding festivities were held, to which Luther invited his parents and friends. From the university Luther received a finely engraved silver tankard, now in possession of the University of Greifswald. The electoral court furnished a roast of venison, and the city authorities a generous supply of wine. . . . And thus the unprecedented had happened—an expelled monk had married a runaway nun! Great was the talk and the commotion that ensued! Luther's enemies derisively reminded him of the old legend that of such a union Antichrist would be begotten. Many of



his best friends, Melanchthon among the number, were troubled about his act.—REIN'S LUTHER, ch. 15, p. 134.

**3487. MARRIAGE, A splendid.** *Prince Rupert.* In 1613 the marriage of Elizabeth of England, the daughter of James I., was solemnized, in her sixteenth year, with the Prince Palatine, the Elector of Bohemia. If we may judge from contemporaneous chronicles, the beauty of this only surviving sister of Charles was singular; she was called the "Pearl of Britain" and the "Queen of Hearts;" while the charming symmetry of her form and features are said to have been enhanced by the exquisite play of soft expression over her face. It has been said that history borrows the colors of romance when she paints this fair young princess on the morning of her marriage, as she passed along to the chapel over a gallery raised for the purpose, glowing in all the lights of loveliness and majesty, arrayed in white, her rich dark hair falling over her shoulders, and on her head a crown of pure gold; one hand locked in that of her brother Charles, and the other leaning on the arm of the old Earl of Northampton; her train of noble bridesmaids followed on her steps. It is said that England had never seen the equal to the sumptuous splendor of this marriage; the bravery and riches were incomparable, the gold, the silver, the pearls, the diamonds and every variety of jewels. The king's, queen's, and prince's jewels were valued alone at £900,000 sterling. Then came magnificent masques, and the mock fight upon the Thames; and then some gay masque representing the marriage of the Thames and the Rhine; and at night fireworks blazing over London. For the marriage was very popular, and was supposed to be a good omen for the cause of Protestantism.—HOOD'S CROMWELL, ch. 9, p. 128.

**3488. MARRIAGE, Surprise by.** *John Milton.* In the early part of the summer of 1643 Milton took a sudden journey into the country, "no-body about him certainly knowing the reason, or that it was any more than a journey of recreation." He was absent about a month, and when he returned he brought back a wife with him. Nor was the bride alone. She was attended "by some few of her nearest relations," and there was feasting and celebration of the nuptials in the house in Aldersgate Street. . . . Milton, with a poet's want of caution, or indifference to money, and with a lofty masculine disregard of the temper and character of the girl he asked to share his life, came home with his bride in triumph, and held feasting in celebration of his hasty and ill-considered choice. It was a beginning of sorrows to him.—MILTON, BY M. PATTISON, ch. 5.

**3489. MARRIAGE, Uncertain.** *Reign of Elizabeth.* When Parker [Archbishop of Canterbury] was firm in resisting the introduction of the crucifix or of celibacy, Elizabeth showed her resentment by an insult to his wife. Married ladies were addressed at this time as "madam," unmarried ladies as "mistress;" but the marriage of the clergy was still unsanctioned by law, for Elizabeth had refused to revive the statute of Edward by which it was allowed, and the position of a priest's wife was legally a very doubtful one. When Mrs. Parker, therefore, ad-

vanced at the close of a sumptuous entertainment at Lambeth to take leave of the queen, Elizabeth feigned a momentary hesitation. "Madam," she said at last, "I may not call you, and mistress I am loath to call you; however, I thank you for your good cheer."—HIST. OF ENG. PEOPLE, § 703.

**3490. MARRIAGE, Unendurable.** *John Milton.* In his thirty-fifth year, just as the civil war was actually beginning, he went into the country, telling no one the object of the journey. A month after he returned home a married man, bringing his wife with him. She was a good enough country girl, the daughter of an old friend of Milton's father, but as unsuitable a wife for John Milton as any woman in England. She was rather stupid, very ignorant, fond of pleasure, accustomed to go to country balls and dance with gay young officers. Milton was a grave, austere student, absorbed in the weightiest public topics, and living only in his books and in his thoughts. The poor girl found his house so intolerably dull, that, after a short trial of it, she asked leave to go home for a short visit, and, being at home, she positively refused to go back. He was not less disgusted with her; and his sufferings leading him to study the great questions of marriage and divorce, he came to the conclusion that divorce ought to be about as free and about as easy as marriage. He published divers pamphlets on this subject, the substance of which is this: that when man and wife, after a fair and full trial, find they cannot live together in peace, and both deliberately choose to separate, there ought to be no legal obstacle to their doing so, provided always that proper provision be made for the support and education of the children.—CYCLOPEDIA OF BIOG., p. 170.

**3491. MARRIAGE, Unequal.** *Samuel Johnson.* A young lady, who had married a man much her inferior in rank, being mentioned, a question arose how a woman's relations should behave to her in such a situation. . . . I contended that she ought to be treated with an inflexible steadiness of displeasure. . . . JOHNSON: "Madam, we must distinguish. Were I a man of rank, I would not let a daughter starve who had made a mean marriage; but having voluntarily degraded herself from the station which she was originally entitled to hold, I would support her only in that which she herself had chosen, and would not put her on a level with my other daughters. You are to consider, madam, that it is our duty to maintain the subordination of civilized society; and when there is a gross and shameful deviation from rank, it should be punished so as to deter others from the same perversion."—BOSWELL'S JOHNSON, p. 241.

**3492. MARRIAGE, Unfit for.** *Samuel Johnson.* Marriage is the best state for man in general; and every man is a worse man in proportion as he is unfit for the married state.—BOSWELL'S JOHNSON, p. 282.

**3493. MARRIAGE, Unhappy.** *Shakespeare.* Now we come to the great calamity of Shakespeare's life. One of his father's friends was Richard Hathaway, a substantial farmer near Stratford, who had a daughter, Anne, eight years older than Shakespeare. When he was a boy of eighteen and she a woman of twenty-six

they were married ; and five months after their first child was born. No one who has much knowledge of human nature needs any evidence that such a marriage was a ceaseless misery and shame to him as long as he lived. The many passages of his works in which unfavorable views are given of the female character reveal the melancholy truth. The ill-starred couple had three children, Susanna, Hamnet, and Judith, all of whom were born before the father was twenty-one—the two last-named being twins. . . . There is a good reason to believe that from his twenty-first year he had never been a husband to his wife, and really had no home.—CYCLOPEDIA OF BIOG., p. 27.

**3494. MARRIAGE, Unsafe.** *Mary Queen of Scots.* [She was regarded as accessory to her husband's assassination.] "Would you like to marry my sister of Scotland?" ironically asked Elizabeth of the Earl of Norfolk, who was believed to be smitten by the charms of his prisoner. "Madam," replied the earl, horrified at such an idea, "I shall never espouse a wife whose husband cannot lay his head with safety on his pillow."—LAMARTINE'S MARY QUEEN OF SCOTS, p. 38.

**3495. MARRIAGE, Vow of.** *Captain Cook.* During one of his visits to England he married a girl fifteen years of age, whom he had held at the baptismal font in her infancy, and whom he had then said he would marry. He was nineteen when he made this vow, and thirty-four when he fulfilled it. He was a sailor in a coal ship when he held the baby in his arms at the altar ; he was a rising naval officer when, to the same altar, he led the blooming bride.—CYCLOPEDIA OF BIOG., p. 380.

**3496. MARRIAGE, A wicked.** *Mary Queen of Scots.* [Bothwell assassinated Darnley, her husband. See No. 2188.] She only refused Bothwell one thing—the tutelage and guardianship of her son, who was kept at Stirling. Violent and noisy quarrels took place about this at Holyrood, even on the evening before the marriage of the widow and her husband's assassin. The French ambassador heard the turmoil. Bothwell insisted, and the queen, determined to resist, called loudly for a dagger wherewith to kill herself. "On the day after the ceremony," writes the ambassador, "I perceived strange clouds on the countenances both of the queen and her husband, which she tried to excuse, saying that if I saw her sad it was because she had no reason to rejoice, desiring nothing but death."—LAMARTINE'S MARY QUEEN OF SCOTS, p. 30.

**3497. MARRIAGE, A worthy.** *John Adams.* A few days after John Adams had been presented to George III. and Queen Charlotte, his wife and daughter were obliged, by the established etiquette, to take part in a similar ceremony. Mr. Adams had an advantage over almost all the revolutionary fathers in possessing a wife who was fully his equal in understanding. The wives of Washington and Franklin were most estimable ladies, but they had no intellectual tastes, and would hardly have held their ground in a conversation upon literature or science. Mrs. Adams, however, was really a very superior woman. Besides having an ample share of Yankee sense and shrewdness, besides being an excellent manager and housekeeper,

she was fond of books, possessed considerable knowledge, and wrote letters quite as sprightly and entertaining, and much more sensible and instructive, than those of Madame de Sévigné or Lady Mary Wortley Montagu, who are so famous for their letters. When we read her excellent epistles, we can hardly believe, what is nevertheless true, that she was born and bred in a country parsonage in New England, and never went to school one day in her life. She owed her excellent education wholly to her parents and relations, and to her own remarkable quickness of mind.—CYCLOPEDIA OF BIOG., p. 186.

**3498. MARRIAGES, Mixed.** *Romans.* A just regard to the purity of descent preserves the harmony of public and private life ; but the mixture of foreign blood is the fruitful source of disorder and discord. Such had ever been the opinion and practice of the sage Romans ; their jurisprudence proscribed the marriage of a citizen and a stranger ; in the days of freedom and virtue a senator would have scorned to match his daughter with a king ; the glory of Mark Antony was sullied by an Egyptian wife ; and the Emperor Titus was compelled, by popular censure, to dismiss, with reluctance, the reluctant Berenice. This perpetual interdict was ratified by the fabulous sanction of the great Constantine.—GIBBON'S ROME, ch. 51, p. 359.

**3499. MARRIAGES, Roman.** *Customs.* Experience has proved that savages are the tyrants of the female sex, and that the condition of woman is usually softened by the refinements of social life. In the hope of a robust progeny, Lycurgus had delayed the season of marriage ; it was fixed by Numa at the tender age of twelve years, that the Roman husband might educate to his will a pure and obedient virgin. According to the custom of antiquity, he bought his bride of her parents, and she fulfilled the *comption* by purchasing, with three pieces of copper, a just introduction to his house and household deities. A sacrifice of fruits was offered by the pontiffs in the presence of ten witnesses ; the contracting parties were seated on the same sheep-skin ; they tasted a salt cake of *far* or rice ; and this *confarreatio*, which denoted the ancient food of Italy, served as an emblem of their mystic union of mind and body. But this union on the side of the woman was rigorous and unequal ; and she renounced the name and worship of her father's house to embrace a new servitude, decorated only by the title of adoption, a fiction of the law, neither rational nor elegant, bestowed on the mother of a family (her proper appellation), the strange characters of sister to her own children, and of daughter to her husband or master, who was invested with the plenitude of paternal power. By his judgment or caprice her behavior was approved or censured or chastised ; he exercised the jurisdiction of life and death ; and it was allowed that in the cases of adultery or drunkenness the sentence might be properly inflicted. She acquired and inherited for the sole profit of her lord ; and so clearly was woman defined, not as a *person*, but as a *thing*, that, if the original title were deficient, she might be claimed, like other movables, by the *use* and possession of an entire year.—GIBBON'S ROME, ch. 44, p. 345.

**3500. MARTYR, A false.** *Reign of James II.* [Rochester, the Lord Treasurer, had sat in a tribu-



nal which persecuted the Established Church ; to save his office he affected to doubt her orthodoxy. [See Office, Love of, No. 3874.] Yet he was extolled by the great body of churchmen as if he had been the bravest and purest of martyrs. The Old and New Testaments, the Martyrologies of Eusebius and of Fox, were ransacked to find parallels for his heroic piety. He was Daniel in the den of lions, Shadrach in the fiery furnace, Peter in the dungeon of Herod, Paul at the bar of Nero, Ignatius in the amphitheatre, Latimer at the stake.—MACAULAY'S ENG., ch. 6, p. 144.

**3501. MARTYR, A sinful.** *Lord Churchill.* The most remarkable letter was from Churchill. It was written with that natural eloquence which, illiterate as he was, he never wanted on great occasions, and with an air of magnanimity which, perfidious as he was, he could with singular dexterity assume. The Princess Anne, he said, had commanded him to assure her illustrious relatives at the Hague that she was fully resolved, by God's help, rather to lose her life than to be guilty of apostasy. As for himself, his places and the royal favor were as nothing to him in comparison with his religion. He concluded by declaring, in lofty language, that, though he could not pretend to have lived the life of a saint, he should be found ready, on occasion, to die the death of a martyr.—MACAULAY'S ENG., ch. 7, p. 240.

**3502. MARTYRDOM coveted.** *Quakers in Massachusetts.* Some of the Quakers were extravagant and foolish ; they cried out from the windows at the magistrates and ministers that passed by, and mocked the civil and religious institutions of the country. They riotously interrupted public worship ; and women, forgetting the decorum of their sex, and claiming a divine origin for their absurd caprices, smeared their faces, and even went naked through the streets. [Yet] . . . a fault against manners may not be punished by a crime against nature.—BANCROFT'S U. S., vol. 1, ch. 10.

**3503. ———.** *Early Christians.* We can more easily admire than imitate the fervor of the first Christians, who, according to the lively expression of Sulpicius Severus, desired martyrdom with more eagerness than his own contemporaries solicited a bishopric. . . . Some stories are related of the courage of martyrs, who actually performed what Ignatius had intended, who exasperated the fury of the lions, pressed the executioner to hasten his office, cheerfully leaped into the fires which were kindled to consume them, and discovered a sensation of joy and pleasure in the midst of the most exquisite tortures.—GIBBON'S ROME, ch. 16, p. 41.

**3504. MARTYRDOM, Devotion to.** *John Knox.* Knox was the Savonarola of Edinburgh ; as overbearing, popular, and cruel as he of Florence, he stood alone between the people, the throne, and the Parliament as a fourth power, representing sacred sedition—a power which claimed a place side by side with the other powers of the State ; a man more to be feared by the queen because his virtue was, so to speak, a kind of fanatical conscience. To become a martyr or to make martyrs for what he believed to be the cause of God were to him indifferent. He was ready to give himself up to the death, and why should he hesitate to devote others to the scaf-

fold ?—LAMARTINE'S MARY QUEEN OF SCOTS, p. 11.

**3505. MARTYRDOM, Eminence by.** *Thomas Becket.* After a stormy parley with him in his chamber, they withdrew to arm. Thomas was hurried by his clerks into the cathedral, but as he reached the steps leading from the transept to the choir, his pursuers burst in from the cloisters. "Where," cried Reginald Fitzurse, in the dusk of the dimly lighted minster—"where is the traitor, Thomas Becket ?" The primate turned resolutely back : "Here am I, no traitor, but a priest of God," he replied, and again descending the steps, he placed himself with his back against a pillar, and fronted his foes. All the bravery and violence of his old knightly life seemed to revive in Thomas as he tossed back the threats and demands of his assailants. "You are our prisoner," shouted Fitzurse, and the four knights seized him to drag him from the church. "Do not touch me, Reginald," cried the primate ; "pander that you are, you owe me fealty ;" and availing himself of his personal strength he shook him roughly off. "Strike, strike," retorted Fitzurse, and blow after blow struck Thomas to the ground. A retainer of Ranulf de Broc with the point of his sword scattered the primate's brains on the ground. "Let us be off," he cried, triumphantly ; "this traitor will never rise again." The brutal murder was received with a thrill of horror throughout Christendom ; miracles were wrought at the martyr's tomb, he was canonized, and became the most popular of English saints. The stately "martyrdom" which rose over his relics at Canterbury seemed to embody the triumph which his blood had won.—HIST. OF ENGLISH PEOPLE, § 138.

**3506. MARTYRS, Fanatical.** *Donatists.* Many fanatics were possessed with the horror of life and the desire of martyrdom, and they deemed it of little moment by what means or by what hands they perished, if their conduct was sanctified by the intention of devoting themselves to the glory of the true faith and the hope of eternal happiness. Sometimes they rudely disturbed the festivals and profaned the temples of paganism with the design of exciting the most zealous of the idolaters to revenge the insulted honor of their gods. They sometimes forced their way into the courts of justice, and compelled the affrighted judge to give orders for their immediate execution. They frequently stopped travellers on the public highways and obliged them to inflict the stroke of martyrdom, by the promise of a reward, if they consented, and by the threat of instant death, if they refused to grant so very singular a favor. When they were disappointed of every other resource, they announced the day on which, in the presence of their friends and brethren, they should cast themselves headlong from some lofty rock ; and many precipices were shown which had acquired fame by the number of religious suicides. In the actions of these desperate enthusiasts, who were admired by one party as the martyrs of God and abhorred by the other as the victims of Satan, an impartial philosopher may discover the influence and the last abuse of that inflexible spirit which was originally derived from the character and principles of the Jewish nation.—GIBBON'S ROME, ch. 21, p. 363.

**3507. MARTYRS, First.** *English.* [In 1555 John Rogers was burnt at the stake in Smithfield, Lawrence Saunders was burnt at Coventry, John Hooper was burnt at Gloucester, and Rowland Taylor was burnt at Hadleigh. These were four of the first Protestant martyrs burnt in England.]—KNIGHT'S *ENG.*, vol. 3, ch. 6, p. 79.

**3508. MARTYRS, Missionary.** *Jesuit Priests.* Brebœuf was set apart on a scaffold. They (the Mohawks) cut his lower lip and his nose, applied burning torches to his body, burned his gums, and thrust hot iron down his throat. The delicate Lallemand was stripped naked, and enveloped from head to foot with bark full of rosin. Brought into the presence of Brebœuf, he exclaimed, "We are made a spectacle unto the world, and to angels, and men!" The pine bark was set on fire, and when it was in a blaze boiling water was poured on the heads of both the missionaries. The voice of Lallemand was choked by the thick smoke; but the fire having snapped his bonds, he lifted his hands to heaven. Brebœuf was scalped while yet alive, and died after a torture of three hours; the sufferings of Lallemand were protracted for seventeen hours. The lives of both had been a continual heroism.—BANCROFT'S *U. S.*, vol. 3, ch. 20.

**3509. MARTYRS tortured.** *By Nero.* Imagine that awful scene, once witnessed, . . . in the square before St. Peter's at Rome! Imagine it, that we may realize how vast is the change which Christianity has wrought in the feelings of mankind! There, where the vast dome now rises, were once the gardens of Nero. They were thronged with gay crowds, among whom the emperor moved in his frivolous degradation, and on every side were men dying slowly on their cross of shame. Along the paths of those gardens on the autumn nights were ghastly torches, blackening the ground beneath them with streams of sulphurous pitch, and each of those living torches was a martyr in his shirt of fire. And in the amphitheatre hard by, in sight of twenty thousand spectators, famished dogs were tearing to pieces some of the best and purest of men and women, hideously disguised in the skins of bears or wolves. Thus did Nero baptize in the blood of martyrs the city which was to be for ages the capital of the world!—FARRAR'S *EARLY DAYS*, ch. 5, p. 39.

**3510. MARTYRS, True.** *Syrian Doctors.* Among the suppliants and captives Timour distinguished the doctors of the law, whom he invited to the dangerous honor of a personal conference. . . . To these doctors he proposed a captious question, which the casuists of Bokhara, Samarcand, and Herat were incapable of resolving. "Who are the true martyrs, of those who are slain on my side, or on that of my enemies?" But he was silenced, or satisfied, by the dexterity of one of the cadhis of Aleppo, who replied, in the words of Mahomet himself, that the motive, not the ensign, constitutes the martyr; and that the Moslems of either party, who fight only for the glory of God, may deserve that sacred appellation.—GIBBON'S *ROME*, ch. 65, p. 262.

**3511. MARVELS, Age of.** *Age of Theseus.* It is principally on the age of Theseus that the Greeks have indulged their vein for the marvel-

lous. Everything is supernatural, and every great man is either a god or a demi-god. The most probable source of this I conceive to be that the princes, who had then become really powerful, and exercised a high control over their subjects, taking advantage of the superstitious character of the times, and of the people's credulity, assumed to themselves a divine origin, in order the better to support their new authority. Having at all times the priests under their influence, they could do this with great facility, by instituting religious rites in honor of their divine progenitors; and if they could thus prevail so far as to pass with their contemporaries for the offspring of the gods, it is no wonder that the succeeding ages should retain the same idea of them.—TYTLER'S *HIST.*, Book 1, ch. 8, p. 70.

**3512. MASQUERADE, Deadly.** *Charles VI.* The young monarch was unfortunately seized with a deprivation of his intellects, which broke out in the most dreadful fits of madness. The ignorance of men in those ages attributed this fatal but natural calamity to the effects of witchcraft. An Italian lady, the wife of his brother, the Duke of Orleans, was accused as the author of his misfortunes, and the suspicion was increased by a very strange accident. In a masquerade at court the king appeared in the garb of a wild man, covered with leaves, which were stuck with pitch upon a close habit of linen, and he led in chains four other satyrs, dressed in the same manner. The Duke of Orleans, who held a burning torch, approached accidentally too near these combustible knights; one of the habits took fire, and the four satyrs, who were four of the principal nobility, were burnt to death. The king escaped with life, but was seized with a dreadful fit of frenzy. To relieve him, they sent for a magician from Montpelier, and he became somewhat better. The fact was, his disease had lucid intervals, and in these he sometimes resumed the management of his kingdom—which was of the worst consequence to France, for no measure was ever pursued to an end or with stability.—TYTLER'S *HIST.*, Book 6, ch. 13.

**3513. MASSACRE, Evidence of.** *Louis IX.* The Oriental writers confess that Louis might have escaped, if he would have deserted his subjects; he was made prisoner, with the greatest part of his nobles; all who could not redeem their lives by service or ransom were inhumanly massacred; and the walls of Cairo were decorated with a circle of Christian heads. The king of France was loaded with chains. [Attack of Crusaders on Massoura.]—GIBBON'S *ROME*, ch. 59, p. 43.

**3514. MASSACRE, General.** *Goths.* [The Goths invaded Thrace.] After a long resistance, Philippopolis, destitute of succor, was taken by storm. A hundred thousand persons are reported to have been massacred in the sack of that great city.—GIBBON'S *ROME*, ch. 10, p. 291.

**3515. MASSACRE, Immense.** *London.* Suetonius Paulinus, under the Emperor Nero, . . . [was sent against Britain.] The Britons, more exasperated than intimidated, were all in arms, and, headed by Boadicea, Queen of the Iceni, had attacked several of the Roman settlements. Suetonius hastened to the protection of London. The Britons, however, reduced it to ashes, mas-



sacred the inhabitants that remained in it, putting to death 70,000 of the Romans and their allies. Suetonius revenged these losses by a decisive victory, in which 80,000 Britons fell in the field. Boadicea, to escape slavery or an ignominious death, put an end to her own life by poison.—*TYTLER'S HIST.*, Book 6, ch. 5, p. 104.

**3516. MASSACRE by Mob.** *Paris.* A.D. 1418. On the 12th of June . . . the people broke open the prisons and private houses where the Armagnacs were confined, [and] massacred 1500 victims in one morning.—*KNIGHT'S ENG.*, vol. 2, ch. 5, p. 68.

**3517. MASSACRE of Patriots.** *Boston.* On the 5th of March a more serious difficulty occurred in Boston. An altercation had taken place between a party of citizens and the soldiers. A crowd gathered, surrounded Captain Preston's company of the city guard, hooted at them, and dared them to fire. At length the exasperated soldiers discharged a volley, killing three of the citizens, and wounding several others. This outrage, known as the Boston massacre, created a profound sensation. The city was ablaze with excitement. Several thousand men assembled under arms. Governor Hutchinson came out, promising that justice should be done, and trying to appease the multitude. The brave Samuel Adams spoke for the people. An immediate withdrawal of the troops from the city was demanded, and the governor was obliged to yield. Captain Preston and his company were arrested and tried for murder. The prosecution was conducted with great spirit, and two of the offenders were convicted of manslaughter.—*RIDPATH'S U. S.*, ch. 37, p. 294.

**3518. MASSACRE prevented.** *Jamestown.* The savages carefully concealed their murderous purpose. Until the very day of the massacre they continued on terms of friendship with the English. They came unmolested into the settlements, ate with their victims, borrowed boats and guns, made purchases, and gave not the slightest token of hostility. The attack was planned for the 23d of March, at midday. At the fatal hour the work of butchery began. Every hamlet in Virginia was attacked by a band of yelling barbarians. No age, sex, or condition awakened an emotion of pity. Men, women, and children were indiscriminately slaughtered, until 347 had perished under the knives and hatchets of the savages. But Indian treachery was thwarted by Indian faithfulness. . . . A converted red man, wishing to save an Englishman [of Jamestown] who had been his friend, went to him on the night before the massacre, and revealed the plot. The alarm was spread among the settlements, and thus the greater part of the colony escaped destruction. But the outer plantations were entirely destroyed.—*RIDPATH'S U. S.*, ch. 11, p. 112.

**3519. MASSACRE, Punished by.** *By Russians.* When Warsaw capitulated, in 1794, the Russian commander Suwaroff had put to the sword 20,000 wretched inhabitants of the suburb of Praga.—*KNIGHT'S ENG.*, vol. 7, ch. 17, p. 315.

**3520. MASSACRE by Treachery.** *Roman.* The punishment of a Roman city was blindly committed to the undistinguishing sword of the barbarians, and the hostile preparations were

concerted with the dark and perfidious artifice of an illegal conspiracy. The people of Thessalonica were treacherously invited, in the name of their sovereign, to the games of the Circus; and such was their insatiate avidity for those amusements, that every consideration of fear or suspicion was disregarded by the numerous spectators. As soon as the assembly was complete, the soldiers, who had secretly been posted round the Circus, received the signal, not of the races, but of a general massacre. The promiscuous carnage continued three hours, without discrimination of strangers, of natives, of age or sex, of innocence or guilt; the most moderate accounts state the number of the slain at 7000, and it is affirmed by some writers that more than 15,000 victims were sacrificed to the manes of Botheric. [Theodosius was the emperor who commanded it].—*GIBBON'S ROME*, ch. 29, p. 114.

**3521. MASSACRE, Wholesale.** *Seleucia.* [War between the Parthian and Roman empires.] The sack and conflagration of Seleucia, with the massacre of 300,000 of the inhabitants, tarnished the glory of the Roman triumph.—*GIBBON'S ROME*, ch. 8, p. 242.

**3522. MASSACRES, Religious.** *French Revolution.* [The Revolutionists, on the 2d of September, 1792, massacred 200 priests at the Church of De Carmes.] Throughout that night of horror the city which two hundred and twenty years before had been polluted by the massacre of St. Bartholomew, at the command of a crowned bigot, in the name of religion, was again polluted by a massacre as frightful, at the command of furious demagogues, in the name of Liberty. At the prison of Abbaye, after a few murders in the afternoon, a general slaughter took place as night drew on. [The prison of La Force was emptied in the same manner].—*KNIGHT'S ENG.*, vol. 7, ch. 12, p. 229.

**3523. MASSES aroused, The.** *Revolution.* That no act of his [Charles I.] should be wanting to justify the opposition of his enemies, he went next day to the House of Commons, attended by desperadoes—"soldiers of fortune"—armed with partisan, pistol, and sword, to seize the members denounced. This scene has been so often described that it were quite a work of supererogation to describe it again here. Let all be summed up in a word. Reconciliation between the king and the Parliament was now impossible. The privileges of the House had been violated in a manner in which no monarch had dared to violate them before. And such a parliament!—men of the most distinguished courage and intelligence in the kingdom. The members he sought had escaped through the window. They fled in haste to the city. Thither the most distinguished members of the House followed them. They were protected by the Common Council from the king, who himself followed them to the city, demanding their bodies; but in vain. He was his own officer, both of military and police; but as he went along, the growls of "Privilege, privilege—privilege of Parliament," greeted him everywhere. One of the crowd, bolder than the rest, approached his carriage, shouting, "To your tents, O Israel!" The king had given the last drop to fill up the measure of contempt with which he was regarded. He had struggled with his Parliament and

he was unsuccessful. Here was a hint for such men to act upon ; and petitions from all parts of the land poured in, from vast bodies of the people, declaring their intention to stand by the Parliament : from counties, cities, towns, parishes, trades ; the porters petitioned ; the water men (water-rats, Charles called them) petitioned. And we may gather the state of domestic confusion from the fact that the women petitioned. The mind of the country was roused against the monarch. Meantime the exiled members were brought back in triumph to the House, amid the pealing of martial music, flags waving from the mastsheads of all the vessels on the river, the masts covered with shouting sailors, and the long procession of city barges—for at that day most great triumphal processions took place on the Thames ; and while the five members stepped into the House, the House rising to receive them, Charles fled to Hampton Court, nor did he see his palace at Whitehall again until he beheld it as a prisoner, and stepped from its banquetting house to the scaffold.—HOOD'S CROMWELL, ch. 4, p. 90.

**3524. MASSES overlooked.** *By Historians.* Nothing has yet been said of the great body of the people—of those who held the plough and tended the oxen ; who toiled at the looms of Norwich and squared the Portland stone for St. Paul's ; nor can very much be said. The most numerous class is precisely the class respecting which we have the most meagre information. In those times [of the Restoration] philanthropists did not yet regard it as a sacred duty, nor had demagogues yet found it a lucrative trade, to expatiate on the distress of the laborer. History was too much occupied with courts and camps to spare a line for the hut of the peasant or for the garret of the mechanic.—MACAULAY'S ENG., ch. 8, p. 385.

**3525. MASSES, Power of the, Stamp Act.** The 1st of November came. On that day the Stamp Act was to take effect. During the summer great quantities of the stamped paper had been prepared and sent to America. Ten boxes of it were seized by the people of New York, and openly destroyed. In Connecticut the stamp-officer was threatened with hanging. In Boston houses were destroyed, and the stamps given to the winds and flames. Whole cargoes of the obnoxious paper were shipped to England, and every stamp officer in America was obliged to resign or leave the country. By the 1st of November there were scarcely stamps enough remaining to furnish after times with specimens. The day was kept as a day of mourning. The stores were closed ; flags were hung at half mast ; the bells were tolled ; effigies of the authors and abettors of the Stamp Act were borne about in mockery, and then burned. The people of New Hampshire formed a funeral procession and buried a coffin bearing the inscription of *Liberty*. A cartoon was circulated hinting at union as the remedy for existing evils. The picture represented a snake broken into sections. Each joint was labelled with the initials of a colony ; the head was marked " N. E.," for New England, and the title was "*Join or Die!*" —RIDPATH'S U. S., ch. 37, p. 291.

**3526. ———. Boston Tea Party.** On the 16th of December the dispute was settled in a memorable manner. There was a great town

meeting, at which seven thousand people were assembled. Adams and Quincy spoke to the multitudes. Evening came on, and the meeting was about to adjourn when a war-whoop was heard, and about fifty men, disguised as Indians, passed the door of the Old South Church. The crowd followed to Griffin's wharf, where the three tea-ships were at anchor. Then everything became quiet. The disguised men quickly boarded the vessels, broke open the three hundred and forty chests of tea that composed the cargoes, and poured the contents into the sea. Such was the Boston Tea Party.—RIDPATH'S U. S., ch. 37, p. 295.

**3527. MATERIALISM corrected.** *Benjamin Franklin.* He has been called the representative of materialism ; and yet when he thought on religion, his mind passed beyond reliance on sects to faith in God ; when he wrote on politics he founded the freedom of his country on principles that knew no change ; when he turned an observing eye on nature he passed always from the effect to the cause, from individual appearances to universal laws.—BANCROFT'S U. S., vol. 3, ch. 23.

**3528. MATERNITY, Miraculous.** *Reign of James II.* [It was suspected that Catholic James intended to produce a spurious heir.] The folly of some Roman Catholics confirmed the vulgar prejudice. They spoke of the auspicious event as strange, as miraculous, as an exertion of the same Divine power which had made Sarah proud and happy in Isaac, and had given Samuel to the prayers of Hannah. Mary's mother, the Duchess of Modena, had lately died. A short time before her death she had, it was said, implored the Virgin of Loretta, with fervent vows and rich offerings, to bestow a son on James. The king himself had, in the preceding August, turned aside from his progress to visit the Holy Well, and had there besought Saint Winifred to obtain for him that boon without which his great designs for the propagation of the true faith could be but imperfectly executed. The imprudent zealots who dwelt on these tales foretold with confidence that the unborn infant would be a boy, and offered to back their opinion by laying twenty guineas to one. Heaven, they affirmed, would not have interfered but for a great end. One fanatic announced that the queen would give birth to twins, of whom the elder would be King of England, and the younger Pope of Rome. [Queen] Mary could not conceal the delight with which she heard this prophecy ; and her ladies found that they could not gratify her more than by talking of it. The Roman Catholics would have acted more wisely if they had spoken of the pregnancy as of a natural event, and if they had borne with moderation their unexpected good fortune. Their insolent triumph excited the popular suspicions. From the Prince and Princess of Denmark down to porters and laundresses, nobody alluded to the promised birth without a sneer. The wits of London described the new miracle in rhymes which, it may well be supposed, were not the most delicate. The rough country squires roared with laughter if they met any one simple enough to believe that the queen was really likely to be again a mother.—MACAULAY'S ENG., ch. 8, p. 287.



**3529. MATERNITY**, *Passion of. Indian Squaw.* The squaw loves her child with instinctive passion; and if she does not manifest it by lively caresses, her tenderness is real, wakeful, and constant. No savage mother ever trusted her babe to a hireling nurse; no savage mother ever put away her own child to suckle that of another.—BANCROFT'S U. S., vol. 3, ch. 22.

**3530. MATHEMATICS**, *Accuracy in. Egyptians.* The arts and sciences are indeed so intimately connected, that there can be no great progress in the one without a proportional advancement in the other; as, for example, architecture, which requires a knowledge of geometry and the laws of mechanics; the working of metals, dyeing, which presuppose an acquaintance with chemical principles. "When we see," says Millot, "the Egyptians surveying their lands with precision, distributing the waters of the Nile by numberless canals, measuring with exactness the increase of the river, making and employing various species of machinery, measuring time, and calculating the revolutions of the stars, we must suppose them to have attained a considerable proficiency in the science of mathematics. The Egyptians understood the division of the zodiac into twelve signs, which argues a considerable advancement in astronomy."—TYTLER'S HIST., Book 1, ch. 4, p. 42.

**3531. MATHEMATICS**, *Deficiency in. South Americans.* The Abiponians, a tribe of South American Indians who inhabit a district in Paraguay, can go no further than three in counting.—APPLETON'S CYCLOPEDIA, "ABIPONIANS."

**3532. MATHEMATICS**, *Genius for. Zerah Colburn.* During this first year of his exhibition he solved such questions as the following, in periods of time varying from three seconds to one minute: "How many seconds are there in 2000 years?" Answer: 63,072,000,000. "How many strokes will a clock strike in 2000 years?" Answer: 113,880,000. "What is the product of 12,225, multiplied by 1223?" Answer: 14,951,175. "What is the square of 1449?" Answer: 2,099,601. "In seven acres of corn, with 17 rows to each acre, 64 hills to each row, 8 ears to each hill, and 150 kernels to each ear, how many kernels are there?" Answer: 9,139,200. Practice gave him greater facility. The next year he performed such problems as these: "How many hours are there in 1811 years?" Answer (in twenty seconds): 15,864,360. "How many seconds in 11 years?" Answer (in four seconds): 346,896,000. "What sum, multiplied by itself, will produce 998,001?" Answer (in three seconds): 999. "How many hours in 38 years 2 months and 7 days?" Answer (in six seconds): 334,488. . . . The number 4,294,967,297 was proposed to him to find the factors. Now, certain French mathematicians had asserted that this was a prime number; but the German, Euler, had discovered that its factors are 641 and 6,700,417. This wonderful boy, then aged eight years, by the mere operation of his mind, named the factors in about twenty seconds.—CYCLOPEDIA OF BIOG., p. 82.

**3533. MATHEMATICS**, *Precocity in. Zerah Colburn.* [When a little boy six years of age, in his Vermont home, his father, having overheard him say, "Three times twelve are thirty-six," half in joke he asked him: "How much is 13

times 97?" The boy instantly gave the correct answer, 1261. "I could not have been more surprised," the father used to say, "if a man had sprung out of the earth and stood erect before me." . . . The boy who could not tell a 4 from a 9 possessed the power of multiplying four figures by four figures, with unerring certainty, in about ten seconds.—CYCLOPEDIA OF BIOG., p. 79.

**3534. MEANNESS**, *Hatred of. Thackeray.* [See Criticism, Mania for, No. 1310.] The tinker thinks that every pot is unsound. The cobbler doubts the stability of every shoe. So at last it grew to be the case with Thackeray. There was more hope that the city should be saved because of its ten just men, than for society, if society were to depend on ten who were not snobs. All this arose from the keenness of his vision into that which was really mean. But that keenness became so aggravated by the intenseness of his search that the slightest speck of dust became to his eyes as a foul stain. Publicola, as we saw, damned one poor man to a wretched immortality, and another was called pitilessly over the coals because he had mixed a grain of flattery with a bushel of truth. Thackeray tells us that he was born to hunt out snobs, as certain dogs are trained to find truffles.—TROLLOPE'S THACKERAY, ch. 2.

**3535. MECHANICS** despised, *Archimedes.* King Hiero . . . entreated him to turn his art from abstracted notions to matters of sense, and to make his reasonings more intelligible to the generality of mankind, applying them to the uses of common life. The first that turned their thoughts to *mechanics*, a branch of knowledge which came afterward to be so much admired, were Eudoxus and Archytas, who thus gave a variety and an agreeable turn to geometry, and confirmed certain problems by sensible experiments and the use of instruments, which could not be demonstrated in the way of theorem. That problem, for example, of two mean proportional lines, which cannot be found out geometrically, and yet is so necessary for the solution of other questions, they solved mechanically, by the assistance of certain instruments called *mesolabes*, taken from conic sections. But when Plato inveighed against them, with great indignation, as corrupting and debasing the excellence of geometry by making her descend from incorporeal and intellectual to corporeal and sensible things, and obliging her to make use of matter, which requires much manual labor, and is the object of servile trades, then *mechanics* were separated from geometry, and, being a long time despised by the philosopher, were considered as a branch of the military art.—PLUTARCH'S MARCELLUS.

**3536. MECHANICS** disparaged, *Lacedæmonians.* One of the greatest privileges that Lycurgus procured for his countrymen was the enjoyment of leisure, the consequence of his forbidding them to exercise any mechanic trade. It was not worth their while to take great pains to raise a fortune, since riches there were of no account; and the *Helotes*, who tilled the ground, were answerable for the produce.—PLUTARCH'S LYCURGUS.

**3537. MECHANICS**, *Hereditary. East Indian.* The tribe of mechanics is branched out into as

many subdivisions as there are trades, and no man is allowed to relinquish the trade of his forefathers—a very singular system, which, as we formerly mentioned, prevailed likewise among the ancient Egyptians. Besides these four principal classes [viz., Bramins, soldiers, husbandmen and mechanics,] or tribes, there is a fifth, that of the pariahs, which is the outcast of all the rest. The persons who compose it are employed in the meanest offices of society. They bury the dead; they are the scavengers of the town; and so much is their condition held in detestation, that if any one of this class touches a person belonging to any of the four great castes, or tribes, it is allowable to put him to death upon the spot. All these classes, or castes, are separated from each other by insurmountable barriers; they are not allowed to intermarry, to live, or to eat together, and whoever transgresses these rules is banished as a disgrace to his tribe. —*TYTLER'S HIST.*, Book 6, ch. 23, p. 337.

**3538. MECHANICS, Patriotism of. Carpenters of Boston.** A.D. 1774. [The port was closed, the capital removed to Salem, and the city occupied by British troops.] All the while the sufferings of Boston grew more and more severe; yet in the height of distress for want of employment its carpenters refused to construct barracks for the [British] army. —*BANCROFT'S U. S.*, vol. 7, ch. 10.

**3539. MECHANICS, Patriotism of. Carpenters of Philadelphia.** A.D. 1774. [The Continental Congress convened in Philadelphia.] The members of Congress, meeting at Smith's tavern, moved in a body to select the place for their deliberations. Galloway, the Speaker of Pennsylvania, would have had them use the State House, but the carpenters of Philadelphia offered their plain but spacious hall; and from respect for the mechanics, it was accepted by a great majority. —*BANCROFT'S U. S.*, vol. 7, ch. 11.

**3540. — — — Civil War.** [They were of greatest service to Parliament in the war of the Revolution.] The men of London taken from the loom and anvil, from the shops of Ludgate or the wharves of Billingsgate, stood like a wall. . . . Prince Rupert himself led up the choice horse to charge them, and endured their storm of small shot, but could make no impression upon their stand of pikes. . . . The contempt of the Cavaliers for the "base mechanicals" was one great cause of the triumph of the Roundheads. . . . They had an ever-present belief that they were doing "the Lord's work;" and whether starving in a fortress or ridden down by men in steel, they would not be moved.

"With dread of death to flight, or foul retreat." —*KNIGHT'S ENG.*, vol. 4, ch. 2, p. 24.

**3541. — — — Apprentices.** [In 1642, at the time of the Revolution, the mechanics' apprentices in London were ardent in their endeavors for the destruction of despotism.] —*KNIGHT'S ENG.*, vol. 3, ch. 30, p. 489.

**3542. MECHANICS, Practical. James Watt.** The mechanical dexterity he acquired was the foundation upon which he built the speculations to which he owes his glory, nor without this manual training is there the least likelihood that he would have become the improver and almost the creator of the steam-engine. —*SMILES' BRIEF BIOGRAPHIES*, p. 4.

**3543. MECHANICS, Taste for. Sir Isaac Newton.** From childhood Newton exhibited a remarkable talent for mechanics. His favorite playthings were little saws, hammers, chisels, and hatchets, with which he made many curious and ingenious machines. There was a windmill in course of erection near his home. He watched the workmen with the greatest interest, and constructed a small model of the mill, which, one of his friends said, was "as clean and curious a piece of workmanship as the original." He was dissatisfied, however, with his mill, because it would not work when there was no wind; and therefore he added to it a contrivance by which it could be kept in motion by a mouse. He made a water-clock, the motive power of which was the dropping of water upon a wheel. Every morning, on getting out of bed, the boy wound up his clock by supplying it with the water requisite to keep it running for twenty-four hours. —*CYCLOPEDIA OF BIOG.*, p. 247.

**3544. MECHANICS, Wages of. Thirteenth Century.** The daily pay of carpenters, masons, and tylers was 3d. with keep, and 4d. one half penny without. —*KNIGHT'S ENG.*, vol. 1, ch. 27, p. 408.

**3545. MEDDLING, Destruction by. Flood.** [West Indians to Columbus.] They said that there once lived in the island a mighty cacique, who slew his only son for conspiring against him. He afterward collected and picked his bones, and preserved them in a gourd, as was the custom of the natives with the relics of their friends. On a subsequent day the cacique and his wife opened the gourd to contemplate the bones of their son, when, to their astonishment, several fish, great and small, leaped out. Upon this the cacique closed the gourd, and placed it on the top of his house, boasting that he had the sea shut up within it, and could have fish whenever he pleased. Four brothers, however, who had been born at the same birth, and were curious intermeddlers, hearing of this gourd, came during the absence of the cacique to peep into it. In their carelessness they suffered it to fall upon the ground, where it was dashed to pieces; when, lo! to their astonishment and dismay, there issued forth a mighty flood, with dolphins, and sharks, and tumbling porpoises, and great spouting whales; and the water spread, until it overflowed the earth, and formed the ocean, leaving only the tops of the mountains uncovered, which are the present islands. —*IRVING'S COLUMBUS*, Book 6, ch. 10.

**3546. MEDDLING reproved. Bishop Burnet.** [The intimate friend of William Prince of Orange, whose invading army had just landed in England.] As soon as Burnet was on shore he hastened to the prince. An amusing dialogue took place between them. Burnet poured forth his congratulations with genuine delight, and then eagerly asked what were his Highness' plans. Military men are seldom disposed to take counsel with gownsmen on military matters, and William regarded the interference of unprofessional advisers, in questions relating to war, with even more than the disgust ordinarily felt by soldiers on such occasions. But he was at that moment in an excellent humor, and instead of signifying his displeasure by a short and cutting reprimand, graciously extended his hand, and



answered his chaplain's question by another question: "Well, doctor, what do you think of predestination now?" The reproof was so delicate that Burnet, whose perceptions were not very fine, did not perceive it. He answered with great fervor that he should never forget the signal manner in which Providence had favored their undertaking.—MACAULAY'S ENG., ch. 9, p. 446.

**3547. MEDIATION rejected.** *James II.* Instead of becoming a mediator [between Catholics and Protestants,] he became the fiercest and most reckless of partisans. . . . The contest was terrible. The effect of the insane attempt to subjugate England by means of Ireland was that the Irish became hewers of wood and drawers of water to the English. The old proprietors, by their effort to recover what they had lost, lost the greater part of what they had retained. The momentary ascendancy of popery produced such a series of barbarous laws against popery as made the statute-book of Ireland a proverb of infamy throughout Christendom. Such were the bitter fruits of the policy of James.—MACAULAY'S ENG., ch. 6, p. 126.

**3548. MEDIATOR, Temporizing.** *William Penn.* [Magdalen College had refused to elect to the presidency the nominee of James II.] The king, greatly incensed and mortified by his defeat, quitted Oxford. . . . His obstinacy and violence had brought him into an embarrassing position. He had trusted too much to the effect of his frowns and angry tones, and had rashly staked, not merely the credit of his administration, but his personal dignity, on the issue of the contest. Could he yield to subjects whom he had menaced with raised voice and furious gestures? . . . The agency of Penn was employed. He had too much good feeling to approve of the violent and unjust proceedings of the government, and even ventured to express part of what he thought. James was, as usual, obstinate in the wrong. The courtly Quaker, therefore, did his best to seduce the college from the path of right. He first tried intimidation. Ruin, he said, impended over the society. The king was highly incensed. The case might be a hard one. Most people thought it so. But every child knew that his Majesty loved to have his own way, and could not bear to be thwarted. Penn therefore exhorted the fellows not to rely on the goodness of their cause, but to submit, or at least to temporize. Such counsel came strangely from one who had himself been expelled from the university for raising a riot about the surplice, who had run the risk of being disinherited rather than take off his hat to the princes of the blood, and who had been sent to prison for haranguing in conventicles. He did not succeed in frightening the Magdalen men. [See No. 1842.]—MACAULAY'S ENG., ch. 8, p. 274.

**3549. MEDIATOR, Unfaithful.** *James II.* Unhappily, James, instead of becoming a mediator, became the fiercest and most reckless of partisans. Instead of allaying the animosity of the two populations, he inflamed it to a height before unknown. He determined to reverse their position, and put the Protestant colonists under the feet of the popish Celts. To be of the established religion, to be of English blood, was in his view a disqualification for civil and military

employment. He meditated the design of again confiscating and again portioning out the soil of half the island, and showed his inclination so clearly that one class was soon agitated by terrors which he afterward vainly wished to soothe, and the other by hopes which he afterward vainly wished to restrain. But this was the smallest part of his guilt and madness. He deliberately resolved, not merely to give to the aboriginal inhabitants of Ireland the entire possession of their own country, but also to use them as his instruments for setting up arbitrary government in England.—MACAULAY'S ENG., ch. 6, p. 126.

**3550. MEDICINE, Advance in.** *Reign of Charles II.* Medicine had in England become an experimental and progressive science, and every day made some new advance, in defiance of Hippocrates and Galen. The attention of speculative men had been, for the first time, directed to the important subject of sanitary police. The great plague of 1665 induced them to consider with care the defective architecture, draining, and ventilation of the capital. The great fire of 1666 afforded an opportunity for effecting extensive improvements. The whole matter was diligently examined by the Royal Society; and to the suggestions of that body must be partly attributed the changes which, though far short of what the public welfare required, yet made a wide difference between the new and the old London, and probably put a final close to the ravages of pestilence in our country.—MACAULAY'S ENG., ch. 3, p. 381.

**3551. MEDICINE, Aversion to.** *George Washington.* His illnesses were of rare occurrence, but particularly severe. His aversion to the use of medicine was extreme; and even when in great suffering, it was only by the entreaties of his lady and . . . Dr. James Craik that he could be prevailed upon to take the slightest preparation of medicine.—CUSTIS' WASHINGTON, vol. 1, ch. 2.

**3552. MEDICINE discarded.** *Napoleon I.* [Las Casas writes:] "The emperor has no faith in medicine, and never takes any. He had adopted a peculiar mode of treatment for himself. Whenever he found himself unwell, his plan was to run into an extreme the opposite of what had happened to be his habit at the time. This he calls restoring the equilibrium of nature. If, for instance, he had been inactive for a length of time, he would suddenly ride about sixty miles, or hunt for a whole day." . . . [He also said:] "My remedies are fasting and the warm bath."—ABBOTT'S NAPOLEON B., vol. 2, ch. 30.

**3553. MEDICINE, School of.** *First.* The treasures of Grecian medicine had been communicated to the Arabian colonies of Africa, Spain, and Sicily, and in the intercourse of peace and war a spark of knowledge had been kindled and cherished at Salerno, an illustrious city, in which the men were honest and the women beautiful. A school, the first that arose in the darkness of Europe, was consecrated to the healing art; the conscience of monks and bishops was reconciled to that salutary and lucrative profession; and a crowd of patients, of the most eminent rank and most distant climates, invited or visited the physicians of Salerno.—GIBBON'S ROME, ch. 56, p. 462.

**3554. MEDITATION, Peculiar.** *Swedenborg.* Swedenborg was gifted with peculiar powers of respiration. From early childhood, when on his knees at prayer, and afterward when engaged in profound meditation, he found that his natural respiration was for the time suspended. . . . He writes: "My respiration has been so formed by the Lord as to enable me to breathe inwardly for a long period of time, without the aid of the external air, my respiration being directed within, and my outward senses, as well as actions, still continuing in their vigor, which is only possible with persons who have been so formed by the Lord. I have also been instructed that my breathing was so directed, without my being aware of it, in order to enable me to be with spirits, and to speak with them."—WHITE'S SWEDENBORG, ch. 8, p. 67.

**3555. MEDIUM, Fraudulent.** *Counterfeiting.* The account was as follows: "On the night of the 1st of February many gentlemen eminent for their rank and character were, by the invitation of the Rev. Mr. Aldrich, of Clerkenwell, assembled at his house, for the examination of the noises supposed to be made by a departed spirit, for the detection of some enormous crime. About ten at night the gentlemen met in the chamber in which the girl, supposed to be disturbed by a spirit, had, with proper caution, been put to bed by several ladies. . . . The supposed spirit had before publicly promised, by an affirmative knock, that it would attend one of the gentlemen into the vault under the church of St. John, Clerkenwell, where the body is deposited, and give a token of her presence there, by a knock upon her coffin; it was therefore determined to make this trial of the existence or veracity of the supposed spirit. While they were inquiring and deliberating, they were summoned into the girl's chamber by some ladies who were near her bed, and who had heard knocks and scratches. When the gentlemen entered the girl declared that she felt the spirit like a mouse upon her back, and was required to hold her hands out of bed. The company at one o'clock went into the church, and the gentlemen to whom the promise was made went with another into the vault. The spirit was solemnly required to perform its promise, but nothing more than silence ensued; the person supposed to be accused by the spirit then went down with several others, but no effect was perceived. . . . It is therefore the opinion of the whole assembly that the child has some art of making or counterfeiting a particular noise, and that there is no agency of any higher cause."—NOTE IN BOSWELL'S JOHNSON, p. 112.

**3556. MEEKNESS, Christian.** *Uncrowned.* [The Crusaders having taken Jerusalem and made it a Latin kingdom, offered it to] Godfrey de Bouillon. That excellent prince accepted the high honor conferred upon him, but refused, in his pious humility, to wear a diadem of gold and jewels where his Redeemer's brows had been lacerated by a crown of thorns.—STUDENTS' FRANCE, ch. 7, § 17.

**3557. MELANCHOLY, Characteristic.** *Aborigines.* The red man was, at his best estate, an unsocial, solitary, and gloomy spirit. He was a man of the woods. He communed only with himself and the genius of solitude. He sat

apart. The forest was better than his wigwam, and his wigwam better than the village.—RIDGPATH'S U. S., ch. 1, p. 45.

**3558. MELANCHOLY, Depressed by.** *Charles V.* The last years of Charles were the most tumultuous and the least successful. The load of cares, and the difficulties which surrounded him on every side, at length entirely overpowered him. The vigor of his mind was broken, his animal spirits were exhausted, and, in a state of despondency and melancholy dotage, he abdicated the empire, and renounced the world at the age of fifty-six. This celebrated resignation, though prompted by dejection of spirit, was conducted with some policy, and with a regard to the interest of those who were to come after him.—TYTLER'S HIST., Book 6, ch. 19, p. 286.

**3559. MELANCHOLY, Excusable.** *John Milton.* Milton was, like Dante, a statesman and a lover; and, like Dante, he had been unfortunate in ambition and in love. He had survived his health and his sight, the comforts of his home, and the prosperity of his party. Of the great men by whom he had been distinguished at his entrance into life, some had been taken away from the evil to come; some had carried into foreign climates their unconquerable hatred of oppression; some were pining in dungeons; and some had poured forth their blood on scaffolds. Vernal and licentious scribblers, with just sufficient talent to clothe the thoughts of a pandar in the style of a bellman, were now the favorite writers of the sovereign and of the public. It was a loathsome herd, which could be compared to nothing so fitly as to the rabble of Comus, grotesque monsters, half bestial, half human, dropping with wine, bloated with gluttony, and reeling in obscene dances. Amid these that fair Muse was placed, like the chaste lady of the Masque, lofty, spotless, and serene, to be chattered at, and pointed at, and grinned at, by the whole rout of Satyrs and Goblins. If ever despondency and asperity could be excused in any man, they might have been excused in Milton.—MACAULAY'S MILTON, p. 35.

**3560. MELANCHOLY inherited.** *Samuel Johnson.* Mr. Michael Johnson [the father of Samuel] was a man of a large and robust body, and of a strong and active mind; yet, as in the most solid rocks veins of unsound substance are often discovered, there was in him a mixture of that disease, the nature of which eludes the most minute inquiry, though the effects are well known to be a weariness of life, an unconcern about those things which agitate the greater part of mankind, and a general sensation of gloomy wretchedness. From him, then, his son inherited, with some other qualities, "a vile melancholy," which in his too strong expression of any disturbance of the mind "made him mad all his life, at least not sober."—BOSWELL'S JOHNSON, p. 4.

**3561. ———.** *Samuel Johnson.* Talking of constitutional melancholy, he observed: "A man so afflicted, sir, must divert distressing thoughts, and not combat with them." BOSWELL: "May not he think them down, sir?" JOHNSON: "No, sir. To attempt to think them down is madness. He should have a lamp constantly burning in his bed-chamber during the night, and if wakefully disturbed take a book,



and read, and compose himself to rest. To have the management of the mind is a great art, and it may be attained in a considerable degree by experience and habitual exercise. . . . Let him take a course of chemistry or a course of rope-dancing, or a course of anything to which he is inclined at the time. Let him contrive to have as many retreats for his mind as he can, as many things to which it can fly from itself."—BOSWELL'S JOHNSON, p. 277.

**3562. MELANCHOLY, Natural.** *Samuel Johnson.* The "morbid melancholy" which was lurking in his constitution, and to which we may ascribe those particularities, . . . gathered such strength in his twentieth year as to afflict him in a dreadful manner. While he was at Lichfield, in the college vacation of the year 1729, he felt himself overwhelmed with a horrible hypochondria, with perpetual irritation, fretfulness, and impatience, and with a dejection, gloom, and despair, which made existence misery. From this dismal malady he never afterward was perfectly relieved.—BOSWELL'S JOHNSON, p. 11.

**3563. MELANCHOLY, Philosophy of.** *Unfathomable.* Heraclitus, whose disposition [was] the reverse of that of Democritus, accounted everything a matter of melancholy. He seems to have been endowed with the austere spirit of a Carthusian; for, rejecting the chief magistracy of his native city, Ephesus, on account of the incorrigible vice of its inhabitants, he betook himself to the desert, and fed upon roots and water, making the beasts his companions in preference to man. He wrote a treatise on Nature, in which he made fire the origin of all things; but this fire he conceived to be endowed with mind, and to be properly the *anima mundi*, or the Divinity. His writings were purposely obscure, whence he got the epithet of . . . the dark philosopher. It is said that Euripides having sent this treatise on Nature to Socrates, the latter, with his accustomed modesty, gave it this character, that all that he could understand of it seemed good, and that what had surpassed his understanding might likewise be so.—TYTLER'S HIST., Book 2, ch. 9, p. 266.

**3564. MELANCHOLY, Religious.** *George Fox the Quaker.* A.D. 1644. The mind of Fox as it revolved the question of human destiny was agitated even to despair. . . . Abandoning his flocks and shoemaker's bench, he nourished his inexplicable grief by retired meditations, and . . . sought in the gloom of the forest for a vision of God. He questioned his life; but his blameless life was ignorant of remorse. He went to many "priests" for comfort, but found no comfort from them. . . . Some advised him to marry, others to join Cromwell's army. . . . His restless spirit drove him into the fields, where he walked many nights . . . in misery too great to be declared. Yet at times a beam of heavenly joy beamed upon his soul, and he reposed, as it were, serenely on Abraham's bosom.—BANCROFT'S U. S., vol. 2, ch. 16.

**3565.** ———. *Puritans.* We may think of Cromwell standing in the market with his fellow-tradesmen, and striding through those fields, and by those roadsides, and by the course of the stream, then sedgy and swampy enough. What thoughts came upon him, for was he

not fighting there the same battle Luther fought at Erfurth? He was vexed by fits of strange black hypochondria. Dr. Simcot, of Huntingdon, "in shadow of meaning, much meaning expressions," intimates to us how much he suffered. He was oppressed with dreadful consciousness of sin and defect. He groaned in spirit like Paul, like later saints—Bunyan, for instance. The stunted willows and sedgy water-courses, the flags and reeds, would often echo back the mourning words, "Oh, wretched man that I am!" What conception had he of the course lying before him? What knowledge had he of the intentions of Providence concerning him? Life lay before him all in shadow. For fifteen years he appears to have had no other concern than "to know Christ and the power of His resurrection, and the fellowship of His sufferings."—HOOD'S CROMWELL, ch. 2, p. 44.

**3566. MELANCHOLY resisted.** *Samuel Johnson.* Johnson, upon the first violent attack of this disorder, strove to overcome it by forcible exertions. He frequently walked to Birmingham and back again, and tried many other expedients; but all in vain. His expression concerning it to me was, "I did not then know how to manage it." His distress became so intolerable, that he applied to Dr. Swinfin, physician in Lichfield. He mentioned to me now, for the first time, that he had been distressed by melancholy, and for that reason had been obliged to fly from study and meditation to the dissipating variety of life. Against melancholy he recommended constant occupation of mind, a great deal of exercise, moderation in eating and drinking, and especially to shun drinking at night. He said melancholy people were apt to fly to intemperance for relief, but that it sunk them much deeper in misery. He observed that laboring men who work hard and live sparingly are seldom or never troubled with low spirits.—BOSWELL'S JOHNSON, p. 12.

**3567. MELANCHOLY, Royal.** *Queen Elizabeth.* From the death of Essex the queen, now in the seventieth year of her age, seemed to lose all enjoyment of life. She fell into profound melancholy; she reflected then with remorse on some past actions of her reign, and was at times under the most violent emotions of anguish and despair. Her constitution, enfeebled by age, very soon fell a victim to her mental disquietude; and perceiving her end approaching, she declared that the succession to the crown of England should devolve to her immediate heir, James VI. of Scotland.—TYTLER'S HIST., Book 6, ch. 28, p. 394.

**3568. MEMORIALS, Enduring.** *Language.* It is one of the surprising results of moral power that language, composed of fleeting sounds, retains and transmits the remembrance of past occurrences long after every other has passed away. Of the labors of the Indians on the soil of Virginia there remains nothing so respectable as would be a common ditch for draining lands; the memorials of their former existence are found only in the names of the rivers and mountains.—BANCROFT'S U. S., vol. 1, ch. 6.

**3569. MEMORIALS, Odd.** *Old Shoes.* [In 1612 Thomas Coryat,] having walked over many countries of Europe, hung up in his parish

church as a memorial the one pair of shoes in which he had trudged nine hundred miles.—*KNIGHT'S ENG.*, vol. 3, ch. 22, p. 347.

**3570. MEMORY, Blunders of.** *Goldsmith.* One relates to a venerable dish of peas, served up at Sir Joshua's table, which should have been green, but were any other color. A wag suggested to Goldsmith, in a whisper, that they should be sent to Hammersmith, as that was the way to *turn-em-green* (Turnham Green). Goldsmith, delighted with the pun, endeavored to repeat it at Burke's table, but missed the point. "That is the way to *make 'em green*," said he. Nobody laughed. He perceived he was at fault. "I mean that is the *road* to turn 'em green." A dead pause and a stare; "whereupon," adds Beauclerc, "he started up disconcerted and abruptly left the table."—*IRVING'S GOLDSMITH*, ch. 34, p. 201.

**3571. MEMORY, Excellent.** *Samuel Johnson.* He was uncommonly inquisitive; and his memory was so tenacious that he never forgot anything that he either heard or read. Mr. Hector remembers having recited to him eighteen verses, which, after a little pause, he repeated verbatim, varying only one epithet, by which he improved the line.—*BOSWELL'S JOHNSON*, p. 9.

**3572. MEMORY, Extraordinary.** *Poet Shelley.* His powers of memory were extraordinary, and the rapidity with which he read a book, taking in seven or eight lines at a glance, and seizing the sense upon the hint of leading words, was no less astonishing. Impatient speed and indifference to minutiae were indeed among the cardinal qualities of his intellect. To them we may trace not only the swiftness of his imaginative flight, but also his frequent satisfaction with the somewhat less than perfect inartistic execution.—*SYMONDS' SHELLEY*, ch. 2.

**3573. — — —.** *William III.* William III. had a memory that amazed all about him.—*KNIGHT'S ENG.*, vol. 5, ch. 5, p. 66.

**3574. MEMORY, Marvellous.** *Napoleon I.* He received all letters, read them, and never forgot their contents. . . . So retentive was his memory, that scenes over which he had once glanced his eye were never effaced from his mind. He recollected the respective produce of all taxes through every year of his administration.—*ABBOTT'S NAPOLEON B.*, vol. 2, ch. 3.

**3575. MEMORY, Patriotic.** *Abraham Lincoln.* [He closed his first inaugural address, amid the threatenings of civil war, in these words:] "The mystic cord of memory, stretching from every battlefield and patriot grave to every living heart and hearthstone all over this broad land, will yet swell the chorus of the Union, when again touched, as surely they will be, by the better angels of our nature."—*RAYMOND'S LINCOLN*, ch. 6, p. 169.

**3576. MEMORY trained.** *Abraham Lincoln.* [He became a storekeeper and postmaster.] He was still employing every opportunity offered him to improve his mind. He had mastered grammar, and occupied his leisure time in general reading, taking care to write out a synopsis of every book he perused, so as to fix the contents in his memory.—*RAYMOND'S LINCOLN*, ch. 1, p. 26.

**3577. MEN, Angelic.** *Swedenborg.* The heaven of angels is formed from the human race, all angels having lived the life of men, and none having been so created; and as the perfection of heaven increases to eternity with the increase of regenerate men from the world, it follows that the earth will never cease to exist, nor men to live and be born upon it. The world is the seminary of heaven. Heaven depends upon the world for its growth, increase, and perfection. Heaven could not exist without worlds.—*WHITE'S SWEDENBORG*, ch. 12, p. 95.

**3578. MEN vs. Animals.** *Napoleon I.* The night after the battle of Bassano. . . . Napoleon rode over the plain, . . . covered with the bodies of the dying and the dead. . . . Suddenly a dog sprang from beneath the cloak of his dead master, and rushed to Napoleon, as if frantically imploring his aid, and then rushed back again to the mangled corpse, licking the blood from the face and the hands, and howling most piteously. Napoleon was deeply moved. . . . Many years afterward he remarked: "I know not how it is, but no incident upon any field of battle ever produced so deep an impression upon my feelings. This man, thought I, lies forsaken of all but his dog. . . . I had with tearless eyes beheld . . . thousands of my countrymen slain, and yet my sympathies were almost deeply and resistlessly moved by the mournful howling of a dog!"—*ABBOTT'S NAPOLEON B.*, vol. 1, ch. 6.

**3579. MEN, Courting great.** *Samuel Johnson.* I talked of the mode adopted by some to rise in the world, by courting great men, and asked him whether he had ever submitted to it. *JOHNSON*: "Why, sir, I never was near enough to great men to court them. You may be prudently attached to great men, and yet independent. You are not to do what you think wrong; and, sir, you are to calculate, and not pay too dear for what you get. You must not give a shilling's worth of court for sixpence worth of good. But if you can get a shilling's worth of good for sixpence worth of court, you are a fool if you do not pay court."—*BOSWELL'S JOHNSON*, p. 141.

**3580. MEN, Periods of Great.** *Discoverers.* Copernicus, the son of a Prussian surgeon, was born in 1473, ten years before the birth of Luther, and thirteen years before the discovery of America. Great men appear to come in groups. About the same time were born the man who revolutionized science, the man who reformed religion, the man who added another continent to the known world, and the man who invented printing. So, in later times, Watt, the improver of the steam-engine, Hargrave and Arkwright, the inventors of the spinning machinery, began their experiments almost in the same year.—*CYCLOPEDIA OF BIOG.*, p. 204.

**3581. MEN, Providential, Great.** *Cromwell.* Doubtless, as we have often heard, great men are the outbirths of their time; there is a providence in their appearance, they are not the product of chance; they come, God-appointed, to do their work among men, and they are immortal till their work is done. We should not, perhaps, speak so much of the absolute greatness of the men of one age as compared with the men of another; they are all equally fitted to the task of the day. Let the man who most hates the



memory of Cromwell ask not so much what the land and the law were with him, as what they must inevitably have been without him. Remove the leading man from any time, and you break the harmony of the time, you destroy the work of that age; for an age cannot move without its great men—they inspire it, they urge it forward, they are its priests and its prophets and its monarchs. The hero of a time, therefore, is the history of a time; he is the focus where influences are gathered, and from whence they shoot out. It has been said that all institutions are the projected shadow of some great man, he has absorbed all the light of his time in himself; perhaps he has not created, yet now he throws forth light from his name—clear, steady, practical light, that shall travel over a century; his name shall be the synonym of an epoch, and shall include all the events of that age. Thus it is with Cromwell.—HOOD'S CROMWELL, ch. 1, p. 20.

**3582.** ———. *Charlemagne.* [M. Guizot says:] "Why a great man comes at a particular epoch, and what force of his own he puts into the development of the world, no one can say. This is a secret of Providence; but, nevertheless, the fact is certain." Such a man does come to put an end to anarchy and social stagnation—a terrible and often a tyrannical power. Such a man was Charlemagne. He drove back the barbarian forces that were pressing forward against the establishment of European civilization by his power as a conqueror. He reduced the scattered elements of authority and justice into a system by his skill as an administrator. He gave the grape of the south to the shores of the Rhine, and otherwise extended the domain of fertility, as a physical improver. He raised up the real civilizing power of knowledge to render his triumphs of war and peace of permanent utility by his zeal as a patriot and his zeal as a student.—KNIGHT'S ENG., vol. 1, ch. 6, p. 75.

**3583. MEN, Imaginary.** *Americans.* The earliest books on America contain tales as wild as fancy could invent or credulity repeat. The land was peopled with pygmies and with giants. The tropical forests were said to conceal tribes of negroes; and tenants of the hyperborean regions were white, like the polar bear or ermine. Jacques Cartier had heard of a nation that did not eat; and the pedant Lafitan believed, if not in a race of headless men, at least that there was a nation with the head not rising above the shoulder.—BANCROFT'S U. S., vol. 3, ch. 22.

**3584. MEN, Large.** *King Frederick William.* The ambition of the king was to form a brigade of giants, and every country was ransacked by his agents for men above the ordinary stature. These researches were not confined to Europe. No head that towered above the crowd in the bazaars of Aleppo, of Cairo, or of Surat could escape the crimps of Frederick William. One Irishman more than seven feet high, who was picked up in London by the Prussian ambassador, received a bounty of nearly £1300 sterling—very much more than the ambassador's salary. This extravagance was the more absurd because a stout youth of five feet eight, who might have been procured for a few dollars, would in all probability have been a much more valuable soldier.—MACAULAY'S FREDERICK THE GREAT, p. 8.

**3585. MEN, Misplaced.** *James II.—Raleigh.* On a cold October morning, in 1619, a great crime was perpetrated. . . . That fine old English gentleman, Sir Walter Raleigh, was brought forth to the scaffold in Palace Yard. Perhaps the reader is scarcely able to repress the feeling, even now, of abhorrent indignation that such a miserable piece of loathsome corruption as James should have been able to order the death of so great and magnanimous a man. It was on the 29th of October, when the officers went into his room to tell him that all was in readiness for his execution, they found him smoking his last pipe and drinking his last cup of sack, remarking to those who came to fetch him that "it was a good liquor, if a man might stay by it." He said he was ready, and so they set forth.—HOOD'S CROMWELL, ch. 2, p. 37.

**3586. MEN, Self-made.** *William Pitt.* [He was first vice-treasurer of Ireland, and shortly after promoted to be paymaster-general.] Pitt, without wealth or high birth, had made himself the marked man of his time. . . . In five years he raised a dispirited nation to an unprecedented height of honor and power.—KNIGHT'S ENG., vol. 6, ch. 12, p. 179.

**3587. MEN, Similarity in.** *Babes.* A story is told, how many years since, before the age of railways, a nobleman and his lady, with their infant child, travelling in a wild neighborhood, were overtaken by a snow-storm and compelled to seek shelter in a rude shepherd's hut; when the nurse, who was in attendance upon her lord and lady, began undressing the infant by the side of the warm fire, the inhabitants of the hut gazed in awe and silence at the process. As the little one was disrobed of its silken frock and fine linen, and rich dress after dress was taken away, still the shepherd and his wife gazed with awe, until, when the process of undressing was completed, and the naked baby was being washed and warmed by the fire, when all the wrappings and outer husks were peeled off, the shepherd and his wife exclaimed, "Why, it's just like one of ours!" But it is a very difficult thing to understand that kings and queens and princes are just like one of us when their state robes are off; and thus the adventures of fugitive Charles [II.] derive their interest and sanctity from the supposed importance of the person, and the worship with which he is regarded arises from the sense of the place he fills, and his essential importance to the future schemes of Almighty Providence.—HOOD'S CROMWELL, ch. 13, p. 169.

**3588. MERCY, Provision for.** *Abraham Lincoln.* His doorkeepers had standing orders from him, that no matter how great might be the throng, if either senators or representatives had to wait, or to be turned away without an audience, he must see, before the day closed, every messenger who came to him with a petition for the saving of life.—RAYMOND'S LINCOLN, p. 736.

**3589. MERIT, Evidence of.** *Ruler.* He who is born in purple is seldom worthy to reign; but the elevation of a private man, of a peasant, perhaps, or a slave, affords a strong presumption of his courage and capacity.—GIBBON'S ROME, ch. 52, p. 325.

**3590. MERIT, Force of.** *Poet Terence.* Terence made his first appearance when Cæcilius

was at the height of his reputation. It is said that, when he offered his first play to the *Ædiles*, they sent him with it to *Cæcilius* for his judgment of the piece. *Cæcilius* was then at supper; and as the young bard was very meanly dressed, he was bid to sit behind on a low stool, and to read his composition. Scarcely, however, had he read a few sentences, when *Cæcilius* desired him to approach, and placed him at the table next to himself. His reputation arose at once to such a height that his "*Eunuchus*," on its first appearance, was publicly performed twice each day.—*TYTLER'S HIST.*, Book 4, ch. 3, p. 430.

**3591. MERIT, Ignorance of. *Saracens*.** [At the sacking of Madayn in Persia.] From the remote islands of the Indian Ocean a large provision of camphire had been imported, which is employed with a mixture of wax to illuminate the palaces of the East. Strangers to the name and properties of that odoriferous gum, the *Saracens*, mistaking it for salt, mingled the camphire in their bread, and were astonished at the bitterness of the taste. One of the apartments of the palace was decorated with a carpet of silk sixty cubits in length and as many in breadth; a paradise or garden was depicted on the ground; the flowers, fruits, and shrubs were imitated by the figures of the gold embroidery and the colors of the precious stones; and the ample square was encircled by a variegated and verdant border. The Arabian general persuaded his soldiers to relinquish their claim, in the reasonable hope that the eyes of the caliph would be delighted with the splendid workmanship of nature and industry. Regardless of the merit of art and the pomp of royalty, the rigid Omar divided the prize among his brethren of Medina; the picture was destroyed; but such was the intrinsic value of the materials, that the share of Ali alone was sold for 20,000 drams.—*GIBBON'S ROME*, ch. 51, p. 187.

**3592. MERIT, Nobility by. *Napoleon I.*** [The Austrian] Emperor Francis . . . was extremely anxious to prove the illustrious descent of his prospective son-in-law. . . . Napoleon refused to have the account published, remarking, "I had rather be the descendant of an honest man than of any petty tyrant of Italy. I wish my nobility to commence with myself, and derive all my titles from the French people. I am the Rudolph of Hapsburg of my family. My patent of nobility dates from the battle of Montenotte."—*ABBOTT'S NAPOLEON B.*, vol. 1, ch. 1.

**3593. MERIT, Partial. *Samuel Johnson*.** He talked very contemptuously of Churchill's poetry. . . . "No, sir, I called the fellow a blockhead at first, and I will call him a blockhead still. However, I will acknowledge that I have a better opinion of him now than I once had; for he has shown more fertility than I expected. To be sure, he is a tree that cannot produce good fruit; he only bears crabs. But, sir, a tree that produces a great many crabs is better than a tree which produces only a few."—*BOSWELL'S JOHNSON*, p. 115.

**3594. MERIT, Promotion by. *Anglo-Saxons*.** The Saxons, who enjoyed the same liberty with all the ancient Germans, retained that political freedom in their new settlements to which they had been accustomed in their own country. Their kings, who were no more than the chiefs

of a clan or tribe, possessed no greater authority than what is commonly annexed to that character in all barbarous nations. The chief, or king, was the first among the citizens, but his authority depended more on his personal abilities than on his rank. "He was even so far considered as on a level with the people that a stated price was fixed on his head, and a legal fine was levied on his murderer; which, although proportioned to his station, and superior to that paid for the life of a subject, was a sensible mark of his subordination to the community."—*TYTLER'S HIST.*, Book 6, ch. 6, p. 117.

**3595. MERIT, Supremacy of. *Napoleon I.*** [When twenty-six years of age he was made commander-in-chief of the army of Italy, with veteran officers under him.] There were many very beautiful and dissolute females in Nice, . . . who, trafficking in their charms, were living in great wealth and voluptuousness. . . . Their allurements were unavailing. . . . He had no religious scruples to interfere with his indulgences. . . . "I pursued a line of conduct in the highest degree irreproachable and exemplary. . . . My supremacy could be retained only by proving myself a better man than any other man in the army. Had I yielded to human weaknesses I should have lost my power."—*ABBOTT'S NAPOLEON B.*, vol. 1, ch. 4.

**3596. METAPHYSICS, Contempt for. *Napoleon I.*** [After overcoming the Austrian army] he entered the celebrated university [at Pavia], accompanied by his military suite. With the utmost celerity he moved from class to class, asking questions with such rapidity the professors could hardly find time or breath to answer his questions. "What class is this?" he inquired, as he entered the first recitation room. "The class of metaphysics," was the reply. Napoleon, who had but very little respect for the uncertain deductions of mental philosophy, exclaimed, very emphatically, "*Bah!*" and took a pinch of snuff.—*ABBOTT'S NAPOLEON B.*, vol. 1, ch. 5.

**3597. METHOD, Regulated by. *John Wesley*.** "John Wesley's conversation is good, but he is never at leisure. He is always obliged to go at a certain hour. This is very disagreeable to a man who loves to fold his legs and have out his talk, as I do."—*BOSWELL'S JOHNSON*, p. 361.

**3598. MIND vs. Body. *Columbus*.** [He spent five months exploring the West Indies, amid great hardships and perils.] The moment he was relieved from all solicitude, and beheld himself in a known and tranquil sea, the excitement suddenly ceased, and mind and body sank exhausted by almost superhuman exertions. The very day on which he sailed from Mona he was struck with a sudden malady, which deprived him of memory, of sight, and all his faculties. He fell into a deep lethargy, resembling death itself. His crew, alarmed at this profound torpor, feared that death was really at hand. They abandoned, therefore, all further prosecution of the voyage, and spreading their sails to the east wind so prevalent in those seas, bore Columbus back, in a state of complete insensibility, to the harbor of Isabella [from whence he had sailed].—*IRVING'S COLUMBUS*, Book 7, ch. 7.



**3599.** ——. *William Prince of Orange.*

The audacity of his spirit was the more remarkable because his physical organization was unusually delicate. From a child he had been weak and sickly. In the prime of manhood his complaints had been aggravated by a severe attack of small-pox. He was asthmatic and consumptive. His slender frame was shaken by a constant hoarse cough. He could not sleep unless his head was propped by several pillows, and could scarcely draw his breath in any but the purest air. Cruel headaches frequently tortured him. Exertion soon fatigued him. The physicians constantly kept up the hopes of his enemies by fixing some date beyond which, if there were anything certain in medical science, it was impossible that his broken constitution could hold out. Yet, through a life which was one long disease, the force of his mind never failed, on any great occasion, to bear up his suffering and languid body. —MACAULAY'S ENG., ch. 7, p. 155.

**3600. MIND, Entertainment of. Dr. Campbell.**

[Dr. Campbell is taken to dine with a citizen of London. He says:] I'll do so no more, for there is no entertainment but meat or drink with that class of people. —KNIGHT'S ENG., vol. 7, ch. 6, p. 113.

**3601. MIND, Infirmities of. Universal.**

It is a very ancient remark, that folly has its corner in the brain of every wise man; and certain it is, that not the poets only, like Tasso, but the clearest minds—Sir Isaac Newton, Pascal, Spinoza—have been deeply tinged with insanity. . . . It was at least natural for Bradford and his contemporaries, while they acknowledged his [Roger Williams] power as a preacher, to esteem him unsettled in judgment. —BANCROFT'S U. S., vol. 1, ch. 9.

**3602. MIND, Surroundings of. Cromwell.**

Robert Cromwell, father of the future sovereign of England, brought up his family in poverty. . . . The poor, rough, unyielding nature of this moist country, the unbroken horizon, the muddy river, cloudy sky, and miserable trees . . . were calculated to sadden the disposition of a child. The character of the scenes in which we are brought up impresses our souls. Great fanatics generally proceed from sad and sterile countries. Mahomet sprang from the scorching valleys of Arabia; Luther from the frozen mountains of Lower Germany; Calvin from the inanimate plains of Picardy; Cromwell from the stagnant marshes of the Ouse. As is the place, so is the man. —LAMARTINE'S CROMWELL, p. 5.

**3603. MIND, Undeveloped. Reign of James II.**

[The Roman Catholic country squire.] The disabilities under which he lay had prevented his mind from expanding to the standard, moderate as that standard was, which the minds of Protestant country gentlemen then ordinarily attained. Excluded when a boy from Eton and Westminster, when a youth from Oxford and Cambridge, when a man from Parliament and from the bench of justice, he generally vegetated as quietly as the elms of the avenue which led to his ancestral grange. His corn-fields, his dairy and his cider press, his greyhounds, his fishing-rod and his gun, his ale and his tobacco, occupied almost all his thoughts. With his neighbors, in spite of his religion, he was generally on good

terms. They knew him to be unambitious and inoffensive. —MACAULAY'S ENG., ch. 8, p. 306.

**3604. MIND undisturbed. Samuel Johnson.**

When a person was mentioned who said, "I have lived fifty-one years in this world without having had ten minutes of uneasiness," he exclaimed, "The man who says so lies: he attempts to impose on human credulity." The Bishop of Exeter in vain observed that men were very different. His Lordship's manner was not impressive, and I learned afterward that Johnson did not find out that the person who talked to him was a prelate; if he had, I doubt not that he would have treated him with more respect. —BOSWELL'S JOHNSON, p. 516.

**3605. MIND, Versatility of. Queen Elizabeth.**

Elizabeth could talk poetry with Spenser and philosophy with Bruno; she could discuss euhuism with Lilly, and enjoy the chivalry of Essex; she could turn from talk of the last fashions to pore with Cecil over despatches and treasury-books; she could pass from tracking traitors with Walsingham to settle points of doctrine with Parker, or to calculate with Frobisher the chances of a north-west passage to the Indies. The versatility and many-sidedness of her mind enabled her to understand every phase of the intellectual movement about her, and to fix by a sort of instinct on its higher representatives. —HIST. OF ENG. PEOPLE, § 710.

**3606. MINDS, Narrow. Characteristic. Defoe,**

in general no illiberal judge, complained of the inconveniences of Bristol—its narrow streets, its narrow river, and "also another narrow—that is, the minds of the generality of its people." —KNIGHT'S ENG., vol. 5, ch. 1, p. 7.

**3607. MINISTERS constrained. Mahomet.**

Aboutaleb, dreading the calamities which would afflict the people through the civil war which the obstinacy of his nephew was about to provoke, besought the deputies to wait, and sent to call Mahomet. "Avoid then," said he to him in their presence, with a tone of reproach and paternal pain, "to bring upon thee and thine the calamities that now menace us." "Oh, my uncle," replied Mahomet, sadly, "I would wish it were in my power to obey thee without a crime; but though the sun were made to descend upon my right and the moon upon my left, to compel me to silence, and though death were set before me face to face, to intimidate me, I would not give up the work which I am ordered to attempt." In speaking these words he wept with regret at not being able to gratify his uncle, and being inevitably cast off by him in consequence. He made some steps to leave the assembly; but Aboutaleb, affected by his countenance and edified by his conviction, said to him, "Come back, my brother's son." Mahomet approached him. "Well," said the uncle to him, "go on prophesying what thou wilt, never—I vow it here before thyself and thy accusers—shall I abandon thee to thine enemies." —LAMARTINE'S TURKEY, p. 76.

**3608. MINISTERS, Discreet. Pagans.**

[Julian the Apostate endeavored to elevate the pagan religion of the Romans. He said:] When they are summoned in their turn to officiate before the altar, they ought not, during the appointed number of days, to depart from the precincts of the

temple; nor should a single day be suffered to elapse without the prayers and the sacrifice which they are obliged to offer for the prosperity of the State and of individuals. The exercise of their sacred functions requires an immaculate purity, both of mind and body; and even when they are dismissed from the temple to the occupations of common life, it is incumbent on them to excel in decency and virtue the rest of their fellow-citizens. The priest of the gods should never be seen in theatres or taverns. His conversation should be chaste, his diet temperate, his friends of honorable reputation; and if he sometimes visits the Forum or the Palace, he should appear only as the advocate of those who have vainly solicited either justice or mercy. His studies should be suited to the sanctity of his profession.—GIBBON'S *ROME*, ch. 23, p. 426.

**3609. MINISTERS, Salary of.** £50 to £72. [In 1688 eminent clergymen's income was £72. The lesser clergymen £50.]—KNIGHT'S *ENG.*, vol. 5, ch. 3, p. 36.

**3610.** ———. *Paid in Tobacco.* [In 1754, in the colony of Virginia, tobacco] was the measure of value, and the principal currency. Public officers, ministers of the church, had their salaries paid at so many annual pounds of tobacco.—KNIGHT'S *ENG.*, vol. 6, ch. 13, p. 207.

**3611. MINISTERS, Wives of.** *Duties in 1547.* [Her duties were to see that his dairy was kept sweet, his wool converted into useful raiment, his strawberry plants trimmed and watered, and his bees hived in due season.]—KNIGHT'S *ENG.*, vol. 2, ch. 29, p. 488.

**3612. MINISTERS, Work of.** *Lay.* It may be affirmed that not only was Methodism founded in the New World by local preachers—by Embury in New York, Webb in New Jersey and Pennsylvania, Strawberry in Maryland, Neal in Canada, Gilbert in the West Indies, and Black in Nova Scotia—but that nearly its whole frontier march, from the extreme north to the Gulf of Mexico, has been led on by these humble laborers.—STEVENS' *M. E. CHURCH*, vol. 2, p. 139.

**3613. MINISTRY, Call to the.** *By a Text.* Two of the early Methodists, whose names were Owen and Carpenter, had frequent conversations about their duty to proclaim the gospel. They agreed to settle the question by opening the Bible and following the lead of the first passage which presented itself. Owen opened the Bible, and the first sentence his eyes fell upon was, "Woe is me if I preach not the gospel." Carpenter said, "I cannot." Owen said, "I will;" the thing with him was settled.—STEVENS' *M. E. CHURCH*, vol. 2, p. 334.

**3614.** ———. *Methodists.* [At the third Wesleyan Conference three tests were given to decide the question for those who felt called to preach the gospel.] "Have they gifts, grace, and usefulness? First: Do they know God as a pardoning God? Have they the love of God abiding in them? Do they desire and seek nothing but God? Are they holy in all manner of conversation? Second: Have they gifts (as well as grace) for the work? Have they (in some tolerable degree) a clear, sound understanding? Have they a right judgment in the things of God? Have they a just conception of salva-

tion by faith? And has God given them any degree of utterance? Do they speak justly, readily, clearly? Third: Have they fruit? Are any truly convinced of sin, and converted to God by their preaching? As long as these three marks concur in any, we believe," affirmed the Conference, "that he is called of God to preach. These we receive as a *sufficient proof* that he is *moved thereto by the Holy Ghost*;" a decision which has never been essentially modified [by the Methodist Church].—STEVENS' *METHODISM*, vol. 1, p. 316.

**3615. MINISTRY, An early.** *Rev. Richard Watson.* This eminent theologian of Wesleyan Methodism entered the ministry when sixteen years old. He was remarkable in childhood for the precocity of his faculties.—STEVENS' *METHODISM*, vol. 3, p. 81.

**3616. MINISTRY, Expelled from the.** *Rev. Samuel Johnson.* It was resolved that, before the punishment was inflicted, Johnson should be degraded from the priesthood. The prelates who had been charged by the ecclesiastical commission with the care of the diocese of London cited him before them in the chapter house of Saint Paul's Cathedral. The manner in which he went through the ceremony made a deep impression on many minds. When he was stripped of his sacred robe, he exclaimed, "You are taking away my gown because I have tried to keep your gowns on your backs." The only part of the formalities which seemed to distress him was the plucking of the Bible out of his hand. He made a faint struggle to retain the sacred book, kissed it, and burst into tears. "You cannot," he said, "deprive me of the hopes which I owe to it." [He had written tracts against Romanism.]—MACAULAY'S *ENG.*, ch. 6, p. 99.

**3617. MINORITY, Power of.** *James II.* Then followed an auction, the strangest that history has recorded. On one side the king, on the other the Church, began to bid eagerly against each other for the favor of those whom up to that time king and Church had combined to oppress. The Protestant Dissenters, who, a few months before, had been a despised and proscribed class, now held the balance of power. The harshness with which they had been treated was universally condemned. The court tried to throw all the blame on the hierarchy. The hierarchy flung it back on the court. The king declared that he had unwillingly persecuted the separatists only because his affairs had been in such a state that he could not venture to disoblige the established clergy. The established clergy protested that they had borne a part in severities uncongenial to their feelings only from deference to the authority of the king.—MACAULAY'S *ENG.*, ch. 7, p. 199.

**3618. MINORITY, Power of.** *Cromwell.* Cromwell having a design to set up himself, and bring the crown upon his own head, sent for some of the chief city divines, as if he made it a matter of conscience to be determined by their advice. Among these was the leading Mr. Calamy, who very boldly opposed the project of Cromwell's single government, and offered to prove it both unlawful and impracticable. Cromwell answered readily upon the first head of unlawful, and appealed to the safety of the nation being the supreme law. "But," says he, "pray,



Mr. Calamy, why impracticable?" He replied, "Oh, it is against the voice of the nation; there will be nine in ten against you!" "Very well," says Cromwell; "but what if I should disarm the nine, and put the sword in the tenth man's hand—would not that do the business?"—NOTE IN TYTLER'S HIST., Book 6, ch. 30, p. 416.

**3619. MINORITY, Presumptuous.** *Annexing England.* The lure to James was the hand of the English king's daughter, Margaret Tudor. For five years the negotiations dragged wearily along. The bitter hate of the two peoples blocked the way, and even Henry's ministers objected that the English crown might be made by the match the heritage of a Scottish king. "Then," they said, "Scotland will annex England." "No," said the king, with shrewd sense; "in such a case England would annex Scotland, for the greater always draws to it the less." His steady pressure at last won the day. In 1502 the marriage treaty with the Scot king was formally concluded; and quiet, as Henry trusted, secured in the north.—HIST. OF ENG. PEOPLE, § 500.

**3620. MIRACLE, Fraudulent.** *Weeping Virgin.* At Loretto there was an image of the Virgin, which the Church represented as of celestial origin, and which . . . seemed to shed tears in view of the perils of the Papacy. Napoleon sent for the sacred image, exposed the deception, by which, through the instrumentality of glass beads, tears appeared to flow, and imprisoned the priests for deluding the people with trickery which tended to bring all religion into contempt.—ABBOTT'S NAPOLEON B., vol. 1, ch. 7.

**3621. MIRACLES, False.** *Delphic Priests.* The town of Delphi, famous for its oracle, was a tempting object of plunder, from the treasures accumulated in its temple. These were saved by the laudable artifice of the priests. After ordering the inhabitants of the town to quit their houses, and fly with their wives and children to the mountains, these men, from their skill in that species of legerdemain which can work miracles upon the rude and ignorant, contrived, by artificial thunders and lightnings, accompanied with horrible noises, while vast fragments of rock hurled from the precipices gave all the appearance of an earthquake, to create such terror in the assailing Persians [under Xerxes], that they firmly believed the divinity of the place had interfered to protect his temple, and fled with dismay from the sacred territory.—TYTLER'S HIST., Book 2, ch. 1, p. 134.

**3622. — — —.** *Mahomet's.* The votaries of Mahomet are more assured than himself of his miraculous gifts, and their confidence and credulity increase as they are further removed from the time and place of his spiritual exploits. They believe or affirm that trees went forth to meet him; that he was saluted by stones; that water gushed from his fingers; that he fed the hungry, cured the sick, and raised the dead; that a beam groaned to him; that a camel complained to him; that a shoulder of mutton informed him of its being poisoned; and that both animate and inanimate nature were equally subject to the apostle of God.—GIBBON'S MAHOMET, p. 25.

**3623. — — —.** *Mahomet's.* A mysterious animal, the Borak, conveyed him from the

temple of Mecca to that of Jerusalem; with his companion Gabriel he successively ascended the seven heavens, and received and repaid the salutations of the patriarchs, the prophets, and the angels, in their respective mansions. Beyond the seventh heaven Mahomet alone was permitted to proceed; he passed the veil of unity, approached within two bow-shots of the throne, and felt a cold that pierced him to the heart when his shoulder was touched by the hand of God. After this familiar though important conversation he again descended to Jerusalem, remounted the Borak, returned to Mecca, and performed in the tenth part of the night the journey of many thousand years. According to another legend, the apostle confounded in a national assembly the malicious challenge of the Koreish. His resistless word split asunder the orb of the moon; the obedient planet stooped from her station in the sky, accomplished the seven revolutions round the Caaba, saluted Mahomet in the Arabian tongue, and, suddenly contracting her dimensions, entered at the collar, and issued forth through the sleeve of his shirt.—GIBBON'S ROME, ch. 50, p. 113.

**3624. MIRACLES by Martyrs.** *Catholic.* [The disobedience of the Catholics of Tipasa in Africa toward the Arian bishop appointed over them, exasperated the] cruelty of Hunneric. A military count was despatched from Carthage to Tipasa; he collected the Catholics in the Forum, and, in the presence of the whole province, deprived the guilty of their right hands and their tongues. But the holy confessors continued to speak without tongues; and this miracle is attested by Victor, an African bishop, who published a history of the persecution within two years after the event. "If any one," says Victor, "should doubt of the truth, let him repair to Constantinople, and listen to the clear and perfect language of Restitutis, the sub-deacon, one of these glorious sufferers, who is now lodged in the palace of the Emperor Zeno, and is respected by the devout empress." At Constantinople we are astonished to find a cool, a learned, and unexceptionable witness, without interest and without passion. Æneas of Gaza, a Platonic philosopher, has accurately described his own observations on these African sufferers: "I saw them myself; I heard them speak; I diligently inquired by what means such an articulate voice could be formed without any organ of speech; I used my eyes to examine the report of my ears; I opened their mouth, and saw that the whole tongue had been completely torn away by the roots—an operation which the physicians generally suppose to be mortal." The testimony of Æneas of Gaza might be confirmed by the superfluous evidence of the Emperor Justinian, in a perpetual edict; of Count Marcellinus, in his chronicle of the times; and of Pope Gregory I., who had resided at Constantinople as the minister of the Roman pontiff.—GIBBON'S ROME, ch. 35, p. 557.

**3625. MIRACLES, Modern.** *Pascal.* Pascal was fully persuaded that miracles were still performed in this world. One of his nieces was afflicted, for three years and a half, with a fistula in the tear-gland of one of her eyes, which the most eminent surgeons of Paris pronounced incurable. The mother of the child, acting upon

the advice of Pascal, took her to a church where was preserved what was called "the holy thorn"—that is, one of the thorns of Christ's crown of thorns. The fistula was then so bad that matter ran from it, not only through the eye, but from the nose and mouth. "Nevertheless," she says, "the child was cured, in a moment, by the touch of the holy thorn."—CYCLOPEDIA OF BIOG., p. 103.

**3626. MIRACLES, Monkish, Legendary.** [The Egyptian and Syrian monks were considered the favorites of heaven, and were accustomed to cure inveterate diseases with a touch, a word,] or a distant message, and to expel the most obstinate demons from the souls or bodies which they possessed. They familiarly accosted, or imperiously commanded, the lions and serpents of the deserts; infused vegetation into a sapless trunk; suspended iron on the surface of the water; passed the Nile on the back of a crocodile, and refreshed themselves in a fiery furnace. These extravagant tales, which display the fiction, without the genius, of poetry, have seriously affected the reason, the faith, and the morals of the Christians.—GIBBON'S *ROME*, ch. 37, p. 540.

**3627. MIRTH, ill-timed.** *Cromwell.* [Trial of Charles I.] Another of his relations, Colonel Ingoldsby, entered the hall accidentally while the officers were signing the sentence of the Parliament, and refused to set his name to an act that his conscience disapproved. Cromwell rose from his seat, and clasp[ing] Ingoldsby in his arms, as if the death-warrant of the king was a camp frolic, carried him to the table, and guiding the pen in his hand, forced him to sign, with a laugh and a joke. When all had affixed their names, Cromwell, as if unable to contain his joy, snatched the pen from the fingers of the last, dipped it anew in the ink, and smeared the face of his next neighbor, either thinking or not thinking that in that ink he beheld the blood of his king.—LAMARTINE'S *CROMWELL*, p. 44.

**3628. MISFORTUNE, Born to.** *Charles I.* There were many unfortunate circumstances which combined to bring about the unhappy doom of Charles I. He was unfortunate in his own nature, in himself; it was unhappy that one with a nature so weak and a will so strong should be called upon to face men and circumstances such as he found arrayed against him. But we have always thought the most unfortunate in the life of Charles to have been that he was the son of his father. The name of James I. has become, speaking on the best authority, synonymous with every sentiment of contempt. It is quite doubtful whether a single feature of character or a single incident in his history can command unchallenged regard or respect; that about him which does not provoke indignation excites laughter. His conduct as sovereign of his own country, of Scotland—before he succeeded to the throne of England—was such as to awaken more than our suspicion, beyond doubt to rouse our abhorrence. He has been handed down through history as a great investigator of the mysteries of kingcraft; but the record of the criminal trials of Scotland shows that he chiefly exercised his sagacity among those mysteries for the purpose of procuring vengeance on those monsters of iniquity who had sneered at his person or undervalued his abilities. Whenever his

own person was reflected on he followed the delinquent like a panther prowling for his prey; and, as Pitcairn has shown in his immense and invaluable work on the criminal trials of Scotland, he never failed in pursuing his victim to death.—HOOD'S *CROMWELL*, ch. 2, p. 34.

**3629. MISFORTUNE, Cruelty with.** *American Indians.* The aged and infirm met with little tenderness [from the hunting tribes]. The hunters, as they roam the wilderness, desert their old men; if provisions fail, the feeble drop down and are lost, or life is shortened by a blow. . . . Those who lingered among them [with serious diseases], especially the aged, were sometimes neglected, and sometimes put to death.—BANCROFT'S *U. S.*, vol. 3, ch. 22.

**3630. MISFORTUNE, Fellowship in.** *Lucien Bonaparte.* When Napoleon was imprisoned upon the rock of St. Helena, Lucien applied to the British Government for permission to share his captivity. He offered to go, with or without his wife and children, for two years. He engaged not to occasion any augmentation of the expense, and promised to submit to every restriction placed upon his brother.—ABBOTT'S *NAPOLEON B.*, vol. 2, ch. 1.

**3631. MISFORTUNE overruled.** *Oliver Goldsmith.* [He intended to sail for Holland; . . . was diverted by jovial companions, and sailed for Bordeaux.] It seems that the agreeable companions with whom our greenhorn had struck up such a sudden intimacy were Scotchmen in the French service, who had been in Scotland enlisting recruits for the French army. In vain Goldsmith protested his innocence; he was marched off with his fellow-revellers to prison, whence he with difficulty obtained his release at the end of a fortnight. With his customary facility, however, at palliating his misadventures, he found everything turn out for the best. His imprisonment saved his life, for during his detention the ship proceeded on her voyage, but was wrecked at the mouth of the Garonne, and all on board perished.—IRVING'S *GOLDSMITH*, ch. 5, p. 45.

**3632. MISFORTUNES, Effect of.** *Frederick the Great.* [By the misfortunes of war and the loss of his mother,] the most cynical of men was very unhappy. His face was so haggard and his form so thin that when on his return from Bohemia he passed through Leipsic, the people hardly knew him again. His sleep was broken; the tears in spite of himself often started into his eyes; and the grave began to present itself to his agitated mind as the best refuge from misery and dishonor. . . . He always carried about with him a sure and speedy poison in a small glass case; and to the few in whom he placed confidence he made no mystery of his resolution.—MACAULAY'S *FREDERICK THE GREAT*, p. 90.

**3633. MISSION in Life.** *William Prince of Orange.* [He had been invited to invade England, to rescue it from tyranny and Catholicism.] Hundreds of Calvinistic preachers proclaimed that the same power which had set apart Samson from the womb to be the scourge of the Philistine, and which had called Gideon from the threshing-floor to smite the Midianite, had raised up William of Orange to be the cham-



pion of all free nations and of all pure churches ; nor was this notion without influence on his own mind. To the confidence which the heroic fatalist placed in his high destiny and in his sacred cause is to be partly attributed his singular indifference to danger. He had a great work to do ; and till it was done, nothing could harm him. Therefore it was that, in spite of physicians, he recovered from maladies which seemed hopeless ; that bands of assassins conspired in vain against his life ; that the open skiff, to which he trusted himself in a starless night, on a raging ocean, and near a treacherous shore, brought him safe to land ; and that, on twenty fields of battle, the cannon-balls passed him to the right and left.—MACAULAY'S ENG., ch. 7, p. 170.

**3634. MISSION** misjudged. *Strangers*. [King Louis Philippe and his brothers visited America, and went West in disguise.] In a log-tavern of a single apartment, wherein the guests slept on the floor and the landlord and his wife on the only bedstead, the duke overheard the landlord, in the night, saying to his wife what a pity it was that three such promising young men should be roaming about the country without object, instead of buying land in that settlement and establishing themselves respectably.—CYCLOPEDIA OF BIOG., p. 509.

**3635. MISSIONARIES, Discoveries by.** *Catholic*. Years before the Pilgrims anchored within Cape Cod, the Roman Church had been planted, by missionaries from France, in the Eastern moiety of Maine ; and Le Caron, an unambitious Franciscan, the companion of Champlain, had penetrated the lands of the Mohawks, had passed to the north into the hunting-grounds of the Wyandots, and, bound by his vows to the life of a beggar, had, on foot, or paddling a bark canoe, gone onward and still onward, taking alms of the savages, till he reached the rivers of Lake Huron.—BANCROFT'S U. S., vol. 3, ch. 20.

**3636. MISSIONARIES, Heroism of.** *Jesuits*. Immediately on its institution their missionaries, kindled with a heroism which defied every danger and endured every toil, made their way to the ends of the earth ; they raised the emblem of man's salvation on the Moluccas, in India, in Japan, in Cochin China ; they penetrated Ethiopia, and reached the Abyssinians ; they planted missions among the Caffres ; in California, on the banks of the Maranhon, in the plains of Paraguay, they invited the wildest of barbarians to the civilization of Christianity.—BANCROFT'S U. S., vol. 3, ch. 20.

**3637. MISSIONARIES, Zealous.** *Irish*. Patrick, the first missionary of the island, had not been half a century dead when Irish Christianity flung itself with a fiery zeal into battle with the mass of heathenism which was rolling in upon the Christian world. Irish missionaries labored among the Picts of the Highlands and among the Frisians of the northern seas. An Irish missionary, Columba, founded monasteries in Burgundy and the Apennines. The Canton of St. Gall still commemorates in its name another Irish missionary, before whom the spirits of flood and fell fled wailing over the waters of the Lake of Constance. For a time it seemed as if the course of the world's history was to be changed ;

as if the older Celtic race that Roman and German had swept before them had turned to the moral conquest of their conquerors ; as if Celtic and not Latin Christianity was to mould the destinies of the churches of the West.—HIST. OF ENGLISH PEOPLE, § 49.

**3638. MISSIONARY, A false.** *Cortes*. Six large vessels were speedily equipped, and three hundred men eagerly volunteered to follow a leader already known for his courage and skill. The orders given by Velasquez to the commander of the expedition enjoined it upon him to deal gently and liberally with the Mexicans, since the grand objects in view were, first, and above all, to convert them to Christianity ; secondly, to open with them a peaceful, honest commerce ; and, lastly, to get such a knowledge of the country and its waters as would be of use to future navigators.—CYCLOPEDIA OF BIOG., p. 320.

**3639. MISSIONS by Conquest.** *Failure*. The king [of Portugal], entering warmly into his [Alfonso d'Albuquerque] views, gave him a secret commission as Governor-in-Chief of the Indies, with powers almost absolute, and with orders to go out merely as captain of one of the ships of a fleet, and, on reaching India, to produce his commission and assume the supreme command. He set sail in 1506, in the fifty-fourth year of his age, commanding one vessel of a fleet of fourteen sail. His commission expressly stated that the king's first object was the spread of Christianity, and that to this end all others were to be strictly secondary. [India was not Christianized by an armed fleet.]—CYCLOPEDIA OF BIOG., p. 313.

**3640. MISSIONS destroyed.** *In Japan*. Political tenets, it may be believed, had mingled themselves with religious notions, and the emperor was very justly apprehensive that this fervor shown by the Spaniards and Portuguese for the conversion of his subjects was but a preparative to their designs against the empire itself. . . . Still, however, the indulgence of the emperor allowed these foreigners a free trade till the year 1637, when a Spanish ship happened to be taken by the Dutch, near the Cape of Good Hope, on board of which were found letters from a Portuguese officer to the court of Spain, containing the project of a conspiracy for dethroning and putting to death the Emperor of Japan, and seizing the government. The Dutch were jealous of the lucrative trade carried on by the Spaniards in this country, and immediately conveyed intelligence of this conspiracy to the court of Japan. The Portuguese officer was seized, and confessed the whole design. He was immediately put to death, and the emperor, in a solemn assembly of his nobles, pronounced an edict forbidding, on pain of death, any of his subjects leaving the kingdom, and commanding that all the Spaniards and Portuguese should be instantly expelled from Japan ; that all Christian converts should be imprisoned, and offering a very high reward for the discovery of any priest or missionary who should remain in his dominions. The Christians actually rose in arms, and were mad enough to attempt resistance, but they were overpowered and expelled to a man.—TYTLER'S HIST., Book 6, ch. 24, p. 250.

**3641. MISSIONS develop Science.** *Columbus*. [Discovery of unknown lands.] A deep re-

ligious sentiment mingled with his meditations, and gave them at times a tinge of superstition, but it was of a sublime and lofty kind; he looked upon himself as standing in the hand of Heaven, chosen from among men for the accomplishment of its high purpose; he read, as he supposed, his contemplated discovery foretold in Holy Writ, and shadowed forth darkly in the mystic revelations of the prophets. The ends of the earth were to be brought together, and all nations and tongues and languages united under the banners of the Redeemer. This was to be the triumphant consummation of his enterprise, bringing the remote and unknown regions of the earth into communion with Christian Europe; carrying the light of the true faith into benighted and pagan lands, and gathering their countless nations under the holy dominion of the church. . . . Columbus first conceived an enthusiastic idea, or rather made a kind of mental vow, which remained more or less present to his mind until the very day of his death. He determined that, should his projected enterprise be successful, he would devote the profits arising from his anticipated discoveries to a crusade for the rescue of the holy sepulchre from the power of the infidels.—IRVING'S COLUMBUS, Book 2, ch. 4, 5.

**3642. MISSIONS, Successful.** *In Japan.* The Spaniards, soon after they obtained the sovereignty of Portugal, availed themselves of the discovery of these islands, and began to carry on an immense trade to the coast of Japan. The Japanese were fond of this intercourse, and the emperor encouraged it; but this favorable disposition was nothing more than an incentive to the ambition of the Spaniards to aim at the absolute sovereignty of the country. For this purpose they began by their usual mode of employing missionaries to convert the idolatrous Japanese to the Christian religion. Legions of priests were sent over, and so zealous were they in their function, that toward the end of the sixteenth century they boasted that the number of their new converts amounted to no less than 600,000. [See *Missions Destroyed.*]—TYTLER'S HIST., Book 6, ch. 24, p. 250.

**3643. MISSIONS to be sustained.** *Melville B. Cox.* [He was about to embark as a missionary to Liberia, and die a martyr's death.] To a student of the Wesleyan University he remarked, "If I die in Africa, you must come and write my epitaph." "What shall it be?" asked his young friend. "Write," he replied, "'Let a thousand fall before Africa be given up.'" [In less than five months after his arrival, in 1833, he slept in an African grave.]—STEVENS' M. E. CHURCH.

**3644. MISSIONS, Zeal for.** *Dr. Thomas Coke.* [A friend remonstrated with Dr. Thomas Coke when he proposed to go to India at his own expense and there establish Wesleyan missions, he being nearly seventy years old.] He replied: "I am now dead to Europe and alive for India. God Himself has said to me, Go to Ceylon! I would rather be set naked on its coast, and without a friend, than not to go. I am learning the Portuguese language continually."—STEVENS' METHODISM, vol. 3, p. 330.

**3645. MISTAKE, Encouraging.** *Columbus.* The great mistake with Columbus and others

who shared his opinions was not concerning the figure of the earth, but in regard to its size. He believed the world to be no more than ten thousand or twelve thousand miles in circumference. He therefore confidently expected that after sailing about three thousand miles to the westward he should arrive at the East Indies; and to do that was the one great purpose of his life.—RIDPATH'S U. S., ch. 3, p. 55.

**3646. MOB, Terrifying.** *Draft.* On the 3d of March the *Conscription Act* was passed by Congress, and two months afterward the President ordered a general draft of 300,000 men. All able-bodied citizens between the ages of twenty and forty-five years were subject to the requisition. The measure was bitterly denounced by the opponents of the war, and in many places the draft-officers were forcibly resisted. On the 13th of July, in the city of New York, a vast mob rose in arms, demolished the buildings which were occupied by the provost marshals, burned the colored orphan asylum, attacked the police, and killed about a hundred people, most of whom were negroes. For three days the authorities of the city were set at defiance. On the second day of the reign of terror Governor [Horatio] Seymour arrived and addressed the mob in a mild-mannered way, promising that the draft should be suspended, and advising the rioters to disperse; but they gave little heed to his mellow admonition, and went on with the work of destruction. General Wool, commander of the military district of New York, then took the matter in hand; but the troops at his disposal were at first unable to overawe the insurgents. Some volunteer regiments, however, came trooping home from Gettysburg; the Metropolitan Police companies were compactly organized, and the combined forces soon crushed the insurrection with a strong hand. . . . On the 19th of August President Lincoln issued a proclamation suspending the privileges of the writ of *habeas corpus* throughout the Union.—RIDPATH'S U. S., ch. 65, p. 522.

**3647. MODESTY, Conspicuous.** *Benjamin Franklin.* [When very young, he had remarkable success in his business enterprise and in gaining influential friends. See Success, Deserved.] The intelligent and highly cultivated Logan bore testimony to his merits before they had burst upon the world: "Our most ingenious printer has the clearest understanding, with extreme modesty. He is certainly an extraordinary man, of a singular good judgment, but of equal modesty."—BANCROFT'S U. S., vol. 3, ch. 23.

**3648. MODESTY of Genius.** *Isaac Newton.* So little did he value the glory of his discoveries, that he was with difficulty induced to make them known to the world, having a mortal dread of being drawn into controversy. Some of his most brilliant discoveries remained unpublished for several years. And when, at last, his *Principia* had appeared, which contained the results of his studies, he had to be much persuaded before he would consent to issue a second edition.—PARTON'S NEWTON, p. 85.

**3649. MODESTY, A Hero's.** *Garibaldi.* When the successful villainy of Louis Napoleon had ruined the cause of Italian independence, Garibaldi was one of the hundreds of brave men who sought an asylum in the United States. At mid-



summer, in 1850, he reached New York, where, of course, he was at once solicited to make an exhibition of himself, or, as we say, "accept an ovation." He modestly asked to be excused. Such an exhibition, he said, was not necessary, and could not help the cause; nor would the American people, he thought, esteem him the less because he veiled his sorrows in privacy. All he asked was to be allowed to earn his living by honest labor, and remain under the protection of the American flag until the time should come for renewing the attempt which treason had frustrated only for a time. From being a general in command of an army, Garibaldi became a Staten Island candle-maker, and soon resumed his old calling of mariner.—CYCLOPEDIA OF BIOG., p. 496.

**3650. MODESTY** unopposed. *John Howard.* It has been the lot of many philanthropists to encounter obloquy and opposition in their efforts to benefit mankind. It was Howard's happier fortune to enjoy, at all times, the approval of his countrymen, and to receive needful aid from persons in authority. He was so devoid of all pretence, and went about his work in such a quiet, earnest manner, and gave such unquestionable proofs of the benevolence of his motives, that the enmity of men whose evil practices he exposed was disarmed, and all others observed his proceedings with admiration. His rank, too, as a gentleman of independent property, greatly facilitated his labors, and when he had publicly received the thanks of the House of Commons, he had a kind of official character, which opened to him the doors of every jail the moment he presented himself. He pursued his investigations in a very business-like manner, carrying with him a rule with which to measure the dungeons, a pair of scales for weighing the allowance of food, and a memorandum book in which to record his facts.—CYCLOPEDIA OF BIOG., p. 46.

**3651. MONEY—AFFECTION.** *Restoration.* When the commissioners of Parliament conveyed to Charles [II.] information of the abolition of the Commonwealth, Lord Grenville preceded them with the best proof of loyalty and affection—£4500 in gold and a bill of exchange for £25,000.—KNIGHT'S ENG., vol. 4, ch. 14, p. 236.

**3652. MONEY, Changed Value of.** *Decreased.* [The relative value of money in the fifteenth century was fifteen times greater than at the present day.]—KNIGHT'S ENG., vol. 2, ch. 8, p. 121.

**3653. MONEY, Corrupted by.** *James II. Barillon* [the French minister] received them civilly. Rochester [prime-minister of James II.], grown bolder, proceeded to ask for money. "It will be well laid out," he said; "your master cannot employ his revenues better. Represent to him strongly how important it is that the King of England should be dependent, not on his own people, but on the friendship of France alone." . . . Barillon hastened to communicate to Louis [XIV.] the wishes of the English Government; but Louis had already anticipated them. His first act, after he was apprised of the death of Charles, was to collect bills of exchange on England to the amount of 500,000 livres, a sum equivalent to about £37,500 sterling. [See

Excuses, Ignominious, No. 1978.]—MACAULAY'S ENG., ch. 4, p. 425.

**3654. MONEY, Dangers of.** *Spartans.* Xenophon acquaints us that when Lysander had taken Athens he sent to Sparta many rich spoils and 470 talents of silver. The coming of this huge mass of wealth created great disputes at Sparta. Many celebrated Lysander's praises, and rejoiced exceedingly at this good fortune, as they called it; others, who were better acquainted with the nature of things, and with their constitution, were of quite another opinion; they looked upon the receipt of this treasure as an open violation of the laws of Lycurgus; and they expressed their apprehensions loudly, that, in process of time, they might, by a change in their manners, pay infinitely more for this money than it was worth. The event justified their fears.—PLUTARCH'S LYCURGUS.

**3655. MONEY debased.** *With Iron.* [Lycurgus, the Lacedæmonian lawgiver, wishing to produce an equality of wealth,] stopped the currency of the gold and silver coin, and ordered that they should make use of iron money only; then to a great quantity and weight of this he assigned but a small value, so that to lay up 10 *minæ* a whole room was required, and to remove it nothing less than a yoke of oxen. When this became current, many kinds of injustice ceased in Lacedæmon. Who would steal or take a bribe, who would defraud or rob, when he could not conceal the booty; when he could neither be dignified by the possession of it, nor, if cut in pieces, be served by its use? For we are told that when hot they quenched it in vinegar to make it brittle and unmalleable, and consequently unfit for any other service. In the next place, he excluded unprofitable and superfluous arts; indeed, if he had not done this, most of them would have fallen of themselves, when the new money took place, as the manufacturers could not be disposed of. Their iron coin would not pass in the rest of Greece, but was ridiculed and despised, so that the Spartans had no means of purchasing any foreign or curious wares; nor did any merchant-ship unlade in their harbors. There were not even to be found in all their country either sophists, wandering fortune-tellers, keepers of infamous houses, or dealers in gold and silver trinkets, because there was no money. Thus luxury, losing by degrees the means that cherished and supported it, died away of itself; even they who had great possessions had no advantage from them, since they could not be displayed in public, but must lie useless, in unregarded repositories.—PLUTARCH'S LYCURGUS.

**3656. MONEY declined.** *Pension.* Halifax . . . offered a pension to [Alexander] Pope, saying that nothing should be demanded of him for it. The young poet had not earned an independence, and was in feeble health. "I wrote," he says, "to Lord Halifax to thank him for his most obliging offer, saying that I had considered the matter over fully, and that all the difference that I could find in having and not having a pension was, that if I had one I might live more at large in town, and that if I had not, I might live happily enough in the country. So the thing dropped, and I had my liberty without a coach."—KNIGHT'S ENG., vol. 5, ch. 26, p. 416.

**3657. MONEY depreciated.** "*Clipped.*" The milled money disappeared almost as fast as it was coined, and the hammered money was clipped and pared more and more, till it was often not worth half or even a third of the sum for which it passed. At Oxford, indeed, a hundred pounds' worth of the current silver money, which ought to have weighed four hundred ounces, was found to weigh only a hundred and sixteen. Every month the state of things was becoming worse and worse. The cost of commodities was constantly rising, and every payment of any amount involved endless altercations. In a bargain not only had the price of the article to be settled, but also the value of the money in which it was to be paid.—FOWLER'S LOCKE, ch. 6.

**3658.** — — — "*Clipped and pared.*" All commercial transactions had become disarranged; no one knew what he was really worth, or what any commodity might cost him a few months hence. Macaulay, who has given a most graphic description of the financial condition of the country at this time, hardly exaggerates when he says, "It may be doubted whether all the misery which had been inflicted on the English nation in a quarter of a century by bad kings, bad ministers, bad parliaments, and bad judges was equal to the misery caused in a single year by bad crowns and bad shillings."—FOWLER'S LOCKE, ch. 6.

**3659.** — — — "*Continental.*" The financial credit of the nation was sinking to the lowest ebb. Congress, having no silver and gold with which to meet the accumulating expenses of the war, had resorted to paper money. At first the expedient was successful, and the continental bills were received at par; but as one issue followed another, the value of the notes rapidly diminished, until, by the middle of 1780, they were not worth two cents to the dollar. To aggravate the evil, the emissaries of Great Britain executed counterfeits of the congressional money, and sowed the spurious bills broadcast over the land. Business was paralyzed for the want of a currency, and the distress became extreme; but Robert Morris and a few other wealthy patriots came forward with their private fortunes and saved the suffering colonies from ruin. The mothers of America also lent a helping hand; and the patriot camp was gladdened with many a contribution of food and clothing which woman's sacrificing care had provided.—RIDPATH'S U. S., ch. 42, p. 343.

**3660. MONEY disregarded.** *Samuel Adams.* He was . . . two and forty years of age; poor, and so contented with poverty that men censured him as "wanting wisdom to estimate riches at their just value." But he was frugal and temperate; and his prudent and industrious wife, endowed with the best qualities of a New England woman, knew how to work with her own hands, so that the small resources, which men of the least opulent class would have deemed a very imperfect support, were sufficient for his simple wants. Yet such was the union of dignity with economy, that whoever visited him saw around him every circumstance of propriety.—BANCROFT'S U. S., vol. 5, ch. 10.

**3661. MONEY, Earning.** *Abraham Lincoln.* I was about eighteen years of age. I belonged, you know, to what they call down South the

"scrubs"—people who do not own slaves are nobody there. [He constructed a little flat-boat to take produce to market. Two men engaged him to take themselves and their trunks out into the stream to the steamboat.] I sculled them out to the steamboat. They got on board, and I lifted up their heavy trunks, and put them on deck. . . . Each of them took from his pocket a silver half dollar, and threw it on the floor of my boat. [He expected only two or three bits.] I could scarcely believe my eyes when I saw the money. . . . I could scarcely credit that I, a poor boy, had earned a dollar in less than a day; . . . the world seemed wider and fairer before me. I was a more hopeful and confident being from that time.—RAYMOND'S LINCOLN, p. 754.

**3662. MONEY expensive.** *Charles I.* He was reckless in his extravagance, he would listen to no advice, his embarrassments increased daily; he did not like parliaments, and without parliaments how could he obtain a parliamentary grant? So he ordered the sheriffs of all the counties to demand of all persons of substance, within their respective limits, a free gift proportionate to the necessities of the king; the sheriffs also were ordered to take strict cognizance of all persons who refused to contribute, and the names of such given in to the Privy Council were marked out for perpetual harrying and hostility by the court. He did not gain much by this obnoxious and arbitrary scheme—only about £50,000, it is said; but it lost him the confidence and the affection of the entire nation.—HOOD'S CROMWELL, ch. 2, p. 39.

**3663. MONEY, Love of.** *Jews.* Immediately after the conquest of Granada he [Ferdinand of Spain] expelled all the Jews from the kingdom—a most impolitic step, which deprived Spain of about 150,000 inhabitants. The greatest part of these took refuge in Portugal, and carried with them their arts, their industry, and their commerce; the rest sailed over into Africa, where they were still more inhumanly used than in Spain. The Moors of that country are said to have ripped open their bellies in order to search for the gold which they were supposed to have concealed in their bowels.—TYTLER'S HIST., Book 6, ch. 14, p. 219.

**3664. MONEY, Meanness and.** *Henry III.* [King Henry III. made the royal office a trade.] History presents him in scarcely any other light than that of an extortioner or a beggar. . . . The records of the exchequer abundantly show that for forty years "there were no contrivances for obtaining money so mean or unjust that he disdained to practise them." . . . The pope had more than an equal share of the spoil.—KNIGHT'S ENG., vol. 1, ch. 24, p. 361.

**3665. MONEY, Paper. Manufactured.** [John Law, a Scotch adventurer who had made a fortune at the gaming-table, proposed to retrieve the immense public debt of France by the following system:] Indefinite issue of paper money, which was to be substituted for the precious metals as the circulating medium. Gold and silver, he argued, have no real, but only a conventional value; the supply of them is limited, and cannot be increased at pleasure. If, then, their value can be transferred to paper, which can easily be issued to any desired amount, it is evident that national wealth may be augmented to an almost incon-



ceivable extent. A bank was opened in 1716, but at first only as a private enterprise. Its success was rapid and complete; and in December, 1718, the regent converted it into a royal bank, the State becoming the proprietor of the whole of its twelve hundred shares. — STUDENTS' FRANCE, ch. 22, § 4.

**3666. MONEY, Paper. Assignats.** To meet the urgency of the moment, the corporation of Paris contracted to take a certain portion of the [estates of the church, all of which had been confiscated, and] which was to be resold in course of time to private individuals; other municipalities followed this example; and as they were unable to pay in specie, they were allowed to issue bonds or promissory notes, secured upon the property, which the creditors of the State were to accept instead of money. It was thus that the famous system of *assignats* took its rise. These *assignats* were afterward issued upon the credit of the government, and, a forced currency being given to them, they were made to answer all the purposes of coin. But as the value of the *assignats* depended solely upon public credit, the subsequent rapid march of the Revolution reduced them at length to a state of utter depreciation. They were reissued from time to time in immense quantities, but became altogether worthless in the end, the amount in circulation far exceeding the whole value of the property which they professedly represented. — STUDENTS' FRANCE, ch. 26, § 4.

**3667. — — — Bankruptcy.** The *assignats*, which were still a legal tender, realized no more than the two hundredth part of their nominal value. At length, after the issue of paper money had reached the almost incredible amount of forty-five thousand millions (eighteen hundred millions sterling), it was found utterly impossible to maintain it in circulation; the *assignats* were refused by all classes, from the highest to the lowest, throughout France. The government now determined to withdraw them, and substituted for them a new kind of paper currency, called *mandats territoriaux*; these *mandats* were charged upon the landed estates belonging to the nation, and entitled the holder to a certain specified amount of that property, according to the valuation made in the year 1790. The *assignats* were suppressed, and the plate used for engraving them broken up, in March, 1796. The issue of the *mandats* was an improvement, since they represented a substantial value in land, for which they were exchangeable at any moment; but after a time they also fell into discredit, and could only be negotiated at an enormous discount. The measure led eventually to a bankruptcy of no less than thirty-three *milliards* of francs. — STUDENTS' FRANCE, ch. 27, § 12.

**3668. — — — American Colonies.** The first effect of the unreal enlargement of the currency appeared beneficial, and men rejoiced in the seeming impulse given to trade. It was presently found that specie was repelled from the country by the system; . . . far from remedying the scarcity of money, it excited a thirst for new issues. . . . Commerce was corrupted in its sources by the uncertainty attending the expressions of value in every contract. — BANCROFT'S U. S., vol. 3, ch. 23.

**3669. — — — Legal Tender.** The fortunes of the war had been wholly on the side of the French and their allies. But New England was now thoroughly aroused. In order to provide the ways and means of war, a colonial congress was convened at New York. Here it was resolved to attempt the conquest of Canada by marching an army by way of Lake Champlain against Montreal. At the same time Massachusetts was to co-operate with the land forces by sending a fleet, by way of the St. Lawrence, for the reduction of Quebec. . . . Vexatious delays retarded the expedition until the middle of October. Meanwhile an Abnaki Indian had carried the news of the coming armament to Frontenac, Governor of Canada; and when the fleet came in sight of the town, the castle of St. Louis was so well garrisoned and provisioned as to bid defiance to the English forces. The opportunity was lost, and it only remained for Phipps to sail back to Boston. To meet the expenses of this unfortunate expedition, Massachusetts was obliged to issue bills of credit, which were made a legal tender in the payment of debt. Such was the origin of *paper money* in America. — RIDGPATH'S U. S., ch. 16, p. 149.

**3670. MONEY, Power of. Political.** [Essex having offended Queen Elizabeth, she refused to renew his patents for the valuable monopoly of sweet wines when they expired, saying,] In order to manage an ungovernable beast, he must be stinted of his provender. — KNIGHT'S ENG., vol. 3, ch. 18, p. 285.

**3671. — — — Samuel Johnson.** In civilized society personal merit will not serve you so much as money will. Sir, you may make the experiment. Go into the street, and give one man a lecture on morality, and another a shilling, and see which will respect you most. If you wish only to support nature, Sir William Petty fixes your allowance at £3 a year; but as times are much altered, let us call it £6. This sum will fill your belly, shelter you from the weather, and even get you a strong lasting coat, supposing it to be made of good bull's hide. Now, sir, all beyond this is artificial, and is desired in order to obtain a greater degree of respect from our fellow-creatures. And, sir, if £600 a year procure a man more consequence, and, of course, more happiness, than £6 a year, the same proportion will hold as to £6000, and so on, as far as opulence can be carried. Perhaps he who has a large fortune may not be so happy as he who has a small one; but that must proceed from other causes than from his having the large fortune; for, *ceteris paribus*, he who is rich in a civilized society must be happier than he who is poor; as riches, if properly used (and it is a man's own fault if they are not), must be productive of the highest advantages. Money, to be sure, of itself is of no use, for its only use is to part with it. — BOSWELL'S JOHNSON, p. 121.

**3672. — — — Didius Julianus.** [He had purchased the throne of the Roman Empire at auction.] He had reason to tremble. On the throne of the world he found himself without a friend, and even without an adherent. The guards themselves were ashamed of the prince whom their avarice had persuaded them to accept; nor was there a citizen who did not consider

his elevation with horror, as the last insult on the Roman name. The nobility, whose conspicuous station and ample possessions exacted the strictest caution, dissembled their sentiments, and met the affected civility of the emperor with smiles of complacency and professions of duty. But the people, secure in their numbers and obscurity, gave a free vent to their passions. The streets and public places of Rome resounded with clamors and imprecations. The enraged multitude affronted the person of Julian, rejected his liberality, and, conscious of the impotence of their own resentment, they called aloud on the legions of the frontiers to assert the violated majesty of the Roman Empire.—GIBBON'S *ROME*, ch. 5, p. 129.

**3673. MONEY, Pressure for.** *Regent Duc d'Orleans.* There had been a very large annual deficit for fifteen successive years, which had been made up by selling offices and borrowing money. When the regent took the reins of power, he found, 1st, an almost incalculable debt; 2d, 800,000,000 francs then due; 3d, an empty treasury. Almost every one in Paris, from princes to lackeys, who had any property at all, held the royal paper, then worth one fourth its apparent value. What was to be done? They tried the wildest expedients. The coin was adulterated; new bonds, similar to those we call "preferred," were issued; men, enriched by speculating upon the necessities of the government, were squeezed until they gave up their millions. If a man was very rich, and not a nobleman, it was enough; the Bastille, the pillory, and confiscation extracted from him the wherewith to supply the regent's drunken orgies, the extravagance of his mistresses, and the pay of his troops. Servants accused their masters of possessing a secret hoard, and were rewarded for their perfidy with one half of it. Rich men, trying to escape from the kingdom with their property, were hunted down and brought back to prison and to ruin. Once they seized fourteen kegs of gold coin, hidden in fourteen pipes of wine, just as the wagons were crossing the line into Holland. One great capitalist escaped from the kingdom disguised as a hay-peddler, with his money hidden in his hay. The whole number of persons arrested on the charge of having more money than they wanted was 6000; the number condemned and fined was 4410, and the amount of money wrung from them was 400,000,000 francs.—*CYCLOPEDIA OF BIOG.*, p. 453.

**3674. MONEY vs. Merit.** *Moez.* Many fictitious descendants of Mahomet arose after his death. One of the Fatimite caliphs silenced an indiscreet question by drawing his cimeter: "This," said Moez, "is my pedigree; and these," casting a handful of gold to his soldiers—"and these are my kindred and my children."—GIBBON'S *ROME*, ch. 5, p. 166.

**3675. MONEY vs. Religion.** *Dutch.* A fleet was necessary for the reduction of Rochelle, where the Calvinists, who then suffered great persecution, were attempting to imitate the example of the Hollanders, and throw off their subjection to the crown of France. The cardinal found it impossible to fit out an armament with that celerity which was necessary, and he concluded a bargain with the Dutch to furnish a

fleet for subduing their Protestant brethren. An opportunity thus offered of making money, the Dutch had no scruples on the score of conscience; and they fought for the Catholic religion as keenly as they had done half a century before for the Protestant.—TYTLER'S *HIST.*, Book 6, ch. 35, p. 443.

**3676. MONEY, Rule of.** *Reign of William and Mary.* The floating credits of commerce, aided by commercial accumulations, soon grew powerful enough to balance the landed interest: stock aristocracy competed with feudalism. So imposing was the spectacle of the introduction of the citizens and of commerce as the arbiter of alliances, the umpire of factions, the judge of war and peace, that it roused the attention of speculative men. . . . The gentle Addison . . . declared nothing to be more reasonable than that "those who have engrossed the riches of the nation should have the management of its public treasure, and the direction of its fleets and armies."—BANCROFT'S *U. S.*, vol. 3, ch. 19.

**3677. MONEY, Serviceable.** *Incitement.* The value of money has been settled by general consent to express our wants and our property, as letters were invented to express our ideas; and both these institutions, by giving a more active energy to the powers and passions of human nature, have contributed to multiply the objects they were designed to represent. The use of gold and silver is in a great measure factitious; but it would be impossible to enumerate the important and various services which agriculture and all the arts have received from iron, when tempered and fashioned by the operation of fire and the dexterous hand of man. Money, in a word, is the most universal incitement, iron the most powerful instrument, of human industry; and it is very difficult to conceive by what means a people, neither actuated by the one nor seconded by the other, could emerge from the grossest barbarism.—GIBBON'S *ROME*, ch. 9, p. 260.

**3678. MONEY, Throne for.** *Roman.* After the atrocious murder of Pertinax, the Prætorian guards treated with Sulpicianus, the emperor's father-in-law, for the bestowment of the throne. . . . He had already begun to use the only effectual argument, and to treat for the imperial dignity; but the more prudent of the Prætorians, apprehensive that, in this private contract, they should not obtain a just price for so valuable a commodity, ran out upon the ramparts, and, with a loud voice, proclaimed that the Roman world was to be disposed of to the best bidder by public auction. This infamous offer, the most insolent excess of military license, diffused a universal grief, shame, and indignation throughout the city. It reached at length the ears of Didius Julianus, a wealthy senator, who, regardless of the public calamities, was indulging himself in the luxury of the table. His wife and his daughter, his freedmen and his parasites, easily convinced him that he deserved the throne, and earnestly conjured him to embrace so fortunate an opportunity. The vain old man hastened to the Prætorian camp, where Sulpicianus was still in treaty with the guards, and began to bid against him from the foot of the rampart. The unworthy negotiation was transacted by faithful emissaries, who passed alternately from one candidate to the other, and acquainted each



of them with the offers of his rival. Sulpicianus had already promised a donative of 5000 drachms (above £160) to each soldier; when Julian, eager for the prize, rose at once to the sum of 6250 drachms, or upward of £200 sterling. The gates of the camp were instantly thrown open to the purchaser; he was declared emperor, and received an oath of allegiance from the soldiers, who retained humanity enough to stipulate that he should pardon and forget the competition of Sulpicianus. . . . Julian was conducted into a private apartment of the baths of the palace, and beheaded as a common criminal, after having purchased, with an immense treasure, an anxious and precarious reign of only sixty-six days.—GIBBON'S *ROME*, ch. 5, p. 127.

**3679. MONEY, Use of.** *Samuel Johnson.* A friend of ours was living at too much expense, considering how poor an appearance he made. "If," said he, "a man has splendor from his expense, if he spends his money in pride or in pleasure, he has value; but if he lets others spend it for him, which is most commonly the case, he has no advantage from it."—BOSWELL'S *JOHNSON*, p. 359.

**3680. ———.** *Maxim.* It was a maxim with Alexander and Philip to *procure empire with money, and not money by empire*, and who, by pursuing that maxim, conquered the world. For it was a common saying that it was not Philip, but Philip's gold, that took the cities of Greece. As for Alexander, when he went upon the Indian expedition, and saw the Macedonians dragging after them a heavy and unwieldy load of Persian wealth, he first set fire to the royal carriages, and then persuaded the rest to do the same to theirs, that they might move forward to the war light and unencumbered.—PLUTARCH'S *PAULUS ÆMILIUS*.

**3681. MONEY wanted.** *Richard I.* [Richard I., the Crusader,] exhibited his royal spirit in one universal swoop of extortion and corruption, to raise money for his great adventure in the East. . . . He put up the crown demesnes for sale. He sold the public offices. He sold earldoms. He sold the claim which Henry had asserted to the right of homage for the crown of Scotland. . . . "I would sell London, if I could find a chapman," he exclaimed. . . . When this wholesale dealer returned after an absence of four years, he forcibly resumed the lands which he had sold, and turned out the officers who had purchased their places.—KNIGHT'S *ENG.*, vol. 1, ch. 21, p. 307.

**3682. MONEY enforced, Worthless.** *Brass.* [James II. in Ireland] issued a coinage of brass money which was to pass as sixpences, shillings, and half crowns. Eight half crowns of this money were not intrinsically worth twopence. The tradesmen of Dublin, if they refused the money, were threatened to be hanged by the provost marshal. The government decreed that no covetous person should give by exchange of the currency intolerable rates for gold and silver, to the great disparagement of the brass and copper money, under pain of death.—KNIGHT'S *ENG.*, vol. 5, ch. 7, p. 96.

**3683. MONKERY, Early Progress of.** *Popular.* [The popular monks,] whose reputation was connected with the fame and success of the order,

assiduously labored to multiply the number of their fellow-captives. They insinuated themselves into noble and opulent families; and the specious arts of flattery and seduction were employed to secure those proselytes who might bestow wealth or dignity on the monastic profession. The indignant father bewailed the loss, perhaps, of an only son; the credulous maid was betrayed by vanity to violate the laws of nature; and the matron aspired to imaginary perfection, by renouncing the virtues of domestic life. Paula yielded to the persuasive eloquence of Jerom; and the profane title of mother-in-law of God tempted that illustrious widow to consecrate the virginity of her daughter Eustochium. By the advice, and in the company of her spiritual guide, Paula abandoned Rome and her infant son; retired to the holy village of Bethlehem; founded a hospital and four monasteries; and acquired, by her alms and penance, an eminent and conspicuous station in the Catholic Church. Such rare and illustrious penitents were celebrated as the glory and example of their age; but the monasteries were filled by a crowd of obscure and abject plebeians, who gained in the cloister much more than they had sacrificed in the world.—GIBBON'S *ROME*, ch. 37, p. 527.

**3684. MONKERY, Origin of.** *Body subjugated.* It was a doctrine, both of the Stoic and Platonic philosophy, that in order to raise the soul to its highest enjoyment, and to a communion with superior intelligences, it was necessary to separate it from the body by mortifying and entirely disregarding that earthly vehicle, which checked its flight and chained it to the mean and sordid enjoyments of the senses. These prevailing notions of the heathen philosophy, joined to a mistaken interpretation put upon some of the precepts of the gospel, contributed to inspire some enthusiastic Christians with the same ideas. The first of these who thought of separating themselves from society were a few who, after Constantine had restored peace to the church, being now free from persecution, began to conceive that since they were no longer exposed to the persecutions of temporal power, they ought to procure for themselves voluntary grievances and afflictions. In that view they betook themselves to wilds and solitudes, where they spent their time in caves and hermitages in alternate exercises of devotion and in rigorous acts of penance and mortification. Some of them loaded their limbs with heavy irons; others walked naked till their bodies acquired a covering of hair like the wild beasts; and others chose still more nearly to ally themselves to the brute creation, by actually grazing with them in the fields.—TYTLER'S *HIST.*, Book 6, ch. 3, p. 82.

**3685. MONKERY, Success of.** *Early in Fourth Century.* The reputation which these persons acquired for superior sanctity, and the extraordinary blessings which were believed to attend their pious vows and prayers, naturally procured them many remuneratory donations from those who believed they had profited by their intercessions. Some of the holy men began to lead a very comfortable life; and still pretending to bestow all their superfluities in arms and charitable donations, they retained as much as to enable them to pass their time with much ease and satisfaction. Toward the end of the fourth cen-

tury these monks or hermits had multiplied in such a manner that there was not a province in the East that was not full of them. They spread themselves likewise over a great part of Africa, and in the west they penetrated within the bishopric of Rome, and soon became very numerous over all Italy.—*TYTLER'S HIST.*, Book 6, ch. 3, p. 83.

**3686. MONKS, Artistic.** *English.* [Dunstan required that the monks should] dedicate the hours spared from the service of religion to the pursuits of learning and the arts. . . . They would be the artists of their time—the architects and the painters. [A.D. 958–975].—*KNIGHT'S ENG.*, vol. 1, ch. 10, p. 142.

**3687. MONKS, Wealthy.** *Italy.* St. Benedict, who introduced monachism into Italy, was the founder of that particular order called Benedictine, which has distinguished itself in most of the countries of Europe by the ambition of many of the brotherhood, as well as by the enormous wealth which they found means to accumulate; and, we ought to add, by the laborious learning which some of them displayed. Benedict was an Italian by birth; he had studied at Rome, and soon distinguished himself by his talents as well as superior sanctity. An affectation of singularity, probably, made him retire, when a very young man, to a cave at Subiaco, where he remained for some years. Some neighboring hermits chose him for their head, or superior; and the donations which they received from the devout and charitable very soon enabled them to build a large monastery. The reputation of Benedict increased daily, and he began to perform miracles, which attracted the notice of Totila, the Gothic king of Italy. The number of his fraternity was daily augmented, and it became customary for the rich to make large donations. . . . Benedict, finding his fraternity grow extremely numerous, sent colonies into Sicily and into France, where they thrived amazingly. Hence they transported themselves into England; and, in a very little time, there was not a kingdom of Europe where the Benedictines had not obtained a footing.—*TYTLER'S HIST.*, Book 6, ch. 3, p. 84.

**3688. MONOMANIA, Rashness of.** *John Brown.* On the quiet morning of October, 1859, with no warning whatever to the inhabitants, the United States arsenal at Harper's Ferry was found to be in the possession of an invading mob. . . . By the opening of the second day a force of 1500 men surrounded the arsenal, and when the insurgents surrendered, it was found that there had been but 22 in all. Four were still alive, including their leader, John Brown. . . . He conceived the utterly impracticable scheme of liberating the slaves of the South by calling on them to rise, putting arms in their hands. . . . Governor Wise stated that during the fight, while Brown held the arsenal, with one of his sons lying dead beside him, another gasping with a mortal wound, he felt the pulse of the dying boy, used his own musket, and coolly commanded his men, all amid a shower of bullets. . . . While of sound mind on most subjects, Brown had evidently lost his mental balance on the one topic of slavery.—*BLAINE'S TWENTY YEARS OF CONGRESS*, vol. 1, p. 155.

**3689. MONOPOLIES encouraged.** *Reign of Charles I.* [About 1630 Charles I. granted a pat-

ent to a company of soap-makers, who should be the sole manufacturers in England. They were to pay him £10,000 and £8 per ton upon all soap produced. The government obtained £200,000 by this and similar devices. Great opposition was aroused. The women petitioned against it. There was scarcely an industrial occupation, from the sale of coals to the collection of rags, that was not made the subject of a monopoly.]—*KNIGHT'S ENG.*, vol. 3, ch. 26, p. 416.

**3690. MONOPOLIES, Unpatriotic.** *Oliver Cromwell.* [In 1650, while Cromwell was prosecuting his campaign against Charles II. in Scotland, he wrote the Speaker of the Parliament, urging the reformation of many abuses, adding,] If there be any one that makes many poor to make a few rich, that suits not a Commonwealth.—*KNIGHT'S ENG.*, vol. 4, ch. 9, p. 135.

**3691. MONOPOLY abolished.** *Land.* The ambition of the principal plebeians was now satisfied [by electing one of their number to the office of Prætor], and the patricians had in return some small gratification by these new offices. It remained now only that the populace should likewise be gratified, and this was done by the Licinian law, which enacted that no Roman citizen should possess above five hundred acres of land, and that the surplus should be distributed at a settled and low rate of price among the poorest of the people.—*TYTLER'S HIST.*, Book 3, ch. 6, p. 350.

**3692. MONOPOLY, Commercial.** *Charles II.* The Virginians soon found that they had exchanged a republican tyrant, with good principles, for a monarchical tyrant, with bad ones. King Charles II. was the worst monarch of modern times, and the people of Virginia had in him and his government a special cause of grief. The commercial system of the Commonwealth, so far from being abolished, was re-enacted in a more hateful form than ever. The new statute provided that all the colonial commerce, whether exports or imports, should be carried on in English ships. The trade between the colonies was burdened with a heavy tax for the benefit of the government, and tobacco, the staple of Virginia, could be sold nowhere but in England. This odious measure gave to English merchantmen a monopoly of the carrying trade of the colonies, and by destroying competition among the buyers of tobacco robbed the Virginians to that extent of their leading product. Remonstrance was tried in vain. The cold and selfish monarch only sneered at the complaints of his American subjects, and the commercial ordinances were vigorously enforced.—*RIDPATH'S U. S.*, ch. 12, p. 118.

**3693. — — —, Navigation Act of 1660.** "No merchandise shall be imported into the plantation but in English vessels, navigated by Englishmen, under penalty of forfeiture." . . . None but native or naturalized subjects should become a merchant or factor in any English settlement—excluding the colonists from the benefits of foreign competition. [Later] a new law prohibited the importation of European commodities into the colonies, except in English ships from England, to the end that England might be made the staple, not only of colonial productions, but of colonial supplies. . . . The Navigation Act contained a pledge of the ulti-



mate independence of America.—BANCROFT'S U. S., vol. 2, ch. 11.

**3694. MONOPOLY, Conscience vs. *Peter Cooper*.** Happening to control a small interest in the great Cooper Iron Works at Trenton many years ago, [to Mr. Lester,] he said, "I do not feel quite easy about the amount we are making in the production of one thing in our works at Trenton. Working under one of our patents, we have a monopoly which seems to me something wrong, that we alone are manufacturing, etc. Everybody has to come to us for it, and we are making money too fast; it is not right." "Well," I replied, "you can get over that trouble very easily by reducing the price, even if you are not obliged to." "That is it," said he; "and it shall be done. The world needs this thing, and we are making them pay too high for it; if it were a mere matter of fancy, or luxury, or taste, I should feel differently about it; but as it is a very necessary article, I must do something about it."—LESTER'S LIFE OF PETER COOPER, p. 18.

**3695. MONOPOLY, Exasperating. *Reign of Charles I.*** Every item almost was taxed. Hackney coaches were prohibited because sedan chairs appeared for the first time, Sir Sanders Duncombe having purchased from the king the right to carry people up and down in them.—HOOD'S CROMWELL, ch. 4, p. 84.

**3696. MONOPOLY and Famine. *Cleander*.** [During the reign of the Emperor Commodus] pestilence and famine contributed to fill up the measure of the calamities of Rome. The first could be only imputed to the just indignation of the gods; but a monopoly of corn, supported by the riches and power of the minister, was considered as the immediate cause of the second. [Cleander was the emperor's favorite].—GIBBON'S ROME, ch. 4, p. 109.

**3697. MONOPOLY in Land. *To the Plymouth Council*.** King James issued to forty of his subjects, . . . the most wealthy and powerful of the English nobility, a patent which, . . . in the history of the world, has but one parallel. . . . The territory, . . . from the Atlantic to the Pacific, . . . extended in breadth from the fortieth to the forty-eighth degree of north latitude; . . . that is to say, nearly all the inhabited British possessions to the north of the United States, all New England, New York, half of New Jersey, very nearly all of Pennsylvania, and the whole country to the west of these States, comprising, and at the time believed to comprise, more than a million of square miles. . . . The grant was absolute and exclusive.—BANCROFT'S U. S., vol. 1, ch. 8.

**3698. MONOPOLY of Manufactures. *Act of Parliament*.** "After the first day of December, 1699, no wool or manufacture made or mixed with wool, being the produce or manufacture of any of the English plantations in America, shall be loaden upon any horse, cart, or other carriage, to be carried out of the English plantations to any other of the said plantations, or to any other place whatsoever." The policy was continued by every administration. "Should our . . . commercial control be denied," said the elder Pitt, seventy years afterward, "I would not suffer even a nail or a horseshoe to be manufac-

tured in America."—BANCROFT'S U. S., vol. 3, ch. 19.

**3699. ———. *Act of 1672. Parliament*** . . . resolved to exclude New England merchants from competing with the English in the markets of the Southern plantations. . . . America was [later] forbidden not merely to manufacture those articles which might compete with the English in foreign markets, but even to supply herself with those articles which her position enabled her to manufacture with success for her own wants.—BANCROFT'S U. S., vol. 2, ch. 11.

**3700. ———. *New Amsterdam. A.D. 1629.*** The colonists were forbidden to manufacture any woollen or linen or cotton fabrics; not a web might be woven or a shuttle thrown, on penalty of exile. To impair the monopoly of the Dutch weavers was punishable as perjury.—BANCROFT'S U. S., vol. 2, ch. 15.

**3701. MONOPOLY, Powers of. *Senator Windom*.** [Garfield's Secretary of the Treasury,] in a letter to the Anti-monopoly League, at their public meeting at the Cooper Institute, on the 21st day of February, 1881: "I repeat to-day, in substance, words uttered seven years ago, that 'there are in this country four men who, in the matter of taxation, possess and frequently exercise powers which neither Congress nor any of our State Legislatures would dare to exert—powers which, if exercised in Great Britain, would shake the throne to its very foundation. These may at any time, and for any reason satisfactory to themselves, by a stroke of the pen, reduce the value of property in the United States by hundreds of millions. They may, at their own will and pleasure, disarrange and embarrass business, depress one city or locality and build another, enrich one individual and ruin his competitors, and, when complaint is made, coolly reply, 'What are you going to do?'"—LESTER'S LIFE OF PETER COOPER, p. 54.

**3702. MONOPOLY resisted. *Governmental*.** The encroachment was, as usual, patiently borne, till it became serious. But at length the queen took upon herself to grant patents of monopoly by scores. There was scarcely a family in the realm which did not feel itself aggrieved by the oppression and extortion which this abuse naturally caused. Iron, oil, vinegar, coal, saltpetre, lead, starch, yarn, skins, leather, glass, could be bought only at exorbitant prices. The House of Commons met in an angry and determined mood. It was in vain that a courtly minority blamed the speaker for suffering the acts of the queen's Highness to be called in question. The language of the discontented party was high and menacing, and was echoed by the voice of the whole nation. . . . She, [Queen Elizabeth,] however, with admirable judgment and temper, declined the contest, put herself at the head of the reforming party, redressed the grievance.—MACAULAY'S ENG., ch. 1, p. 59.

**3703. MOODS, Reaction of. *William Cowper*.** It was, perhaps, while he was winding thread that Lady Austen told him the story of John Gilpin. He lay awake at night laughing over it, and next morning produced the ballad. It soon became famous, and was recited by Henderson, a popular actor, on the stage, though, as its gentility was doubtful, its author withheld his name.

He afterward fancied that this wonderful piece of humor had been written in a mood of the deepest depression. Probably he had written it in an interval of high spirits between two such moods.—SMITH'S COWPER, ch. 5.

**3704. MORALITY, Conventional.** *Shelley's Father.* Mr. Timothy Shelley was in no sense of the word a bad man; but he was everything which the poet's father ought not to have been. . . . His religious opinions might be summed up in Clough's epigram:

"At church on Sunday to attend  
Will serve to keep the world your friend."

His morality in like manner was purely conventional, as may be gathered from his telling his eldest son that he would never pardon a *mésalliance*, but would provide for as many illegitimate children as he choose to have.—SYMONDS' SHELLEY, ch. 1.

**3705. MORALITY denied.** *Roman Catholic.* There was among the English a strong conviction that the Roman Catholic, where the interests of his religion were concerned, thought himself free from all the ordinary rules of morality—nay, that he thought it meritorious to violate those rules, if, by so doing, he could avert injury or scandal from the church of which he was a member. Nor was this opinion destitute of a show of reason. It was impossible to deny that Roman Catholic casuists of great eminence had written in defence of equivocation, of mental reservation, of perjury, and even of assassination. Nor, it was said, had the speculations of this odious school of sophists been barren of results. The massacre of Saint Bartholomew, the murder of the first William of Orange, the murder of Henry III. of France, the numerous conspiracies which had been formed against the life of Elizabeth, and, above all, the gunpowder treason, were constantly cited as instances of the close connection between vicious theory and vicious practice. It was alleged that every one of these crimes had been prompted or applauded by Roman Catholic divines.—MACAULAY'S ENG., ch. 6, p. 6.

**3706. MORALITY, Philosophic.** *Socrates.* Socrates founded all his morality on the belief of a God who delighted in virtue, and whose justice would reward the good and punish the wicked in an after state. Of consequence, he believed in the immortality of the soul. He held that there were intermediate beings between God and man, who presided over the different parts of the creation, and who were to be honored with an inferior worship. He believed that virtuous men were particularly favored by the Divinity, who more especially manifested his care of them by the constant presence and aid of a good genius, who directed all their actions and guarded them by secret monitions from impending evils; but on this subject, as he declined to express himself with precision, it has been reasonably conjectured that he alluded merely to the influence of conscience, which extends its power to the virtuous alone, and deserts the vicious, abandoning them to the just consequences of their crimes.—TYTLER'S HIST., Book 2, ch. 9, p. 267.

**3707. MORALITY vs. Refinement.** *Rome.* [Era of the destruction of Corinth and Carthage.] This was the era of the commencement of a taste

for the fine arts at Rome, to which the knowledge of Asiatic luxuries had successfully paved the way. "How happy for mankind," says Abbé Millot, "could a nation be distinguished at once for its virtue and its refinement, and become polished and enlightened while it retained a purity of morals!" But this is a beautiful impossibility.—TYTLER'S HIST., Book 3, ch. 9, p. 384.

**3708. MORALITY, Shallow.** *Clerical.* [Rev. William Grimshaw, before his conversion, was curate of Haworth, in Yorkshire.] He had studied at Cambridge, and went from the university to his clerical duties, corrupt in his morals and unsound in his opinions. Content with the perfunctory performance of his parish duties, he considered himself a fair example of the clerical manners of the times; especially as it is said that he refrained, as much as possible, from gross swearing, unless in "suitable company," and when he got drunk would take care to sleep it off before he went home.—STEVENS' METHODISM, vol. 1, p. 258.

**3709. MORALITY preserves the State.** *Romans.* That the extinction of the liberties of the Roman people and the downfall of the commonwealth were owing to the corruption of the Roman manners, there cannot be the smallest doubt; nor is it difficult to point out in a few words the causes of that corruption. The extent of the Roman dominions toward the end of the republic proved fatal to its virtues. While confined within the bounds of Italy, every Roman soldier, accustomed to a life of hardship, of frugality, and of industry, placed his chief happiness in contributing in war to the preservation of his country, and in peace to the maintenance of his family by honest labor. A State of this kind, which knows no intervals of ease or of indolence, is a certain preservative of good morals, and a sure antidote against every species of corruption. But the conquest of Italy paved the way for the reduction of foreign nations; for an immense acquisition of territory—a flood of wealth—and an acquaintance with the manners, the luxuries, and the vices of the nations whom they subdued.—TYTLER'S HIST., Book 4, ch. 6, p. 468.

**3710. ———.** *Romans.* If the morals of the people be entire, the spirit of patriotism pervading the ranks of the State will excite to such exertions as may soon recover the national honor. Of this truth the Roman State afforded at one time a most striking example. When Hannibal was carrying everything before him in Italy, when the Roman name was sunk so low that the allies of the republic were daily dropping off, and the Italian States seemed to stand aloof and leave her to her fate, there was in the manners of the people, and in that patriotic ardor which can only exist in an uncorrupted age, a spirit of reconvalence, which speedily operated a most wonderful change of fortune.—TYTLER'S HIST., Book 4, ch. 6, p. 465.

**3711. MORALS by Chastisement.** *Edmund Rich.* Edmund, hand in hand with a brother Robert of his, begged his way as poor scholars were wont to the great school of Western Christendom. Here a damsel, heedless of his tansure, wooed him so pertinaciously that Edmund consented at last to an assignation; but when he



appeared it was in company of grave academical officials who, as the maiden declared in the hour of penitence which followed, "straightway whipped the offending Eve out of her."—HIST. OF ENG. PEOPLE, § 164.

**3712. MORALS degraded. Aristocracy.** For years had it been whispered that the House of Austria should unite itself firmly with the House of Bourbon, and now the Empress Maria Theresa, herself a hereditary queen, a wife and mother, religious even to bigotry, by an autograph letter caressed endearingly the Marchioness de Pompadour, once the French king's [Louis XV.] mistress, now the procuress of his pleasures, to win her influence for the alliance.—BANCROFT'S U. S., vol. 4, ch. 12.

**3713. MORALS examined. Athenian Officials.** The Areopagus, by an inquiry termed *dokimasia*, inquired into the life and morals of all who held offices in the State, and such as could not stand the scrutiny were not only incapacitated for employ, but declared infamous. Such was the award likewise against a son who should refuse to support his indigent parents.—TYTLER'S HIST., Book 1, ch. 10.

**3714. MORALS, Exceptional. New England Colonies.** One might dwell there "from year to year and not see a drunkard, or hear an oath, or meet a beggar." The consequence was universal health—one of the chief elements of public happiness. The average duration of human life, as compared with Europe, was doubled. . . . They are the parents of one third of the whole white population of the United States. . . . Each family has multiplied on the average to one thousand souls.—BANCROFT'S U. S., vol. 1, ch. 10.

**3715. MORALS, Grounds of. Diverse.** The philosophers of Greece deduced their morals from the nature of man, rather than from that of God. They meditated, however, on the Divine nature, as a very curious and important speculation; and in the profound inquiry they displayed the strength and weakness of the human understanding.—GIBBON'S *ROME*, ch. 2, p. 35.

**3716. MORALS, Importance of. Politics.** No nation has afforded a more striking example than the Romans have done of the necessity of good morals to the preservation of political liberty and the happiness of the people. This is a doctrine of so much importance, that it cannot be too seriously considered nor attended to. Unlike, in this respect, to many other political truths which are interesting only to statesmen, and those who conduct the machine of government, this truth is of importance to be known and considered by every single individual of the community; because the error or fault is in the conduct of individuals, and can only be amended by a conviction brought home to the mind of every private man, that the reformation must be begun by his own virtuous and patriotic endeavors. . . . Virtue is necessary, and indispensably necessary, to the existence of every government, whatever be its form; and no human institution where men are assembled together to act in concert, however limited be their numbers, or however extensive, however wise may be their governors, however excellent their laws, can possess any measure of duration without that powerful ce-

ment, virtue in the principles and morals of the people. *Quid leges sine moribus vanae proficiunt*, is a sentiment equally applicable to all governments whatever.—TYTLER'S HIST., Book 6, ch. 6, p. 464.

**3717. MORALS, Rule in. Thales taught,** "Neither the crimes of bad men, nor even their thoughts, are concealed from the gods. Health of body, a moderate fortune, and a cultivated mind are the chief ingredients of happiness. Parents may expect from their children that obedience which they themselves paid to their parents. Stop the mouth of slander by prudence. Take care not to commit the same fault yourself which you censure in others."—TYTLER'S HIST., Book 2, ch. 9, p. 261.

**3718. MORTALITY remembered. Agincourt.** [At the battle of Agincourt, the English being but one to ten against the French, before the action began] they knelt down, invoking the protection of God; and each man put a small piece of earth into his mouth, in remembrance that they were formed of dust and to dust should return. [They gained a complete victory, with small loss to themselves, but with a terrible destruction of the French.]—KNIGHT'S ENG., vol. 11, ch. 4.

**3719. MORTIFICATION by Failure. Reign of James II.** [Lord Castlemaine was English minister to Rome, where he was very ostentatious. See Macaulay in context.] In the midst of these festivities Castlemaine had to suffer cruel mortifications and humiliations. The pope treated him with extreme coldness and reserve. As often as the ambassador pressed for an answer to the request which he had been instructed to make in favor of Petre [that the rule prohibiting Jesuits from preferment might be relaxed], Innocent [XIII.] was taken with a violent fit of coughing, which put an end to the conversation. The fame of these singular audiences spread over Rome. Pasquin was not silent. All the curious and tattling population of the idlest of cities—the Jesuits and the prelates of the French faction only excepted—laughed at Castlemaine's discomfiture.—MACAULAY'S ENG., ch. 7, p. 248.

**3720. MORTIFICATION, Hateful. James II.** [Forty thousand pounds had been collected for the exiled Huguenots by Protestant Englishmen. The Roman Catholic king had called for the money under political pressure.] The king was bitterly mortified by the large amount of the collection which had been made in obedience to his own call. He knew, he said, what all this liberality meant. It was mere Whiggish spite to himself and his religion.—MACAULAY'S ENG., ch. 6, p. 73.

**3721. MOTHER, An honored. Nero.** The Senate accepted the initiative of the Praetorians, and by sunset Nero was securely seated on the throne of the Roman world. The dream of Agrippina's life was accomplished. She was now the mother, as she had been the sister and the wife, of an emperor; and that young emperor, when the tribune came to ask him the watchword for the night, answered in the words—*Optimæ Matri!* "To the Best of Mothers!"—FARRAR'S *EARLY DAYS*, ch. 2, p. 20.

**3722. MOTHER, A humiliating. Byron's.** The worst enemy he ever had was his mother,

She was an ignorant, foolish woman, disagreeable in her appearance, very fat and awkward, capricious, and of a violent temper. She indulged him most injuriously, often permitting him to absent himself from school for a week at a time, and when she was angry with him, her rage was such as to render her helpless, and the boy would run away from her and laugh at her. . . . Dr. Glennie, the master of his school, . . . denied him the privilege of going home on Saturday; whereupon Mrs. Byron, indignant at being deprived of the society of her son, would go to the school, and pour out such a storm of invective in the doctor's parlor that the boys in the school-room would hear her, to the great shame of the young lord. The schoolmaster once overheard a boy say to him: "Byron, your mother is a fool." "I know it," was his sad reply.—CYCLOPEDIA OF BIOG., p. 291.

**3723. MOTHER, Influence of a. Francis I.** [When Francis I. of France] had reached his twenty-first year, he was still in complete subjection to his mother.—STUDENTS' FRANCE, ch. 14, § 1.

**3724. MOTHER, A patriotic. Spartan.** The Persians still continued to maintain a formidable armament upon the sea, and the operations of the Greeks were now exerted to clear the Ægean and Mediterranean of their hostile squadrons. The united fleet of Greece was commanded by Aristides and Pausanias; the latter a man of high birth and authority, uncle to one of the Spartan kings, and regent during his nephew's minority, but himself infamous for betraying his country. He had privately despatched letters to Xerxes, offering to facilitate to him the conquest of Greece, and demanding his daughter in marriage as a reward of this signal service. Fortunately his letters were intercepted. The traitor fled for protection to the temple of Minerva, a sanctuary from which it was judged impossible to force him. His mother showed an example of virtue truly Lacedæmonian. She walked to the gate of the temple, and laying down a stone before the threshold, silently retired; the signal was understood and venerated; the Ephori gave immediate orders for building a wall around the temple, and within its precincts the traitor was starved to death.—TYTLER'S HIST., Book 2, ch. 1, p. 138.

**3725. ———. Sam Houston's Mother.** [He enlisted in the ranks, during the war with England, and his friends deemed him disgraced and ruined.] But his mother gave her consent as she stood in the door of her cottage, and handed her boy the musket: "There, my son, take this," she said, "and never disgrace it; for remember, I had rather all my sons should fill one honorable grave than that one of them should turn his back on an enemy. Go, and remember, too, that while the door of my cottage is open to all brave men, it is always shut against cowards." He was soon promoted to be a sergeant.—LESTER'S HOUSTON, p. 21.

**3726. MOTHER, Power of a. Napoleon I.** He was thus induced, in his day of power, to bring back a wayward nation of thirty millions from cheerless, brutalizing, comfortless unbelief, to the consoling, ennobling, purifying influences of Christianity. When, at the command of Napoleon, the church-bells began again to toll the

hour of prayer on every hillside and through every valley of France; . . . when the young in their nuptials and the aged in their death were blessed by the solemnities of gospel ministrations, it was a mother's influence which inspired a dutiful son to make the magic change which thus, in an hour, transformed France from a pagan to nominally a Christian land. Honor to Letitia, the mother of Napoleon I.—ABBOTT'S NAPOLEON B., vol. 1, ch. 4.

**3727. ———. Napoleon I.** Napoleon ever regarded his mother with the most profound respect and affection. He repeatedly declared that the family were entirely indebted to her for that physical, intellectual, and moral training which prepared them to ascend the lofty summits of power to which they finally attained. . . . He often said, "My opinion is, that the future good or bad conduct of a child depends entirely upon its mother." One of his first acts on attaining power was to surround his mother with every luxury which wealth could furnish. . . . He established schools for female education, remarking that France needed nothing so much to promote its regeneration as good mothers.—ABBOTT'S NAPOLEON B., vol. 1, ch. 1.

**3728. MOTHER, Pride of a. Cornelia.** At this period arose Tiberius and Caius Gracchus, two brothers, of plebeian blood by their father's side, but ennobled by civic honors, and on their mother's side, by descent from the illustrious Scipio Africanus. Their mother, Cornelia, was wont to stimulate their ambition by this generous reproach: "Why, my sons, must I ever be called the daughter of Scipio, rather than the mother of the Gracchi?"—TYTLER'S HIST., Book 4, ch. 1, p. 385.

**3729. MOTHER revenged, A. Hannah Dustin.** A.D. 1697. [She was captured at Haverhill, N.H., her home burned, and babe killed. See No. 117. She] and her nurse and a boy from Worcester find themselves on an island in the Merrimac, just above Concord, in a wigwam occupied by two Indian families. The mother planned escape. "Where would you strike," said the boy, Samuel Leonardson, to his master, "to kill instantly?" and the Indian told him where and how to scalp. At night, while the household slumbers, the captives, two women and a boy, each with a tomahawk, strike vigorously and fleetly, and with wise division of labor; and of the twelve sleepers ten lie dead; of one squaw the wound was not mortal; one child was spared from design. The love of glory next asserted its power; and the gun and tomahawk of the murderer of her infant, and a bag heaped full with scalps, were choicely kept as the trophies of the heroine. The three . . . descended to the English settlements.—BANCROFT'S U. S., vol. 3, ch. 21.

**3730. MOTHER, A ruling. Of Roman Emperor Alexander.** The pride and avarice of his mother cast a shade on the glories of his reign; and by exacting from his riper years the same dutiful obedience which she had justly claimed from his unexperienced youth, Mamæa exposed to public ridicule both her son's character and her own. [See Woman, Dominion of, No. 6052.] —GIBBON'S ROME, ch. 6, p. 184.

**3731. MOTHER, Rowrful. King Philip's War.** Writes Mary Rowlandson: . . . "Some in



the house were fighting for their lives; others wallowing in blood; the house on fire over our heads. . . . I took my children to go forth, . . . bullets flying thick; one went through my side and through my poor child in my arms." . . . An Indian massacre followed. "There remained nothing to me but one poor wounded babe. Down I must sit in the snow, with my sick child, the picture of death, in my lap. Not the least crumb of refreshing came within either of our mouths from Wednesday to Saturday night, except only a little cold water. . . . One Indian, then a second, and then a third would come and tell me, Your master will quickly knock your child on the head."—BANCROFT'S U. S., vol. 2, ch. 12.

**3732. MOTHER, Hostility to a Step.** *Milton's Daughters.* He was left again a widower. Six years later he married his third wife, who was twenty-eight years younger than himself, who survived him for the long period of fifty-five years. This last marriage was embittered by ceaseless contentions between his daughters and his wife, of which Milton lays the blame upon his daughters. He says his wife was good and kind to him in his blind old age, but that his daughters were undutiful and inhuman—not only neglecting him and leaving him alone, but plotting with his maid-servant to cheat him in the marketing. . . . He died in 1674, aged sixty-six years. His property, which amounted to £1500 sterling, became the subject of a lawsuit between the widow and the daughters of the poet. They had quarrelled over his dying-bed, and they quarrelled over his freshly made grave.—CYCLOPEDIA OF BIOG., p. 170.

**3733. MOTIVES, Higher.** *Mahomet.* [After the conquest of Mecca.] The *fugitives and auxiliaries* complained that they who had borne the burden were neglected in the season of victory. "Alas!" replied their artful leader, "suffer me to conciliate these recent enemies, these doubtful proselytes, by the gift of some perishable goods. To your guard I intrust my life and fortunes. You are the companions of my exile, of my kingdom, of my paradise."—GIBBON'S *ROME*, ch. 50, p. 139.

**3734. MOTIVES, Morality in.** *Samuel Johnson.* The morality of an action depends on the motive from which we act. If I fling half a crown to a beggar, with intention to break his head, and he picks it up and buys victuals with it, the physical effect is good; but, with respect to me, the action is very wrong. So, religious exercises, if not performed with an intention to please God, avail us nothing. As our Saviour says of those who perform them from other motives, "Verily, they have their reward."—BOSWELL'S *JOHNSON*, p. 109.

**3735. MOUNTAINS, Benefits of.** *Africa.* The cause of the periodical inundation of the Nile has been satisfactorily explained by Pliny. . . . and nearly in similar terms by Dr. Pococke. The north winds, says this writer, which begin to blow about the end of May, drive the clouds formed by the vapors of the Mediterranean to the southward, as far as the mountains of Ethiopia, where, being stopped in their course, and condensed on the summits of those mountains, they fall down in violent rains, which continue for

some months.—TYTLER'S *HIST.*, Book 1, ch. 4, p. 35.

**3736. MOURNING in Bereavement.** *Graded.* [Numa, one of the first kings of Rome,] fixed the time of mourning according to the different ages of the deceased. He allowed none for a child that died under three years of age; and for one older, the mourning was only to last as many months as he lived years, provided those were not more than ten. The longest mourning was not to continue above ten months, after which space widows were permitted to marry again; but she that took another husband before that term was out was obliged by his decree to sacrifice a cow with calf.—PLUTARCH'S *NUMA*.

**3737. MOURNING, National.** *Assassination of Lincoln.* In the great cities of the land all business instantly stopped; no man had the heart to think of gain; flags drooped half-mast from every winged messenger of the sea, from every church-spire, from every tree of liberty, and from every public building. . . . Gradually as the day wore on emblems of mourning were hung from every house throughout the town, and before the sun had set every city . . . was enshrouded in the shadow of national grief. . . . None deplored the crime . . . with more sincerity than those who had been involved in the guilt of the rebellion.—RAYMOND'S *LINCOLN*, ch. 21, p. 702.

**3738. MOURNING, Respectful.** *Death of Washington.* The news arrived in France. Napoleon immediately issued the following order of the day to the army: "Washington is dead. That great man fought against tyranny. He established the liberty of his country. His memory will be ever dear to the freemen of both hemispheres, and especially to the French soldiers, who, like him and the American troops, have fought for liberty and equality. As a mark of respect, the First Consul orders that for ten days black crape be suspended from all the standards and banners of the Republic."—ABBOTT'S *NAPOLEON B.*, vol. 1, ch. 16.

**3739. MULTITUDE, Fickleness of the.** *Oliver Cromwell.* [On Cromwell's return to London from his successful campaign in Ireland,] he was received with every honor that Parliament and city could bestow, and by the enthusiastic acclamations of the people. He did not despise popular applause, but he knew something of its intrinsic value. Some one said, "What a crowd come to see your Lordship's triumph!" He replied, "If it were to see me hanged, how many more there would be!"—KNIGHT'S *ENG.*, vol. 4, ch. 9, p. 132.

**3740. MULTITUDE, Unreasoning.** *Sheep.* [Cato the Censor said] the Roman people were like sheep, for as those can scarce be brought to stir singly, but all in a body readily follow their leaders, just such are ye. The men whose counsel you would not take as individuals lead you with ease in a crowd.—PLUTARCH'S *CATO THE CENSOR*.

**3741. MURDER, Atrocious.** *By Alexander.* Philotas, a worthy favorite of Alexander, the only remaining son of his oldest and ablest general Parmenio, had received some vague information of a treasonable design against the life of Alexander, but delayed to mention it, prob-

ably from giving no credit to the informer. On the report reaching his ears from a different quarter, Alexander, who was told at the same time that Philotas had been informed of the design and refused to communicate it, immediately conceived the unworthy suspicion that his silence arose from his own concern in the conspiracy. On no other grounds Philotas was put to the torture, and, in the agony of pain, uttering something that bore the appearance of confessing his offence, which was nothing more than a venial piece of negligence, he was, by the command of Alexander, stoned to death. But this was not enough. The aged Parmenio, whom the king concluded to be either an accomplice in the crime of his son, or at least to be incapable of ever forgiving his punishment, was, by the same command, assassinated in his tent.—*TYTLER'S HIST.*, Book 2, ch. 4, p. 191.

**3742. MURDER of the Innocents.** *King Richard III.* Edward IV., at the age of forty-two, [was] poisoned, as is supposed, by his brother Richard, Duke of Gloucester. He left two sons, the eldest Edward V., a boy of thirteen years of age. Gloucester, named Protector of the kingdom, gave orders that the two princes, for security, should be lodged in the Tower. . . . The Duke of Buckingham, the slavish instrument of an ambitious tyrant, had wrought upon a mob of the meanest of the populace to declare that they wished Richard, Duke of Gloucester, to accept the crown; this was interpreted to be the voice of the nation. The crafty tyrant, with affected scruples and with much appearance of humility, was at length prevailed on to . . . accept the crown. His elevation had been purchased by a series of crimes, and was now to be secured by an act of accumulated horror. Three assassins, by the command of Richard, entered at midnight the apartment of the Tower where the princes lay asleep, and smothering them in the bed-clothes, buried them in a corner of the building.—*TYTLER'S HIST.*, Book 6, ch. 14, p. 227.

**3743. MURDERESS murdered.** *Agrippina.* [The mother of Nero. She murdered her husband, and was assassinated by order of her son, whom her crimes had elevated to the throne.] The door was darkened by the entrance of Anicetus, with the trierarch Herculeius and the naval centurion Obaritus. "If you have come to inquire about my health," said the undaunted woman, "say that I have recovered. If to commit a crime, I will not believe that you have my son's orders; he would not command a matricide." Returning no answer, the murderers surrounded her bed, and the trierarch struck her on the head with his stick. "Strike my womb," she exclaimed, as the centurion drew his sword; "it bore a Nero." These were her last words before she sank down slain with many wounds.—*FARRAR'S EARLY DAYS*, ch. 3, p. 27.

**3744. MUSIC, Artin.** *Samuel Johnson.* GOLD-SMITH: "The greatest musical performers have but small emoluments. Giardini, I am told, does not get above seven hundred a year." JOHNSON: "That is, indeed, but little for a man to get who does best that which so many endeavor to do. There is nothing, I think, in which the power of art is shown so much as in playing on the fiddle. In all other things we

can do something at first. Any man will forge a bar of iron, if you give him a hammer; not so well as a smith, but tolerably. A man will saw a piece of wood, and make a box, though a clumsy one; but give him a fiddle and a fiddle-stick, and he can do nothing."—*BOSWELL'S JOHNSON*, p. 208.

**3745. MUSIC condemned.** *Spartans.* Time-theus the Milesian [was] a celebrated Dithyrambic poet and musician. He added even a twelfth string to the harp, for which he was severely punished by the sage Spartans, who concluded that luxury of sound would effeminate the people.—*PLUTARCH'S AGIS*, LANGHORNE'S NOTE.

**3746. MUSIC, Imaginary.** *Dunstan.* Quick-witted, of tenacious memory, a ready and fluent speaker, gay and genial in address, an artist, a musician, he was at the same time an indefatigable worker at books, at building, at handicraft. As his sphere began to widen we see him followed by a train of pupils, busy with literature, writing, harping, painting, designing. One morning a lady summons him to her house to design a robe which she is embroidering, and, as he bends with her maidens over their toil, his harp, hung upon the walls, sounds without mortal touch tones which the excited ears around frame into a joyous antiphon.—*HIST. ENG. PEOPLE*, § 74.

**3747. MUSIC, Love of.** *Sixteenth Century.* Music was the especial art of the Elizabethan days. In every household there was the love of music, and in many families it was cultivated as an essential part of education. The plain tune of the Church did not unfit the people for the madrigals of the fireside—exquisite compositions, which tell how much of the highest enjoyments of a refined taste belonged to an age which we are too apt to consider very inferior to our own in the amenities of life.—*KNIGHT'S ENG.*, vol. 3, ch. 16, p. 250.

**3748. MUSIC a Necessity.** *Vandal.* [Gelimér, the King of the Vandals in Africa, sought refuge from the Romans on an inaccessible mountain in Numidia. From the poverty of the rude Moors he greatly suffered. Pharas, one of the Roman generals, urged him by letter to accept the clemency of the emperor.] "I am not insensible," replied the King of the Vandals, "how kind and rational is your advice. But I cannot persuade myself to become the slave of an unjust enemy, who has deserved my implacable hatred. *Him* I had never injured either by word or deed; yet he has sent against me, I know not from whence, a certain Belisarius, who has cast me headlong from the throne into this abyss of misery. Justinian is a man; he is a prince; does he not dread for himself a similar reverse of fortune? I can write no more; my grief oppresses me. Send me, I beseech you, my dear Pharas—send me a lyre, a sponge, and a loaf of bread." From the Vandal messenger Pharas was informed of the motives of the singular request. It was long since the King of Africa had tasted bread; a defluxion had fallen on his eyes, the effect of fatigue or incessant weeping; and he wished to solace the melancholy hours by singing to the lyre the sad story of his own misfortunes. The humanity of Pharas was moved; he sent the three extraordinary gifts.—*GIBBON'S ROME*, ch. 4, p. 137.



**3749. MUSIC, Opposed to. Puritans.** They held that "sweet music at the first delighteth the ears, but afterward corrupteth and depraveth the mind."—KNIGHT'S ENG., vol. 3, ch. 16, p. 250.

**3750. MUSIC a political Power. Popular Song.** [In 1687 Lord Wharton published a song ridiculing King James II. and Tyrconnel, the lord-deputy.] "The whole army," says Burnet, "and at last the people of both city and country, were singing it perpetually." Wharton afterward boasted that he had rhymed James out of his dominions. He had produced a song like many other songs, of wondrous popularity, with little intrinsic merit. It was whistled and sung in every street in 1688.—KNIGHT'S ENG., vol. 4, ch. 26, p. 416.

**3751. MUSIC, Power of. Mary Queen of Scots.** Love for the art had unfortunately led to an undue preference for the artist. There is in music an attractive language without words, which unconsciously creates sympathy, and which gives the musician a powerful influence over the imagination of women of cultivated minds. The delicious, impassioned, or heroic notes of the voice or of the instrument seem to breathe a soul in unison with those sublime or touching chords. The music and the musician become, as it were, one. Rizzio, after having merely furnished her with amusement in times of sadness, ended by becoming her confidant, and her favor speedily became manifest to all. The musician, rapidly elevated by her from his servile position to the summit of credit and honors, became, under the name of secretary, the reigning favorite and the minister of her policy.—LAMARTINE'S MARY, p. 12.

**3752. MUSIC in Strife. Charles XII.** He had a fleet blockading the port of Copenhagen, and an army thundering at its gates. "What is that whistling noise I hear overhead?" asked the king, as he was disembarking on the Danish shore. "It is the musket-balls, sire," said an officer. "Good!" said the king; "that shall be my music henceforth."—CYCLOPEDIA OF BIOG., p. 436.

**3753. MUSIC, Taste for. Italians.** In Italy, writes Steele, a cobbler may be heard working to an opera tune; and "there is not a laborer or handicraft man that, in the cool of the evening, does not relieve himself with solos and sonatas." But, "on the contrary, our honest countrymen have so little inclination to music, that they seldom begin to sing till they are half drunk."—KNIGHT'S ENG., vol. 5, ch. 27, p. 431.

**3754. MUSIC unappreciated. General Grant.** [At Bangkok in Siam.] A guard of honor presented arms, the band played the "Star-Spangled Banner," which was the first time they had heard that air in the East, all the other bands they had encountered laboring under the delusion that our national air was "Hail Columbia." As the general does not know one tune from another, it never made much difference so far as he was concerned.—GENERAL GRANT'S TRAVELS, p. 364.

**3755. MUSIC, Undignified. Alcibiades.** In the course of his education, he willingly took the lessons of his masters, but refused learning to play upon the flute, which he looked upon as a mean art, and unbecoming a gentleman. "The use of the plectrum upon the lyre," he would say, "has

nothing in it that disorders the features or form; but a man is hardly to be known by his most intimate friends when he plays upon the flute. Besides, the lyre does not hinder the performer from speaking or accompanying it with a song; whereas the flute so engages the mouth and the breath that it leaves no possibility of speaking."—PLUTARCH'S ALCIBIADES.

**3756. MUTINY, Courage against. Julius Cæsar.** His soldiers . . . had deserved admirably well, but they were unfortunately overconscious of their merits. Ill-intentioned officers had taught them to look for extravagant rewards. Their expectations were not fulfilled; and when they supposed that their labors were over, they received orders to prepare for a campaign in Africa. . . . They mutinied. . . . The soldiers of the favored Tenth . . . demanded speech of Cæsar. He bade them come to him, and, with his usual fearlessness, told them to bring their swords. . . . [Instead of calling them "brothers-in-arms," as usual, he called them "citizens," which was a dismissal from service.] Again passionately they implored to be allowed to continue with him. He relented, but not entirely. "Let all go who wish to go," he said; "I will have none serve with me who serve unwillingly." "All, all!" they cried; "not one of us will leave you"—and not one went. The mutiny was the greatest peril, perhaps, to which Cæsar had ever been exposed. No more was said.—FROUDE'S CÆSAR, ch. 14.

**3757. MUTINY, Cruel. Sir Henry Hudson.** In the summer of 1610 a ship, called the Discovery, was given to Hudson; and with a vision of the Indies flitting before his imagination, he left England, never to return. The route to China was at last revealed. So believed the great captain and his crew; but sailing farther to the west, the inhospitable shores narrowed on the more inhospitable sea, and Hudson found himself environed, with the terrors of winter, in the frozen gulf (Hudson's Bay) of the North. With unfaltering courage he bore up until his provisions were almost exhausted; spring was at hand, and the day of escape had already arrived when the treacherous crew broke out in mutiny. They seized Hudson and his only son, with seven other faithful sailors, threw them into an open shallop, and cast them off among the icebergs. The fate of the illustrious mariner has never been known.—RIDPATR'S U. S., ch. 8, p. 93.

**3758. MUTINY by Disappointment. Second Voyage.** [A little colony was planted in the West Indies.] Bernard Diaz de Pisa, a man of some importance, who had held a civil office about the court, had come out with the expedition as comptroller; he seems to have presumed upon his official powers, and to have had early differences with the admiral. Disgusted with his employment in the colony, he soon made a faction among the discontented, and proposed that they should take advantage of the indisposition of Columbus to seize upon some or all of the five ships in the harbor, and return in them to Spain. It would be easy to justify their clandestine return, by preferring a complaint against the admiral, representing the fallacy of his enterprises, and accusing him of gross deceptions and exaggerations in his accounts of the countries. [The conspiracy was discovered in due season.]—IRVING'S COLUMBUS, Book 6, ch. 7.

**3759. MUTINY, Reform by.** *British Navy.* On the 15th of April [1797] Lord Bridport, who had taken the command of the Channel fleet, made the signal to prepare for sea. The sailors of his flagship, the *Royal George*, instead of weighing anchor ran up the shrouds and gave three cheers. The shouts were echoed from every ship at Spithead. Those cheers, so often the prelude of victory, were sounds well calculated to strike terror into the heart of the boldest captain. They were the signals of mutiny. . . . Although the commands of the admiral to put to sea were set at naught—although every officer saw that his power of compelling obedience was gone, not a hand was raised in offence, not a voice was heard in disrespect. [Thirty-two delegates, two from each ship, met in Lord Howe's cabin to deliberate. On the 17th every seaman was sworn to sustain the common cause ;] on the fore-yard-arms of every ship ropes were reeved, ready for the execution of summary punishment upon any deserter. [Two petitions were drawn up—one to the House of Commons and one to the Admiralty, setting forth their just demands with temper and discretion.] The pay and pensions of the army had been increased, while the seamen had been neglected. [The sailors received only fourteen ounces to the pound in the provisions served out to them, two ounces being retained as the perquisite of the purser. They had short quantities in every article measured. Their food was bad. They demanded reform and also pay while in hospital from wounds received during action, until discharged. The mutiny succeeded. The reforms were made.]—KNIGHT'S ENG., vol. 7, ch. 19.

**3760. MUTINY of Sailors.** *British Navy.* [On the 22d of May, 1797, the fleet at the Nore were joined by four men-of-war and a sloop which deserted from the fleet blockading the Texel. Their acts were those of a foreign enemy. The red flag—the pirate's signal, which implied no quarter would be given—was hoisted. Merchant vessels were intercepted. The mutineers had not the support of the other fleets, and they were not united among themselves. Soon all the vessels returned to their duties without gaining any concessions from the government. The leader of the revolt was executed.]—KNIGHT'S ENG., vol. 7, ch. 19, p. 340.

**3761. MYSTERIES, Inexplicable.** *Samuel Johnson.* I introduced the subject of second-sight, and other mysterious manifestations, the fulfilment of which, I suggested, might happen by chance. JOHNSON: "Yes, sir, but they have happened so often, that mankind have agreed to think them not fortuitous." I talked to him a great deal of what I had seen in Corsica, and of my intention to publish an account of it. He encouraged me by saying, "You cannot go to the bottom of the subject; but all that you tell us will be new to us. Give us as many anecdotes as you can."—BOSWELL'S JOHNSON, p. 142.

**3762. MYSTICISM, Methods of.** *Monkery.* A holy abbé, superior of thousands of monks, explained: "When you are alone in your cell, shut the door and sit in a corner. Elevate your imagination above all transitory and vain things; rest your beard and your chin upon your breast; turn your eyes and thoughts toward the middle of your belly where the navel is placed, and

search for the seat of the soul. All will at first appear to you disorder, obscurity, confusion. But if you persevere night and day, you will experience a delicious pleasure. From the moment the soul discovers the place of the heart, it enjoys a mystic and ethereal illumination."—LAMARTINE'S TURKEY, p. 226.

**3763. MYTHS, Origin of.** *West Indians.* When ever Columbus approached a populous village, he placed the cavalry in front, for the horses inspired a mingled terror and admiration among the natives. Las Casas observes that at first they supposed the rider and his horse to be one animal, and nothing could exceed their astonishment at seeing the horsemen dismount, a circumstance which shows that the alleged origin of the ancient fable of the centaurs is at least founded in nature. On the approach of the army the Indians generally fled with terror, and took refuge in their houses.—IRVING'S COLUMBUS, Book 6, ch. 9.

**3764. NAME abandoned.** *In Scotland.* [The Earl of Argyre was captured after a vain attempt to rebel against James II.] The man who bore the chief part in the arrest was named Riddell. On this account the whole race of Riddells was, during more than a century, held in abhorrence by the great tribe of Campbell. Within living memory, when a Riddell visited a fair in Argyreshire, he found it necessary to assume a false name.—MACAULAY'S ENG., ch. 5, p. 519.

**3765. NAME, Aid of a.** *Alexander.* Pyrrhus, taking up arms, . . . marched against Bercea. The night before he set out he dreamed that Alexander the Great called him, and that when he came to him he found him sick in bed, but was received with many obliging expressions of friendship, and a promise of sudden assistance. Pyrrhus said, "How can you, sir, who are sick, be able to assist me?" Alexander answered, "I will do it with my name;" and at the same time he mounted a Nisean horse, and seemed to lead the way.—PLUTARCH'S PYRRHUS.

**3766. NAME, Change of.** *Robert.* [Robert, son of Richard II., was] sometimes styled "Robert the Magnificent," and more commonly "Robert the Devil."—KNIGHT'S ENG., vol. 1, ch. 13, p. 168.

**3767. NAME, A detested.** *Jeffreys.* Jeffreys had done his work, and returned to claim his reward. He arrived at Windsor from the West, leaving carnage, mourning, and terror behind him. The hatred with which he was regarded in Somersetshire has no parallel in our history. It was not to be quenched by time or by political changes, was long transmitted from generation to generation, and raged fiercely against his innocent progeny. When he had been many years dead, when his name and title were extinct, his granddaughter, the Countess of Pomfret, travelling along the western road, was insulted by the populace, and found that she could not safely venture herself among the descendants of those who had witnessed the bloody assizes. But at the court Jeffreys was cordially welcomed. He was a judge after his master's own heart.—MACAULAY'S ENG., ch. 5, p. 610.

**3768. NAME, Difference in.** *Unimportant.* When the ambassadors of Antiochus [the Great]



represented to the Achæans how numerous the king's forces were, and, to make them appear still more so, reckoned them up by all their different names, "I supped once," said Flaminius, "with a friend; and upon my complaining of the great number of dishes, and expressing my wonder how he could furnish his table with such a vast variety, 'Be not uneasy about that,' said my friend, 'for it is all hog's flesh; and the difference is only in the dressing and the sauce.' In like manner, I say to you, my Achæan friend, be not astonished at the number of Antiochus' forces, at these pikemen, these halberdiers and cuirassiers; for they are all Syrians, only distinguished by the trifling arms they bear."—PLUTARCH'S FLAMINIUS.

**3769. NAME falsified.** *Conquerors.* The odious name of conquerors was softened into the mild and friendly appellation of the *guests* of the Romans; and the barbarians of Gaul, more especially the Goths, repeatedly declared that they were bound to the people by the ties of hospitality, and to the emperor by the duty of allegiance and military service.—GIBBON'S *ROME*, ch. 31, p. 315.

**3770. NAME, A fearful.** *Richard I.* If heroism be confined to brutal and ferocious valor, Richard Plantagenet will stand high among the heroes of the age. The memory of *Cœur de Lion*, of the lion-hearted prince, was long dear and glorious to his English subjects; and, at the distance of sixty years, it was celebrated in proverbial sayings by the grandsons of the Turks and Saracens, against whom he had fought; his tremendous name was employed by the Syrian mothers to silence their infants; and if a horse suddenly started from the way, his rider was wont to exclaim, "Dost thou think King Richard is in that bush?"—GIBBON'S *ROME*, ch. 49, p. 32.

**3771. NAME, A helpful.** *"Washington."* At Rome he was strongly tempted to turn painter; and it was there also that he was the recipient of attentions more flattering than he could account for until just as he was going away. "Tell me, sir," said a great Roman banker, who had paid him particular honor, "are you a relative of General Washington?" He thus learned that he had been indebted for unexpected invitations and other civilities to his supposed relationship to our first President. Mr. Irving, after telling this anecdote, used sometimes to add to it another. An English lady and her daughter paused in a gallery of art before a bust of Washington. "Mother," said the daughter, "who was Washington?" "Why, my dear, don't you know? He wrote the Sketch Book."—CYCLOPEDIA OF BIOG., p. 721.

**3772. NAME, Posthumous.** *Cæsar.* [The authority of] Cæsar was so formidable in Rome, that it supported his friends even after he was dead. And a simple boy rose to the first eminence of power by adopting his name, which served as a charm against the envy and the influence of Antony.—PLUTARCH.

**3773. NAME, A terrible.** *General Jackson.* In the latter part of 1817 the Seminole Indians on the frontiers of Georgia and Alabama became hostile. Some bad negroes and treacherous Creeks joined the savages in their depredations.

General Gaines, commandant of a post on Flint River, was sent into the Seminole country, but after destroying a few villages his forces were found inadequate to conquer the red man. General Jackson was then ordered to collect from the adjacent States a sufficient army and reduce the Seminoles to submission. Instead of following his directions, that stern and self-willed man mustered 1000 riflemen from West Tennessee, and in the spring of 1818 overran the hostile country with little opposition. The Indians were afraid to fight the man whom they had named the Big Knife.—RIDPATH'S *U. S.*, ch. 52, p. 418.

**3774. NAMES, Burdened with.** *The Welsh.* Henry [VIII.] himself, it will be remembered, was of Welsh descent; and he strongly recommended it to the Welsh to adopt the mode of most civilized nations, in taking family names, instead of their manner of adding their father's, and, perhaps, their grandfather's name to their own Christian one, as Morgan ap Williams, or Richard ap Morgan ap Williams.—HOOD'S *CROMWELL*, ch. 2, p. 26.

**3775. NAMES, Coincidence in.** *Bacon.* In the middle of the thirteenth century, however, arose a genius of singular eminence, who, piercing at once through the thickest cloud of ignorance and barbarism, seemed formed to enlighten Europe. This was Roger Bacon, an English Franciscan friar, who in variety and extent of genius is entitled most deservedly to the highest rank in the annals of European literature. He was acquainted with all the ancient languages, and familiar with the works of their best authors. At that time, when every pretender to knowledge drew his creed of science from the works of Aristotle, and servilely adhered to his dogmas and opinions, the genius of Roger Bacon saw the insufficiency of that philosophy; and he began to apply himself with indefatigable industry to that method of investigation by experiment, and by the observation of nature, which was afterward, at the distance of four centuries, so happily pursued and so strenuously recommended by an illustrious philosopher of the same name, Francis Bacon, Lord Verulam. In the "Opus Majus" of Roger Bacon he declares that if it had been in his power, he would have burnt the whole works of Aristotle *quia eorum studium non est nisi temporis amissio, et causa erroris, et multiplicatio ignorantie*. Accordingly, this great man, applying himself to the improvement of philosophy by observation and experiment, distinguished himself by some of the most important discoveries in astronomy, in optics, in chemistry, in medicine, and in mechanics.—TITLER'S *HIST.*, Book 6, ch. 16, p. 246.

**3776. NAMES, High-sounding.** *In Canton.* The streets are narrow and common, but they have high-sounding names, the Broadway of Canton being called "Benevolence;" others are named "Peace," "Bright Cloud," "Longevity," "Early-Bestowed Blessings," "Everlasting Love," "One Hundred Grandsons," "One Thousand Grandsons," "Five Happinesses," "Refreshing Breezes," "Accumulated Blessings," "Ninefold Brightness," etc.—GENERAL GRANT'S *TRAVELS*, p. 397.

**3777. NAMES, Influence of.** *Government.* The title of king had armed the Romans against his life. Augustus was sensible that mankind is

governed by names; nor was he deceived in his expectation that the Senate and people would submit to slavery, provided they were respectfully assured that they still enjoyed their ancient freedom. A feeble Senate and enervated people cheerfully acquiesced in the pleasing illusion, as long as it was supported by the virtue, or even by the prudence, of the successors of Augustus.—GIBBON'S *ROME*, ch. 3, p. 87.

**3778. NAMES, Memorizing.** *Samuel Johnson.* Nothing is more common than to mistake surnames when we hear them carelessly uttered for the first time. To prevent this, he used not only to pronounce them slowly and distinctly, but to take the trouble of spelling them—a practice which I have often followed, and which I wish were general.—BOSWELL'S *JOHNSON*, p. 489.

**3779. NAMES, Unimportant.** *Victory.* Blake did not trouble himself with governing troublesome people; his work lay in fighting England's enemies and maintaining England's honor on the seas. First we find him in conflict again with an old land foe, Prince Rupert, who had also betaken himself to the waters. Blake followed him to the Tagus, trailing after him the Commonwealth's men-of-war with their homely names of the Tiger, the Tenth Whelp, John, Signet; homely vessels no doubt, but they succeeded in scattering Rupert's vessels with their finer names, and the prince, with the fragments of his fleet, hurried away to the West Indies.—HOOD'S *CROMWELL*, ch. 16, p. 205.

**3780. NATION, Characterized.** *Indian.* The Indians were strongly marked with national peculiarities. The most striking characteristic of the race was a certain sense of personal independence, wilfulness of action, freedom from restraint. To the red man's imagination the idea of a civil authority which should subordinate his passions, curb his will, and thwart his purposes was intolerable. Among this people no common enterprise was possible unless made so by the concurrence of free wills. If the chieftain entered the war-path, his kinsman and the braves of other tribes followed him only because they chose his leadership. His authority and right of command extended no further than to be foremost in danger, most cunning in savage strategy, bravest in battle. So of all the relations of Indian life.—RIDPATH'S *U. S.*, ch. 1, p. 44.

**3781. NATION, A conceited.** *England.* [A Venetian traveller says] they think there are no other men than themselves, and no other world but England; and whenever they see a handsome foreigner, they say that he looks like an Englishman.—KNIGHT'S *ENG.*, vol. 2, ch. 15, p. 254.

**3782. NATION, A degenerate.** *Mohammedans.* Othman was succeeded by Ali, the son-in-law of Mahomet. This prince, whose name is to this day revered by the Mohammedans, inherited, in many respects, the genius of his father-in-law. . . . The genius of the Arabians, fired by enthusiasm and invigorated by conquest, seemed now in the train of carrying everything before it. It is wonderful what may be achieved by a people who are once in the track of glory. Nations, in fact, seem to have their ages of brilliancy, when all is life, and vigor, and enterprise; and these perhaps preceded, and again to be fol-

lowed by, an era of inanimation, weakness, and degeneracy. In this splendid period of the history of the Saracens, their conquests were incredible. Within half a century from the first opening of the career of Mahomet they had raised an empire more extensive than what remained, at this time, of the dominion of the Romans.—TYTLER'S *HIST.*, Book 6, ch. 1, p. 54.

**3783. ———.** *Moors.* Spain was at this time chiefly possessed by the Moors. The Christians occupied about a fourth part of the country, and that the most barren of the whole. . . . The Moors possessed the rest of the country, comprehending Portugal. Their capital. . . was the city of Cordova, a most delightful residence, which they had adorned with every embellishment of art and magnificence. These Arabians were at this time, perhaps, the most refined and polished people in the world. Luxury and pleasure at length corrupted the princes of the Moors, and their dominions, in the tenth century, were split among a number of petty sovereigns.—TYTLER'S *HIST.*, Book 6, ch. 7, p. 125.

**3784. ———.** *England, 1756.* Effeminacy, vanity, luxury, rapacity, universally prevailed. Religion was despised. The principle of honor was lost or totally corrupted. The national capacity was lowered. The national spirit of defence was impaired.—KNIGHT'S *ENG.*, vol. 6, ch. 14, p. 212.

**3785. NATION, Heterogeneous.** *Rome.* Romulus. . . built his city, having sent for persons from Hetruria, who (as is usual in sacred mysteries), according to stated ceremonies and written rules, were to order and direct how everything was to be done. First, a circular ditch was dug about what is now called the Comitium, or Hall of Justice, and the first-fruits of everything that is reckoned either good by use or necessary by nature were cast into it; and then each bringing a small quantity of the earth of the country from whence he came, threw it in promiscuously. This ditch had the name of Mundus, the same with that of the universe.—PLUTARCH'S *ROMULUS*.

**3786. NATION, An inconsiderate.** *Fearful.* [William Pitt and Edmund Burke were England's famous statesmen.] In 1791 Pitt invited Burke to dine with him. After dinner Burke was earnestly representing the danger which threatened the country from French [revolutionary] principles, when Pitt said, "Never fear, Mr. Burke; depend on it, we shall go on as we are till the day of judgment." "Very likely, sir," replied Burke; "it is the day of no judgment that I am afraid of."—KNIGHT'S *ENG.*, vol. 7, ch. 11, p. 207.

**3787. NATION, Prospective.** *New France.* In the month of January, 1524, Verrazzani left the shores of Europe. His fleet consisted at first of four vessels, but three of them were damaged in a storm, and the voyage was undertaken with a single ship called the Dolphin. . . . The whole coast of New Jersey was explored, and the hills marked as containing minerals. The harbor of New York was entered, and its safe and spacious waters noted with admiration. At Newport, R. I., Verrazzani anchored for fifteen days, and a trade was again opened with the Indians. Before leaving the place the



French sailors repaid the confidence of the natives by kidnapping a child and attempting to steal a defenceless Indian girl. Sailing from Newport, Verrazzani continued his explorations northward. The long and broken line of the New England coast was traced with considerable care. . . . Passing to the east of Nova Scotia, the bold navigator reached Newfoundland in the latter part of May. In July he returned to France, and published an account, still extant, of his great discoveries. The name of New France was now given to the whole country whose sea-coast had been traced by the adventurous crew of the Dolphin.—RIDPATH'S U. S., ch. 5, p. 70.

**3788. NATION rescued, A. *Battle at Leuthen.*** [Frederick the Great against the Austrians, after suffering great disasters. His enemies combined against Prussia. Great was the valor shown and the victory won. See No. 1286.] The soldiers knew how the rescue of their nation hung on that battle; and as a grenadier on the field of carnage began to sing, "Thanks be to God," the whole army, in the darkness of evening, standing amid thousands of the dead, uplifted the hymn of praise.—BANCROFT'S U. S., vol. 4, ch. 12.

**3789. NATION, Shameful. *Spain.*** The guns of the enemy rolled no more round the British coast till Cromwell was dead and Charles Stuart came back; and then, indeed, even London herself heard them thundering up the Medway and the Thames. Turks, pirates, and corsairs—these were swept away of course; but in those days Spain herself was but a kingdom of robbers and buccaners. Waves of golden romance, what imagination does not kindle over the stories of the Spanish Main! The power of Spain was there—Spain, the bloodiest power of Europe; Spain, the land of the Inquisition; Spain, the disgraced, degraded land of every superstition. Against her Cromwell declared war. Alliance with France, hostility to Spain, and we have seen how the immortal Blake and his fire-ships scoured those distant seas. That great sea-king!—HOOD'S CROMWELL, ch. 16, p. 217.

**3790. NATIONS contrasted. *Athenians—Lacedæmonians.*** The manners of the Athenians formed a most striking contrast to those of the Lacedæmonians. It is, in fact, hardly possible to find a greater dissimilarity even in nations inhabiting the most opposite extremes of the earth. The Athenian found, either in his relish for serious business or in his taste for pleasure, a constant occupation. The arts at Athens met with the highest encouragement. The luxury of the rich perpetually employed the industry of the poor; and the sciences were cultivated with the same ardor as the arts; for the connection of mental enjoyments with moderate gratification of sense is the refinement of luxury. But in the pleasures of the Athenians, unless, indeed, in the most corrupted times of the commonwealth, decency was most scrupulously observed. We have seen those rigid restraints on the conduct of magistrates. An archon convicted of drunkenness was, for the first offence, condemned to pay a heavy fine, and for a second was punished with death. This general decency of character was much heightened by a certain urbanity of manners, which

eminently distinguished the Athenians above all the other States of Greece.—TYTLER'S HIST., Book 1, ch. 10, p. 107.

**3791. NATIONS, Union of. *Commonwealth.*** Henry IV. devised a grand scheme, which consisted in the formation of a confederacy or commonwealth of nations, embracing within itself, on a perfectly equal footing, the three prevailing forms of Christianity—the Catholic, the Lutheran, and the Reformed—and guaranteeing the free enjoyment of those political institutions which each member might prefer. The association was to comprise six hereditary monarchies—France, Spain, Great Britain, Denmark, Sweden, and Savoy, or Northern Italy; six elective monarchies—the empire, Poland, Hungary, Venice, Bohemia, and the Papal States; and three republics—the Netherlands, Switzerland, and the Italian Republic, containing Genoa, Lucca, and other small provinces. . . . The equilibrium thus established was to be maintained by a federal council or diet, the decisions of which were to be final in all cases of dispute between the associated States.—STUDENTS' FRANCE, ch. 18, § 13.

**3792. NATIONS, Vanishing. *Algonquins.*** It appears that their original seat was on the Ottawa River. At the beginning of the seventeenth century the Algonquins numbered fully a quarter of a million. The tribes of this great family were nomadic in their habits, roaming from one hunting ground and river to another, according to the exigencies of fishing and the chase. Agriculture was but little esteemed. They were divided into many subordinate tribes, each having its local name, dialect, and traditions. When the first European settlements were planted the Algonquin race was already declining in numbers and influence. Wasting diseases destroyed whole tribes. Of all the Indian nations, the Algonquins suffered most from contact with the white man. Before his aggressive spirit, his fiery rum, and his destructive weapons, the warriors were unable to stand. The race has withered to a shadow; only a few thousands remain to rehearse the story of their ancestors.—RIDPATH'S U. S., ch. 1, p. 42.

**3793. NATURE vs. Art. *Samuel Johnson.*** BOSWELL: "I am well assured that the people of Otaheite who have the bread tree, the fruit of which serves them for bread, laughed heartily when they were informed of the tedious process necessary with us to have bread—ploughing, sowing, harrowing, reaping, threshing, grinding, baking." JOHNSON: "Why, sir, all ignorant savages will laugh when they are told of the advantages of civilized life. Were you to tell men who live without houses how we pile brick upon brick, and rafter upon rafter, and that after a house is raised to a certain height a man tumbles off a scaffold and breaks his neck, he would laugh heartily at our folly in building; but it does not follow that men are better without houses. No, sir," holding up a slice of a good loaf, "this is better than the bread-tree."—BOSWELL'S JOHNSON, p. 216.

**3794. NATURE, Demands of. *Isaac Newton.*** Early in his college career Newton would spend a whole night in the solution of a mathematical problem, and would greet him [his friend] in the morning with a joyful salutation, seeming to be

as much refreshed by his success as if he had spent the night in sleep. He would leave his dinner untasted on the table, hour after hour, while he brooded over some mathematical difficulty, and at length order the dishes to be removed, not being aware that he had no dinner. Nature will not suspend her laws even in favor of her most illustrious interpreter. The bloom faded from his cheeks; his digestion became impaired, and a serious illness threatened his life. He took warning, as he remarked, and "learned to go to bed betimes."—PARTON'S NEWTON, p. 79.

**3795. NATURE depreciated.** *Samuel Johnson.* We walked in the evening in Greenwich Park. He asked me, I suppose, by way of trying my disposition, "Is not this very fine?" Having no exquisite relish of the beauties of nature, and being more delighted with "the busy hum of men," I answered, "Yes, sir; but not equal to Fleet Street." JOHNSON: "You are right, sir."—BOSWELL'S JOHNSON, p. 127.

**3796. NATURE, Irrepressible.** *Andrew Jackson.* The new President was a native of North Carolina, born on the Waxhaw, March 15, 1767. His belligerent nature broke out in boyhood, and his mother's plan of devoting him to the ministry was hopelessly defeated.—RIDPATH'S U. S., ch. 54, p. 426.

**3797. NATURE misinterpreted.** *Providence.* It was the fashion of the times to attribute every remarkable event to the particular will of the Deity; the alterations of nature were connected, by an invisible chain, with the moral and metaphysical opinions of the human mind; and the most sagacious divines could distinguish, according to the color of their respective prejudices, that the establishment of heresy tended to produce an earthquake, or that a deluge was the inevitable consequence of the progress of sin and error.—GIBBON'S *ROME*, ch. 26, p. 2.

**3798. NATURE, Relief in.** *Edmund Burke.* It is still a touching picture to the historic imagination to follow him from the heat and violence of the House, where tipsy squires derided the greatest genius of his time, down to the calm shades of Beaconsfield, where he would with his own hands give food to a starving beggar, or medicine to a peasant sick of the ague; where he would talk of the weather, the turnips, and the hay with the team-men and the farm-bailiff; and where, in the evening stillness, he would pace the walk under the trees, and reflect on the state of Europe and the distractions of his country.—MORLEY'S *BURKE*, ch. 6.

**3799. NATURE, Secrets of.** *Reign of Charles II.* The great work of interpreting nature was performed by the English of that age as it had never before been performed in any age by any nation. The spirit of Francis Bacon was abroad—a spirit admirably compounded of audacity and sobriety. There was a strong persuasion that the whole world was full of secrets of high moment to the happiness of man, and that man had, by his Maker, been intrusted with the key which, rightly used, would give access to them. There was, at the same time, a conviction that in physics it was impossible to arrive at the knowledge of general laws except by the careful observation of particular facts.—MACAULAY'S *ENG.*, ch. 3, p. 381.

**3800. NAVIGATION undeveloped.** *A.D. 300.* So imperfect in those times was the art of navigation, that orators have celebrated the daring courage of the Romans, who ventured to set sail with a side-wind, and on a stormy day.—GIBBON'S *ROME*, ch. 13, p. 412.

**3801. NAVY, A formidable.** *Invincible Armada.* Queen Elizabeth, who openly espoused the cause of the Hollanders, had, by one of her admirals, Sir Francis Drake, taken and plundered some of the Spanish settlements in America. To revenge these injuries, Philip [II.] prepared for an invasion of the kingdom of England, and equipped the Invincible Armada, the most formidable naval armament that had ever been raised by any single nation. This immense armament consisted of 150 large ships of war, manned by 20,000 soldiers and upward of 8000 seamen, besides 2000 galley-slaves, and armed with 3000 pieces of cannon. To co-operate with this prodigious naval force, 30,000 men were to be conveyed in transports from Flanders, and a general insurrection was expected of all the Catholics in Britain to depose Elizabeth, and place her cousin, Mary of Scotland, upon the throne of England.—TYTLER'S *HIST.*, Book 6, ch. 26, p. 369.

**3802. NAVY, Need of.** *Peter the Great.* He next turned his attention to the creation of a navy. His father, in pursuance of the same design, had caused one ship to be built for him in Holland; but that one ship, the whole navy of Russia, had been burnt, and in all the empire there were but two men capable of navigating a ship. Peter sought out these two men, one of whom proved to be a man of great ability; and him the czar promoted to the post of chief constructor. Workmen were brought from Holland; a navy-yard was established; and soon the first vessel was launched.—*CYCLOPEDIA OF BIOG.*, p. 429.

**3803. NECESSITY, Law of.** *Captain John Smith.* Descending James River as far as Hampton Roads, he landed with his five companions, went boldly among the natives, and began to offer them hatchets and copper coins in exchange for corn. The Indians only laughed at the proposal, and then mocked the half-starved foreigners by offering to barter a piece of bread for Smith's sword and musket. Finding that good treatment was only thrown away, the English formed the desperate resolution of fighting. He and his men fired a volley among the affrighted savages, who ran yelling into the woods. Going straight to their wigwams, he found an abundant store of corn, but forbid his men to take a grain until the Indians should return to attack them. Sixty or seventy painted warriors, headed by a priest who carried an idol in his arms, soon came out of the forest, and made a violent onset. The English not only stood their ground, but made a rush, wounded several of the natives, and captured their idol. A parley now ensued; the terrified priest came and humbly begged for his fallen deity, but Smith stood grimly with his musket across the prostrate idol, and would grant no terms until six unarmed Indians had loaded his boat with corn. Then the image was given up, beads and hatchets were liberally distributed among the warriors, who ratified the peace by performing a dance of friendship, while Smith



and his men rowed up the river with a boat-load of supplies.—RIDPATH'S U. S., ch. 9, p. 98.

**3804. NECROMANCY, Proof of.** *Familiar Spirit.* Dr. John Dee, an astrologer and magician, who went on casting nativities and raising spirits till the days of James I., had come into repute in the middle of the sixteenth century; and he got into trouble, according to his own account, through being suspected of "endeavoring, by enchantments, to destroy Queen Mary." In June, 1555, some persons were apprehended, "that did calculate the king's and queen's and my lady Elizabeth's nativity; whereof one Dee and Davy are accused, that they should have a familiar spirit." The familiar spirit was believed in, because one of their accusers had "immediately upon the accusation both his children stricken, the one with present death and the other with blindness."—KNIGHT'S ENG., vol. 3, ch. 7, p. 97.

**3805. NEGRO, Blood of the.** *Boston Massacre.* [British soldiers provoked a quarrel in the streets of Boston, and were despised and insulted by the mob.] Three persons were killed, among them Attucks, the mulatto. . . . who at the time was quietly leaning on a long stick. . . . Eight were wounded, two of them mortally. Of all the eleven, not more than one had had any share in the disturbance.—BANCROFT'S U. S., vol. 6, ch. 43.

**3806. NEGROES in War.** *American Colonies.* [In Parliament, A.D. 1775, Lyttelton, formerly Governor of South Carolina, favored coercion, and] explained the inherent weakness of the Southern colonies, and with obvious satisfaction intimated that "if a few regiments were sent there, the negroes would imbrue their hands in their masters' blood."—BANCROFT'S U. S., vol. 8, ch. 51.

**3807. NERVOUSNESS evinced.** *Samuel Johnson.* Such was the heat and irritability of his blood, that not only did he pare his nails to the quick, but scraped the joints of his fingers with a penknife, till they seemed quite red and raw.—BOSWELL'S JOHNSON, p. 489.

**3808. NEUTRALITY enforced.** *French Revolution.* [When Louis XVI. was captured by the revolutionists and returned to Paris, placards were posted announcing,] Whoever shall applaud the king shall be flogged; whoever shall insult him shall be hanged.—KNIGHT'S ENG., vol. 7, ch. 10, p. 203.

**3809. NEUTRALITY, Nominal.** *Alabama.* Most destructive of all the Confederate vessels was the famous Alabama, built at Liverpool. Her commander was Captain Raphael Semmes, the same who had cruised in the Sumter. A majority of the crew of the Alabama were British subjects; her armament was entirely British; and whenever occasion required the British flag was carried. In her whole career, involving the destruction of sixty-six vessels and a loss of \$10,000,000, to the merchant service of the United States, she never entered a Confederate port, but continued abroad, capturing and burning. Early in the summer of 1864 Semmes entered the harbor of Cherbourg, France, and was there discovered by Captain Winslow, commander of the steamer Kearsarge. The French Government gave the Confederate captain orders to leave the port, and on the 19th of June he

went out to give his antagonist battle. Seven miles from the shore the two ships closed for the death-struggle; and after a desperate battle of an hour's duration the Alabama was shattered and sunk. Semmes and a part of his officers and crew were picked up by the English yacht Deerhound and carried to Southampton.—RIDPATH'S U. S., ch. 66, p. 533.

**3810. NEWS, Fatal.** *Dr. Valentine Mott.* The barber of Dr. Mott at once began to speak of the awful news of that morning. The doctor, who had heard nothing of it, was overwhelmed with the intelligence. He turned as pale as death. Rising from his chair, he staggered to an adjoining room in search of his wife. "My dear," said he, "I have received such a shock; President Lincoln has been murdered." Having uttered these words, he sat down, still deadly pale, and so feeble that he could scarcely keep his seat. He was soon seized with acute pains in the back, and appeared to be overtaken, all at once, with the weakness usually attached to fourscore. From that time he continued to grow feebler every hour, and after lingering ten days breathed his last—a victim of the same blow that robbed the nation of its chief.—CYCLOPEDIA OF BIOG., p. 527.

**3811. NEWS, Writer of.** *Devices in A.D. 1709.* His brain, which was his estate, had as regular and different products as other men's land. From the beginning of November until the opening of the campaign he writ pamphlets and letters to members of Parliament or friends in the country. But sometimes he would relieve his ordinary readers with a murder, and lived comfortably for a week or two upon strange and lamentable accidents. A little before the armies took the field his way was to open your attention with a prodigy; and a monster well writ was two guineas at the lowest price. This prepared his readers for the great and bloody news from Flanders in June and July.—KNIGHT'S ENG., ch. 26, p. 403.

**3812. NEWSPAPERS, Colonial.** *American.* In 1740 the number of newspapers in the English colonies on the Continent had increased to eleven, . . . one in South Carolina, one in Virginia, three in Pennsylvania, . . . one in New York, and the remaining five in Boston. The sheet at first used was but of the foolscap size; and but one, or even half of one, was issued weekly. The papers sought support rather by modestly telling the news of the day than by engaging in conflicts; they had no political theories to enforce, no revolutions in faith to hasten.—BANCROFT'S U. S., vol. 3, ch. 23.

**3813. NEWSPAPERS deprecated.** *By Addison.* [At the opening of the eighteenth century] newspapers multiplied. But even Addison could not see that they were capable of becoming great instruments of public good. He says the people are made politicians by the publication of State matters by the press; and adds, "One cannot but be sorry that such a pernicious machine is erected among them."—KNIGHT'S ENG., vol. 5, ch. 4, p. 61.

**3814. NEWSPAPERS, Primitive.** *Reign of Charles II.* At the close of his reign no newspaper was suffered to appear without his allowance, and his allowance was given exclusively

to the *London Gazette*. The *London Gazette* came out only on Mondays and Thursdays. The contents generally were a royal proclamation, two or three Tory addresses, notices of two or three promotions, an account of a skirmish between the imperial troops and the Janissaries on the Danube, a description of a highwayman, an announcement of a grand cock-fight between two persons of honor, and an advertisement offering a reward for a strayed dog. The whole made up two pages of moderate size. . . . The most important parliamentary debates, the most important State trials recorded in our history, were passed in profound silence.—MACAULAY'S *ENG.*, ch. 3, p. 362.

**3815. NEWSPAPERS**, Directed by. *The Tatler*. [The prospectus of the *Tatler*, which appeared on the 12th of April, 1709, "professed to teach 'politic persons what to think.'"]—KNIGHT'S *ENG.*, vol. 5, ch. 26.

**3816. NIGHT, Activity at.** *Hanno the Carthaginian*. [Voyage of African discovery.] He observed from his fleet, that in the daytime there was nothing to be seen upon the land, but all was stillness and silence; but in the night he heard the sound of various musical instruments, and saw a great number of fires lighted along the coast; and we know that such is the appearance of a great part of the western coast of Africa at this day, that the savages in the daytime retire into the woods to avoid the heat of the sun; that they light great fires in the night to disperse the beasts of prey; and that they are extremely fond of music and dancing.—TYTLER'S *HIST.*, Book 3, ch. 8, p. 359.

**3817. NIGHT, Desire for.** *Wellington*. [At the battle of Waterloo his army was beginning to give way.] As he saw his lines melting away he repeatedly looked at his watch, and then fixed his gaze on the distant hills; and as he wiped the perspiration which mental anguish had extorted from his brow, he exclaimed, "Would to heaven that Blucher or night would come!"—ABBOTT'S *NAPOLEON B.*, vol. 2, ch. 27.

**3818. NOBILITY of Appearance.** *Numitor*. [Romulus was taken prisoner in battle.] When the youth was conducted to his house, Numitor was greatly struck with his appearance, as he was very remarkable for size and strength; he observed, too, his presence of mind and the steadiness of his looks, which had nothing servile in them, nor were altered with the sense of his present danger; and he was informed that his actions and whole behavior were suitable to what he saw.—PLUTARCH'S *ROMULUS*.

**3819. NOBILITY honored.** *Confession*. Pompey had resolved to chastise the Himereans for attempting to support his enemies, when the orator Sthenis told him he would act unjustly if he passed by the person that was guilty, and punished the innocent. Pompey asked him who was the guilty person, and he answered, "I am the man. I persuaded my friends, and compelled my enemies, to take the measures they did." Pompey, delighted with his frank confession and noble spirit, forgave him first, and afterward all the people of Himera.—PLUTARCH'S *POMPEY*.

**3820. NOBILITY, Patriotic.** *Sylla*. Sylla . . . came to Præneste, where at first he tried the inhabitants, and had them executed singly. But

afterward, finding he had not leisure for such formalities, he collected them to the number of twelve thousand, and ordered them to be put to death, excepting only one who had formerly entertained him at his house. This man with a noble spirit told him he would never owe his life to the destroyer of his country; and voluntarily mixing with the crowd, he died with his fellow-citizens.—PLUTARCH'S *SYLLA*.

**3821. NOBILITY recognized.** *Louis IX.* [Louis IX. was captured by the Saracens.] He displayed in his adversity an unshaken firmness, dignity, and magnanimity, which extorted the admiration even of his savage captors. The Saracen sultan soon showed himself disposed to treat for the king's liberation, and demanded as his ransom the restitution of Damietta, and the payment of 1,000,000 bezants of gold. These terms were accepted without hesitation by Louis; and his noble character made such an impression upon the sultan, that he voluntarily remitted 200,000 bezants of the stipulated sum.—STUDENTS' *FRANCE*, ch. 9, § 4.

**3822. NON-RESISTANCE**, Christian. *Primitive*. Faithful to the doctrine of the apostle, who in the reign of Nero had preached the duty of unconditional submission, the Christians of the three first centuries preserved their conscience pure and innocent of the guilt of secret conspiracy or open rebellion. While they experienced the rigor of persecution, they were never provoked either to meet their tyrants in the field, or indignantly to withdraw themselves into some remote and sequestered corner of the globe.—GIBBON'S *ROME*, ch. 20, p. 255.

**3823. NON-RESISTANCE**, Evasion of. *Samuel Johnson*. JOHNSON: "I do not see, sir, that fighting is absolutely forbidden in Scripture; I see revenge forbidden, but not self-defence." BOSWELL: "The Quakers say it is—'Unto him that smiteth thee on one cheek, offer him also the other.'" JOHNSON: "But stay, sir; the text is meant only to have the effect of moderating passion; it is plain that we are not to take it in a literal sense. We see this from the context, where there are other recommendations, which I warrant you the Quaker will not take literally; as, for instance, 'From him that would borrow of thee, turn thou not away.' Let a man whose credit is bad come to a Quaker, and say, 'Well, sir, lend me £100;' he'll find him as unwilling as any other man. No, sir; a man may shoot the man who invades his character, as he may shoot him who attempts to break into his house."—BOSWELL'S *JOHNSON*, p. 495.

**3824. NON-RESISTANCE taught.** *Reign of James II.* The cradle of the heir apparent of the crown was surrounded by Jesuits. Deadly hatred of that church of which he would one day be the head would be studiously instilled into his infant mind, would be the guiding principle of his life, and would be bequeathed by him to his posterity. This vista of calamities had no end. It stretched beyond the life of the youngest man living, beyond the eighteenth century. . . . The greatest Anglican doctors of that age had maintained that no breach of law or contract, no excess of cruelty, rapacity, or licentiousness, on the part of a rightful king, could justify his people in withstanding him by force.



Some of them had delighted to exhibit the doctrine of non-resistance in a form so exaggerated as to shock common-sense and humanity. They frequently and emphatically remarked that Nero was at the head of the Roman Government when Saint Paul inculcated the duty of obeying magistrates. The inference which they drew was that, if an English king should, without any law but his own pleasure, persecute his subjects for not worshipping idols, should fling them to the lions in the Tower, should wrap them up in pitched cloth and set them on fire to light up Saint James' Park, and should go on with these massacres till whole towns and shires were left without one inhabitant, the survivors would still be bound meekly to submit, and to be torn in pieces or roasted alive without a struggle.—MACAULAY'S ENG., ch. 9, p. 364.

**3825. NONSENSE against Nonsense.** *Samuel Johnson.* Mrs. Thrale disputed with him on the merit of Prior. He attacked him powerfully; said he wrote of love like a man who had never felt it; his love-verses were college verses. . . . Mrs. Thrale stood to her gun with great courage, in defence of amorous ditties, which Johnson despised, till he at last silenced her by saying, "My dear lady, talk no more of this. Nonsense can be defended but by nonsense."—BOSWELL'S JOHNSON, p. 162.

**3826. NOVELS, Contempt for.** *Napoleon I.* His contempt for works of fiction—the whole class of novels and romances—amounted almost to indignation. He never could endure to see one reading such a book. . . . Once, when emperor, in passing through the saloons of his palace, he found one of the maids of honor with a novel in her hands. He took it from her, gave her a severe lecture for wasting her time in such frivolous reading, and cast the volume into the flames. When he had a few moments for diversion, he not unfrequently employed them in looking over a book of logarithms, in which he always found recreation.—ABBOTT'S NAPOLEON B., vol. 1, ch. 10.

**3827. NOVELS, Reading of.** *Excitement.* [The Windsor blacksmith] got hold of Richardson's novel of "Pamela; or Virtue Rewarded," and used to read it aloud in the long summer evenings, seated on his anvil, and never failed to have a large and attentive audience. When the happy turn of fortune arrived which brings the hero and heroine together, and sets them living long and happily according to the most approved rules, the congregation were so delighted as to raise a great shout, and procuring the church keys, actually set the parish bells ringing.—KNIGHT'S ENG., vol. 7, ch. 5, p. 88.

**3828. NUISANCE, Perpetuated.** *Reign of Charles II.* Saint James' Square was a receptacle for all the offal and cinders, for all the dead cats and dead dogs of Westminster. At one time a cudgel-player kept the ring there. At another time an impudent squatter settled himself there, and built a shed for rubbish under the windows of the gilded saloons in which the first magnates of the realm—Norfolks, Ormonds, Kents, and Pembrokes—gave banquets and balls. It was not till these nuisances had lasted through a whole generation, and till much had been written about them, that the inhabi-

tants applied to Parliament for permission to put up rails and to plant trees.—MACAULAY'S ENG., ch. 3, p. 334.

**3829. NUMBER, Small.** *Ridiculed.* [When Lucullus, with a small army, encamped before the army of Tigranes, he] made use of that celebrated expression, that if they came as ambassadors there were too many of them; if as soldiers, too few.—PLUTARCH'S LUCULLUS.

**3830. NUMBERS, Disparity of.** *Cortez.* Velasquez, the Spanish Governor of Cuba, jealous of the fame of Cortez, had despatched a force to Mexico to arrest his progress and to supersede him in command. The expedition was led by Panfilo de Narvaez, the same who was afterward Governor of Florida. His forces consisted of more than 1200 well-armed and well-disciplined soldiers, besides 1000 Indian servants and guides. But the vigilant Cortez had meanwhile been informed by messengers from Vera Cruz of the movement which his enemies at home had set on foot against him, and he determined to sell his command only at the price of his own life and the lives of all his followers. He therefore instructed Alvarado, one of his subordinate officers, to remain in the capital with a small force of 140 men; and with the remainder, numbering less than 200, he hastily withdrew from the city, and proceeded by a forced march to encounter De Narvaez on the sea-coast. On the night of the 26th of May, 1520, while the soldiers of the latter were quietly asleep in their camp near Vera Cruz, Cortez burst upon them with the fury of despair, and before they could rally or well understand the terrible onset, compelled the whole force to surrender. Then, adding the general's skill to the warrior's prowess, he succeeded in inducing the conquered army to join his own standard; and with his forces thus augmented to six times their original numbers, he began a second time his march toward the capital.—RIDPATH'S U. S., ch. 4, p. 60.

**3831. NUMBERS, Disparity in.** *Soldiers.* Followed, as it is said, by 2,000,000 men, Xerxes, the descendant of Cyrus, invaded Greece. Thirty thousand soldiers, under the command of Alexander, the son of Philip, who was intrusted by the Greeks with their glory and revenge, were sufficient to subdue Persia.—GIBBON'S ROME, ch. 8, p. 227.

**3832. — — —.** *Maxentius—Constantine.* At the head of about 40,000 soldiers, he marched to encounter an enemy whose numbers were at least four times superior to his own. But the armies of Rome, placed at a secure distance from danger, were enervated by indulgence and luxury. Habituated to the baths and theatres of Rome, they took the field with reluctance, and were chiefly composed of veterans who had almost forgotten, or of new levees who had never acquired, the use of arms and the practice of war. The hardy legions of Gaul had long defended the frontiers of the empire against the barbarians of the North; and in the performance of that laborious service their valor was exercised and their discipline confirmed. There appeared the same difference between the leaders as between the armies.—GIBBON'S ROME, ch. 14, p. 475.

**3833. NUMBERS** an Obstacle. *Artaxerxes' Assembly.* To suppress the idolaters, reunite the schismatics, and confute the unbelievers, by the infallible decision of a general council, the pious Artaxerxes summoned the Magi from all parts of his dominions. These priests, who had so long sighed in contempt and obscurity, obeyed the welcome summons, and on the appointed day appeared, to the number of about 80,000. But as the debates of so tumultuous an assembly could not have been directed by the authority of reason or influenced by the art of policy, the Persian synod was reduced, by successive operations, to 40,000 to 4000, to 400, to 40, and at last to seven Magi, the most respected for their learning and piety.—GIBBON'S *ROME*, ch. 8, p. 231.

**3834. NUMBERS** without Victory. *Agincourt.* [At the battle of Agincourt there were probably ten times as many French as English. The men-at-arms of the former] wore heavy coats of steel reaching to their knees, and heavy leg armor. . . . The English archers, without armor, in jackets and loose hose, some even barefoot, went boldly on to meet the mailed chivalry. . . . The enormous numbers of the French were the chief cause of their destruction. . . . The rear divisions, after the overthrow of the first and second divisions, took to flight. In three hours this terrible fight was over. . . . The English loss was 1600. . . . Of the chivalry of France the flower perished. . . . Eight thousand gentlemen of France perished in that field of carnage, of whom 120 were nobles bearing banners. [See No. 471.]—KNIGHT'S *ENG.*, vol. 2, ch. 4, p. 63.

**3835. OATH** of Allegiance. *To Mahomet.* Seventy-three men and two women of Medina held a solemn conference with Mahomet, his kinsman, and his disciples, and pledged themselves to each other by a mutual oath of fidelity. They promised, in the name of the city, that if he should be banished, they would receive him as a confederate, obey him as a leader, and defend him to the last extremity, like their wives and children. "But if you are recalled by your country," they asked, with a flattering anxiety, "will you not abandon your new allies?" "All things," replied Mahomet, with a smile, "are now common between us; your blood is as my blood, your ruin as my ruin. We are bound to each other by the ties of honor and interest. I am your friend and the enemy of your foes." "But if we are killed in your service, what," exclaimed the deputies of Medina, "will be our reward?" "*Paradise*," replied the prophet. "Stretch forth thy hand." He stretched it forth, and they reiterated the oath of allegiance and fidelity.—GIBBON'S *ROME*, ch. 50, p. 126.

**3836. OATH**, A constrained. *Saxon King Harold II.* [See No. 3840.] A messenger from Normandy soon arrived to remind Harold of the oath which he had sworn to the duke [of Normandy] "with his mouth, and his hand upon good and holy relics." "It is true," replied the Saxon king, "that I took an oath to William; but I took it under constraint. I promised what did not belong to me—what I could not in any way hold; my royalty is not my own; I could not lay it down against the will of the country, nor can I, against the will of the country, take a foreign wife. As for my sister, whom the duke claims that he may

marry her to one of his chiefs, she has died within the year; would he have me send her corpse?"—DECISIVE BATTLES, § 186.

**3837. OATH** evaded. *Romans.* [Having been promised relief from their oppressions, they fought for their rulers; but the promise was broken.] The people, thus repeatedly and shamefully deceived, were determined to be no longer the dupes of promises. The Senate, apprehensive of their spirit, had ordered the consuls not to disband them, but to lead them without the walls, on pretence that the enemy were still in the field. The soldiers, at the time of their enrolment, took an oath not to desert their standards till they were formally disbanded; but this oath they eluded by taking their standards along with them.—TYTLER'S *HIST.*, Book 3, ch. 3, p. 315.

**3838. OATH** of Fidelity. *Soldier's.* [The Roman soldier.] On his first entrance into the service an oath was administered to him with every circumstance of solemnity. He promised never to desert his standard, to submit his own will to the commands of his leaders, and to sacrifice his life for the safety of the emperor and the empire. The attachment of the Roman troops to their standards was inspired by the united influence of religion and of honor. The golden eagle, which glittered in the front of the legion, was the object of their fondest devotion; nor was it esteemed less impious than it was ignominious to abandon that sacred ensign in the hour of danger.—GIBBON'S *ROME*, ch. 1, p. 12.

**3839. OATH**, A horrible. *Conspirators.* [A conspiracy was formed to murder the Roman consuls.] The youths thus engaged were brought to confer with the Aquilii, and all agreed to take a great and horrible oath, by drinking together of the blood and tasting the entrails of a man sacrificed for that purpose. This ceremony was performed in the house of the Aquilii; and the room chosen for it (as it was natural to suppose) was dark and retired.—PLUTARCH'S *PUBLICOLA*.

**3840. OATH**, A sacred. *Harold II.* [Saxon king of England.] William [of Normandy] exacted more. He had caused all the bones and relics of saints that were preserved in the Norman monasteries and churches to be collected into a chest, which was placed in the council-room, covered over with a cloth of gold. On the chest of relics, which were thus concealed, was laid a missal. The duke then solemnly addressed his titular guest and real captive, and said to him, "Harold, I require thee, before this noble assembly, to confirm by oath the promises which thou hast made me, to assist me in obtaining the crown of England after King Edward's death, to marry my daughter Adela, and to send me thy sister, that I may give her in marriage to one of my barons." Harold, once more taken by surprise, and not able to deny his former words, approached the missal, and laid his hand on it, not knowing that the chest of relics was beneath. . . . When Harold rose from his knees the duke made him stand close to the chest, and took off the pall that had covered it, and showed Harold upon what holy relics he had sworn; and Harold was sorely alarmed at the sight. [See No. 3836.]—DECISIVE BATTLES, § 284.

**3841. OATH**, A test. *Reign of Charles II.* The terrors of popery were now revived, and the loud-



est complaints resounded from all quarters of the kingdom. A bill was brought into Parliament for imposing a test oath on all who should enjoy any public office. They were obliged to take the sacrament in the established church, and to abjure the doctrine of transubstantiation; and, in consequence of this new law, to which the king was obliged to give his consent, his brother James, Duke of York, lost his office of high admiral.—*TYTLER'S HIST.*, Book 6, ch. 30, p. 421.

**3842. OATHS, Strange estimate of.** *Jovius.* By his advice and example [the Prætorian prefect] the principal officers of the State and army were obliged to swear that, without listening, in any circumstances, to any conditions of peace, they would still persevere in perpetual and implacable war against the enemy of the republic. This rash engagement opposed an insuperable bar to all future negotiation. The ministers of Honorius were heard to declare that if they had only invoked the name of the Deity, they would consult the public safety, and trust their souls to the mercy of Heaven; but they had sworn by the sacred head of the emperor himself; they had touched, in solemn ceremony, that august seat of majesty and wisdom; and the violation of their oath would expose them to the temporal penalties of sacrilege and rebellion.—*GIBBON'S ROME*, ch. 31, p. 276.

**3843. OBEDIENCE, Absolute.** *Carmathians.* In a daring inroad beyond the Tigris, Abu Taher advanced to the gates of the capital with no more than 500 horse. By the special order of Moccader, the bridges had been broken down, and the person or head of the rebel was expected every hour by the commander of the faithful. His lieutenant, from a motive of fear or pity, apprised Abu Taher of his danger, and recommended a speedy escape. "Your master," said the intrepid Carmathian to the messenger, "is at the head of 30,000 soldiers; three such men as these are wanting in his host;" at the same instant, turning to three of his companions, he commanded the first to plunge a dagger into his breast, the second to leap into the Tigris, and the third to cast himself headlong down a precipice. They obeyed without a murmur. "Relate," continued the imam, "what you have seen; before the evening your general shall be chained among my dogs." Before the evening the camp were surprised, and the menace was executed. [The Carmathians were a fanatical tribe of Arabs.]—*GIBBON'S ROME*, ch. 52, p. 324.

**3844. OBEDIENCE, Angry.** *Black Prince.* Accordingly, in January, 1369, [Charles V.] addressed a formal summons to [Edward the "Black Prince," and] the hero of Poitiers and Navarrete, citing him to appear before him in the court of peers, and answer the complaints and accusations of his Gascon vassals. "We will not fail," replied Edward, "to obey the order of the King of France; we will proceed to Paris, but it shall be with bassinet on our head; and 60,000 men to bear us company."—*STUDENTS' FRANCE*, ch. 10, § 16.

**3845. OBEDIENCE, Ministerial.** *Mahomet.* [Mahomet was at one time almost universally reprobated.] He preached all day when every man, woman, and child flouted him as an impostor. One day he returned home silent, prostrated, discouraged, wrapped his head in his cloak,

lay down upon a mat, and fell asleep. Inspiration, still more obstinate than the popular indifference, revisited him during his slumber. He heard a voice crying from his heart to him, "O thou who envelopest thyself in thy mantle to sleep, arise, and go preach." He arose with the day, and went out to preach as if he had the day before made a harvest of converts.—*LAMARTINE'S TURKEY*, p. 80.

**3846.** ———. *Nathan Bangs.* [When Rev. Nathan Bangs, D.D.,] was a young preacher, he became despondent because of the numerous difficulties he experienced and the absence of desired success, and resolved to abandon the ministry. A significant dream relieved him. He thought he was working with a pickaxe on the top of a basaltic rock. His muscular arm brought down stroke after stroke for hours, but the rock was hardly indented. He said to himself at last, "It is useless; I will pick no more." Suddenly a stranger of dignified mien stood by his side and spoke to him. "You will pick no more?" "No more." "Were you not set to this task?" "Yes." "And why abandon it?" "My work is vain; I make no impression on the rock." Solemnly the stranger replied, "What is that to you? Your duty is to pick, whether the rock yields or not. Your work is in your own hands; the result is not. Work on!" He resumed his task. The first blow was given with almost superhuman force, and the rock flew into a thousand pieces. He awoke, pursued his way back with fresh zeal and energy, and a great revival followed. From that day he never had even a "temptation" to give up his commission.—*STEVENS' M. E. CHURCH*, vol. 3, p. 485.

**3847. OBEDIENCE, Monkish.** *Egyptian.* The actions of a monk, his words, and even his thoughts, were determined by an inflexible rule, or a capricious superior; the slightest offences were corrected by disgrace or confinement, extraordinary fasts, or bloody flagellation; and disobedience, murmur, or delay were ranked in the catalogue of the most heinous sins. A blind submission to the commands of the abbot, however absurd, or even criminal, they might seem, was the ruling principle, the first virtue of the Egyptian monks; and their patience was frequently exercised by the most extravagant trials. They were directed to remove an enormous rock; assiduously to water a barren staff that was planted in the ground, till, at the end of three years, it should vegetate and blossom like a tree; to walk into a fiery furnace, or to cast their infant into a deep pond; and several saints, or madmen, have been immortalized in monastic story by their thoughtless and fearless obedience.—*GIBBON'S ROME*, ch. 37, p. 529.

**3848. OBEDIENCE, Outward.** *Loyalty.* [In 1691 James II. was urged by the loyal Highlanders who had continued in arms for him after the accession of William of Orange to send them re-enforcements. His Majesty replied that] his abilities to assist were exhausted by the pressing necessities of Ireland. If they could stand out no longer he recommended "an outward compliance."—*KNIGHT'S ENG.*, vol. 5, ch. 9, p. 132.

**3849. OBEDIENCE, Perfect.** *Aboubeker.* Aboubeker, the successor of Mahomet, before pursuing along to Lebanon and the sea his mission and his conquest, wrote to Amrou, one of the

most submissive of his disciples ; he ordered him to levy a number of warriors among the tribes, and to conduct them to Damascus, to swell the torrent of Islamism. Amrou, who governed in peace his shepherd tribes, received this order with pain ; but he did not hesitate to obey. " I am," said he, in his answer to the caliph, " one of the arrows of Islamism ; God has placed the bow in thy hand ; it is for thee to launch the arrow to what destination thou mayest choose."—LAMARTINE'S *TURKEY*, p. 165.

**3850. OBSCURITY desired.** *Napoleon.* [When Louisiana was ceded to the United States by France,] the upright and conscientious Marbois . . . was especially anxious . . . that no ambiguous clauses should be introduced into the treaty. He communicated his troubles on this point to the First Consul, advising him that it seemed impossible to construct the treaty so as to free it from obscurity on the important matter of boundaries. Far from exhibiting any sympathy with his faithful minister's solicitude on this point, Bonaparte quietly informed him that " if an obscurity did not already exist, it would perhaps be good policy to put one in the treaty. . . . The acquisition of Spanish America may have been expected, or at least dreamed of by him."—BLAINE'S *TWENTY YEARS OF CONGRESS*, p. 10.

**3851. OBSERVATION, Acute.** *Blacksmith.* [Charles II. was seeking to escape to France.] This secret, so long and miraculously kept, was only in danger of being betrayed at the moment when the young king, still disguised, was flying toward the coast to place the seas between his head and the sword of Cromwell. His horse having loosened a shoe, a farrier to whom he applied to fasten it, with the quick intelligence of his trade, examined the iron, and said, in a low and suspicious tone, " These shoes were never forged in this country, but in the north of England." But the smith proved as discreet and faithful as the servant. Charles, remounting his horse without discovery, galloped toward the beach, where a skiff was waiting for him. The Continent a second time protected him from the pursuit of Cromwell.—LAMARTINE'S *CROMWELL*, p. 54.

**3852. OBSTINACY, Depraved.** *Appetite.* [Cardinal Wolsey said of Henry VIII. when on his death-bed :] Rather than he will miss or want any part of his will or appetite, he will put the loss of one half of his realm in danger. . . . I have often kneeled before him in his privy chamber on my knees the space of an hour or two, to persuade him from his will and appetite, but I could never bring to pass to dissuade him therefrom.—KNIGHT'S *ENG.*, vol. 2, ch. 17, p. 279.

**3853. OBSTINACY, Extraordinary.** *James II.* It is probable a motion for opening a negotiation with James would have been made in the Convention, and would have been supported by the great body of Tories, had he not been on this, as on every other occasion, his own worst enemy. Every post which arrived from Saint Germain's brought intelligence which damped the ardor of his adherents. He did not think it worth his while to simulate regret for his past errors, or to promise amendment. He put forth a manifesto telling his people that it had been his constant care to govern them with justice and moderation, and that they had been cheated into ruin

by imaginary grievances. The effect of his folly and obstinacy was that those who were most desirous to see him restored to his throne on fair conditions felt that, by proposing at that moment to treat with him, they should injure the cause which they wished to serve.—MACAULAY'S *ENG.*, ch. 10, p. 567.

**3854. OBSTINACY, Immovable.** *James II.* The obstinate and imperious nature of the king gave great advantages to those who advised him to be firm, to yield nothing, and to make himself feared. His mode of arguing, if it is to be so called, was one not uncommon among dull and stubborn persons, who are accustomed to be surrounded by their inferiors. He asserted a proposition ; and as often as wiser people ventured respectfully to show that it was erroneous, he asserted it again, in exactly the same words, and conceived that, by doing so, he at once disposed of all objections. " I will make no concessions," he often repeated ; " my father made concessions, and he was beheaded."—MACAULAY'S *ENG.*, ch. 6, p. 57.

**3855. OBSTINACY, Political.** *James II.* On the great day on which the bishops [who refused to join the king in the overthrow of the Protestant Church] were acquitted, and on which the invitation was despatched to the Hague [inviting William, Prince of Orange, to invade England,] James returned from Hounslow to Westminster in a gloomy and agitated mood. He made an effort that afternoon to appear cheerful ; but the bonfires, the rockets, and, above all, the waxen popes who were blazing in every quarter of London, were not likely to soothe him. . . . Soon it began to be clear that defeat and mortification had only hardened the king's heart. The first words which he uttered when he learned that the objects of his revenge had escaped him were, " So much the worse for them." Within a week these words, which he, according to his fashion, repeated many times, were fully explained. He blamed himself, not for having prosecuted the bishops, but for having prosecuted them before a tribunal where questions of fact were decided by juries, and where established principles of law could not be utterly disregarded even by the most servile judges.—MACAULAY'S *ENG.*, ch. 9, p. 385.

**3856. OBSTRUCTION, Legislative.** *On the Land Act.* A few senators, who retained their senses, saw the uselessness of the opposition, and retired. Bibulus was of duller and tougher metal. As the vote was about to be taken, he and his tribunes rushed to the rostra. The tribunes pronounced their veto. Bibulus said that he had consulted the sky ; the gods forbade further action being taken that day, and he declared the assembly dissolved. Nay, as if a man like Cæsar could be stopped by a shadow, he proposed to sanctify the whole remainder of the year, that no further business might be transacted in it. Yells drowned his voice. The mob rushed upon the steps ; Bibulus was thrown down, and the rods of the lictors were broken ; the tribunes who had betrayed their order were beaten.—FROUDE'S *CÆSAR*, ch. 13.

**3857. OCCUPATION, Changes in.** *Peter Cooper.* At first blush, this frequent change of business would seem to indicate instability of pur-



pose. He was thirty-three years old when he bought the glue factory, and had been in business for himself nine years, changing from carriage-maker to woollen-carder, and from woollen-carder to inventor, then becoming a cabinet-maker, only to continue the business one year, when he sold out to open a grocery store, continuing it only twelve months, and finally sold out this business to carry on a glue factory. Six changes in nine years have very seldom made anybody rich, but the proof of his wisdom was evident enough, for every movement was for the better. He had been steadily increasing his accumulations. This last change was to be permanent.—LESTER'S LIFE OF PETER COOPER, p. 16.

**3558. OCEAN God's Barrier, The.** *A Saracen.* [In the conquest of Africa they reached the Atlantic.] The career, though not the zeal, of Akbah was checked by the prospect of a boundless ocean. He spurred his horse into the waves, and raising his eyes to heaven, exclaimed, with the tone of a fanatic, "Great God! if my course were not stopped by this sea, I would still go on, to the unknown kingdoms of the West, preaching the unity of thy holy name, and putting to the sword the rebellious nations who worship any other gods than Thee." Yet this Mohammedan Alexander, who sighed for new worlds, was unable to preserve his recent conquests.—GIBBON'S *ROME*, ch. 51, p. 242.

**3559. OCEAN, Enchanted by the.** *Alexander.* At last Alexander, after having spent full nine months in coming down the rivers, arrived at the ocean, where, gazing with the utmost eagerness upon that vast expanse of waters, he imagined that this sight, worthy of so great a conqueror as himself, greatly overpaid all the toils he had undergone, and the many thousand men he had lost to arrive at it. He then offered sacrifices to the gods, and particularly to Neptune; threw into the sea the bulls he had slaughtered, and a great number of golden cups.—ROLLIN'S *HIST.*, Book 15, § 16.

**3560. ODIUM, Accidental.** *Earl of Strafford.* Encouraged by these experiments of their power [in reforming legislative abuses], a heavier blow was yet meditated against the sovereign [Charles I.] in the impeachment of his favorite minister. . . . By a concurrence of accidents this nobleman labored under the odium of all the three nations of the British empire. The Scots regarded him as the adviser of all the measures obnoxious to that country; the Irish, whom he had governed as lord lieutenant, had found him extremely arbitrary; and with the English, at least the Parliamentary leaders, it was sufficient cause of hatred that, having begun public life as an asserter of popular claims, he had in maturer age become the chief friend and counsellor of the king.—TYTLER'S *HIST.*, Book 6, ch. 29, p. 402.

**3561. ODIUM braved.** *John Adams.* One of the most honorable actions of his life was defending the British soldiers who participated in what is called the "Boston Massacre." An altercation having arisen between the soldiers and some of the town's people, it ended in the soldiers firing upon the crowd, as they alleged, in self-defence. Being put upon their trial for murder, John Adams braved the obloquy of defending them. It

was honorable to the people of Boston that they should have recognized the right of those soldiers, odious as they were, to a fair trial, and respected the motives of their favorite in volunteering to defend them.—CYCLOPEDIA OF BIOG., p. 176.

**3562. ODORS cleansed.** *Scotch.* Perhaps the most curious item memorializing the famous conflict is in the [Worcester] corporation records, with reference to the poor Scotch soldiers: "Paid for pitch and rosin to perfume the Hall after the Scots, two shillings." Indeed, that fine old Hall needed perfuming and cleansing, for it was drenched with blood, but rather the blood of the English than the Scotch; for it was within its walls that the English Cavaliers made a last and desperate resistance, and they were all cut to pieces or made prisoners. This was the last and great decisive conflict; the defeat of Worcester settled the royal cause [of Charles I.], and doomed it, with its chief and his adherents, to banishment, until the strong victor who had scattered the royal rabble at Worcester should himself be conquered by death.—HOOD'S *CROMWELL*, ch. 13, p. 168.

**3563. ODORS, Dangerous.** *Smell of Camels.* The Arabs disdained the naked bravery of their ancestors. Instead of wagons, they were attended by a long train of camels, mules, and asses; the multitude of these animals, whom they bedecked with flags and streamers, appeared to swell the pomp and magnitude of their host; and the horses of the enemy were often disordered by the uncouth figure and odious smell of the camels of the East. Invincible by their patience of thirst and heat, their spirits were frozen by a winter's cold, and the consciousness of their propensity to sleep exacted the most rigorous precautions against the surprises of the night.—GIBBON'S *ROME*, ch. 53, p. 370.

**3564. OFFICE, Annoyance in.** *Romans.* Pompey did not think it beneath him to appear at the levee of Cicero. The custom was to wait in the vestibule or ante-chamber till the great man made his appearance; to pay him some compliment, couched either in wishes for his health or panegyric on his talents, or congratulation on any promotion which might have occurred, and afterward to accompany him—either walking in his train, or attending by the side of his litter—to the senate-house or to the forum, and thence to reconduct him home. The lower ranks and the more servile and parasitical courtiers, who had many such visits to pay, must have necessarily begun very early in the morning. Juvenal humorously describes them as setting out by starlight, and does not even give them time to tie their garters. These visits Pliny calls *ante-lucana officia*. They were sometimes so troublesome to the great man to whom they were paid, that it was not unusual for him to go out by a back door, and so give his visitors the slip.—TYTLER'S *HIST.*, Book 4, ch. 4, p. 444.

**3565. OFFICE, Appointment to.** *By James II.* He now proclaimed that he had only been too gracious when he had condescended to ask the assent of the Scottish estates to his wishes. There was a Scottish Act of Supremacy which gave to the sovereign such a control over the Church as might have satisfied Henry VIII. Accordingly, papists were admitted in crowds to

offices and honors. The Bishop of Dunkeld, who, as a lord of Parliament, had opposed the government, was arbitrarily ejected from his see, and a successor was appointed. Queensberry was stripped of all his employments, and was ordered to remain at Edinburgh till the accounts of the treasury during his administration had been examined and approved. As the representatives of the towns had been found the most unmanageable part of the Parliament, it was determined to make a revolution in every burgh throughout the kingdom. A similar change had recently been effected in England by judicial sentences, but in Scotland a simple mandate of the prince was thought sufficient. All elections of magistrates and of town councils were prohibited, and the king assumed to himself the right of filling up the chief municipal offices.—MACAULAY'S ENG., ch. 6, p. 116.

**3866. OFFICE, Changes in.** *Turks.* In the Ottoman Empire . . . it is esteemed a rule of excellent policy to make frequent changes in these offices. Removal, therefore, is often practised without cause of discontent; but as this arbitrary change might convert a friend into a dangerous enemy, there is most commonly a sufficient cause alleged for sending the degraded officer a bowstring along with the order for his dismissal.—TYTLER'S HIST., Book 5, ch. 13, p. 213.

**3867. OFFICE, Conditions for.** *Reign of James II.* The president of the college [Magdalene] died. One of the fellows, Doctor Thomas Smith, popularly nicknamed Rabbi Smith, a distinguished traveller, book-collector, antiquary, and Orientalist, . . . aspired to the vacant post. . . . He had long been intimately acquainted with Parker, Bishop of Oxford, and hoped to obtain by the interest of that prelate a royal letter to the college. Parker promised to do his best, but soon reported that he had found difficulties. "The king," he said, "will recommend no person who is not a friend to his Majesty's religion. What can you do to pleasure him as to that matter?" Smith answered that, if he became president he would exert himself to promote learning, true Christianity, and loyalty. "That will not do," said the bishop. "If so," said Smith, manfully, "let who will be president; I can promise nothing more."—MACAULAY'S ENG., ch. 8, p. 266.

**3868. OFFICE declined.** *Royalty.* At length Cromwell, with much reluctance, was obliged to refuse that dignity which he most anxiously desired, and had taken such uncommon measures to attain. To console him for his mortifying disappointment, the Parliament confirmed his title of Protector, to which they added a perpetual revenue, and the right of appointing his successor. They gave him authority likewise to name a house of peers, and he issued writs to sixty members, among whom were five or six of the old nobility, some gentlemen of family and fortune, and the rest officers who had risen from the meanest professions. But none of the old nobility would deign to accept of a seat in this motley assembly; and by naming so many of his friends to sit in the upper house, the Protector found he had lost the majority in the House of Commons, which now began to dispute and oppose all his measures. Enraged at his disap-

pointment, he hastily dissolved this Parliament, as he had done several of the preceding.—TYTLER'S HIST., Book 6, ch. 30, p. 417.

**3869. OFFICE, Dislike for.** *Amurath II. the Turk.* The sultan, Amurath II, was a prince of a singular character. No man was better qualified to increase the grandeur of his empire, and no one was so fond of a life of quiet and retirement. He twice resigned the crown, and was twice prevailed on by his bashaws and janizaries to resume it. A most solemn treaty had been concluded, in the year 1444, between him and Ladislaus, King of Poland; and on the faith of this treaty, which gave peace to his dominions, Amurath had devoted his days to retirement and the study of philosophy, leaving the government in the hands of his son Mahomet.—TYTLER'S HIST., Book 6, ch. 13, p. 209.

**3870. OFFICE, Embarrassments in.** *Abraham Lincoln.* No one of his predecessors, not even Washington, encountered difficulties of equal magnitude, or was called to perform duties of equal responsibility. He was first elected by a minority of the popular vote, and his election was regarded by a majority of the people as the immediate occasion, if not the cause, of civil war; yet upon him devolved the necessity of carrying on that war, and of combining and wielding the energies of the nation for its successful prosecution.—RAYMOND'S LINCOLN, ch. 21, p. 715.

**3871. OFFICE by Favoritism.** *Duke of Buckingham.* The demerits and defects of Buckingham, now especially, became daily more obvious, and roused in the minds of all noble Englishmen growing indignation. We have already spoken of the ascent of this man to power—it is unlike anything in our history: he simply had the grace and beauty of a woman, without a woman's prescience and tact. He delighted in dependents and suitors, never got beyond the court, and could not understand the people. He could not comprehend that the reign of favorites was passed, and the reign of statesmen begun; and that, as Eliot says, "the old genius of the kingdom is reawakening." Having very little of the statesman himself, he seems to have looked with covetous eye and hand on the gains of the buccaneer, while utterly unpossessed of the buccaneer's grasp and strength.—HOOD'S CROMWELL, ch. 3, p. 61.

**3872. OFFICE, Honorary.** *John Howard.* In the year 1773 John Howard was appointed high sheriff of the county of Bedfordshire, in which he resided. In England the sheriffs are appointed by the king, and he usually selects one of the leading gentlemen or noblemen of the county, who holds the office one year. The disagreeable duties of the place are performed by under-sheriffs. Twice a year the high sheriff, clad in showy robes of his office, rode out of town in his carriage, and escorted to the town-hall, amid the pealing of bells, the judges who came to hold the semi-annual court; and in the evening he gave a ball, which was attended by the judges, the lawyers, and the principal families of the county. He also occasionally entertained at dinner the gentlemen of the neighborhood; and these were all the duties which custom and public opinion demanded of the high sheriff. As he received no salary, and the office involved considerable expense, it was never bestowed except



upon a man of wealth.—CYCLOPEDIA OF BIOG., p. 41.

**3873. OFFICE honored.** *Emperor Trajan.* Trajan himself, amid the duties of sovereignty, enjoyed the greatest happiness which could belong to a private station. He walked through the streets of Rome, without guard or attendant, as a private individual, more secure in the love and affection of his subjects than in the strength of an imperial retinue. He lived with his friends on terms of the most familiar intercourse; he shared in all their amusements; and there was between them an interchange of every kind and affectionate duty. Such was the virtuous and venerable Trajan, whose character so justly merited the surname universally given him, *Trajanus Optimus*. He died at the age of sixty-three, after a reign of nineteen years, a period during which Rome may be said to have been truly happy.—TYTLER'S HIST., Book 5, ch. 1, p. 496.

**3874. OFFICE, Love of.** *Reign of James II.* To the applause of the sincere friends of the Established Church [late lord treasurer] Rochester had, indeed, very slender claims. To save his place, he had sat in that tribunal which had been illegally created for the purpose of persecuting her. To save his place, he had given a dishonest vote for degrading one of her most eminent ministers, had affected to doubt her orthodoxy, had listened with the outward show of docility to teachers who called her schismatical and heretical, and had offered to co-operate strenuously with her deadliest enemies in their designs against her. The highest praise to which he was entitled was this, that he had shrunk from the exceeding wickedness and baseness of publicly abjuring, for lucre, the religion in which he had been brought up, which he believed to be true, and of which he had long made an ostentatious profession.—MACAULAY'S ENG., ch. 6, p. 144.

**3875.** ———. *Reign of James II.* [Being illegally appointed by the king on the Board of High Commissions] Rochester, disapproving and murmuring, consented to serve. Much as he had to endure at court, he could not bear to quit it. Much as he loved the Church, he could not bring himself to sacrifice for her sake his white staff, his patronage, his salary of £8000 a year, and the far larger indirect emoluments of his office. He excused his conduct to others, and perhaps to himself, by pleading that, as a commissioner, he might be able to prevent much evil, and that, if he refused to act, some person less attached to the Protestant religion would be found to replace him. . . . The king offered Rochester a simple choice, to pronounce the bishop [Compton] guilty, or to quit the treasury. Rochester was base enough to yield.—MACAULAY'S ENG., ch. 6, p. 89.

**3876. OFFICE purchased.** *Emperor Claudius.* At the time when Caligula was put to death, Claudius, his uncle, and the brother of Germanicus, a man whose weak and childish disposition had never cherished an ambitious thought, had concealed himself in a corner of the palace for fear of assassination. A soldier accidentally discovering his retreat, saluted him emperor. While Claudius was tremblingly begging his life to be spared, some others coming up, they put him in a litter and carried him to the camp of the prætorian guards. There, as yet afraid, and uncer-

tain of his fate, he promised to each of the soldiers a large gratification, and received in return their oaths of allegiance. The people approved the choice, and the Senate was obliged to confirm it. Thus was the empire *bought for the first time*—a practice which we shall see become in future extremely common. Claudius at the age of fifty was still a child; his countenance was that of an idiot, and his mind, naturally weak, had never received the smallest tincture of education.—TYTLER'S HIST., Book 5, ch. 1, p. 484.

**3877.** ———. *Sylla.* He got himself elected prætor, partly by his assiduities, and partly by his money. While he bore that office, he happened to be provoked at Cæsar, and said to him, angrily, "I will use my authority against you." Cæsar answered, laughing, "You do well to call it *yours*, for you bought it."—PLUTARCH'S SYLLA.

**3878. OFFICE, Qualifications for.** *Roman.* According to the laws of Rome, her first magistrate was required to be a doctor of laws, an alien, of a place at least forty miles from the city, with whose inhabitants he must not be connected in the third canonical degree of blood or alliance. The election was annual; a severe scrutiny was instituted into the conduct of the departing senator; nor could he be recalled to the same office till after the expiration of two years. A liberal salary of 3000 florins was assigned for his expense and reward; and his public appearance represented the majesty of the republic.—GIBBON'S ROME, ch. 70, p. 505.

**3879. OFFICE, Resignation of.** *Shameful.* Vitellius, within a few months of his succession, saw himself reduced to the alternative of resigning the empire, or of dying like his predecessor. He chose the former, and immediately concluded a shameful treaty with Sabinus, the brother of Vespasian, then prefect of Rome, by which he saved his life, obtaining, in return for his resignation of the empire, the liberty of retiring to Campania, with a considerable yearly pension. This treaty the dastardly emperor read himself to the people, crying all the while like a child. He then submissively prepared to strip himself of all the ensigns of authority. The spirit of the citizens was roused at this self-degradation. They compelled him to return to his palace, and attacked the party of Sabinus, who retired to the Capitol.—TYTLER'S HIST., Book 5, ch. 1, p. 491.

**3880.** ———. *Farciat.* After having established an appearance of order in the several departments of the State, Augustus, to complete the farce, affected a wish to abdicate his authority, and return to the rank of a private citizen; but this was a piece of gross affectation. He consulted Mecænas, however, and Marcus Agrippa, whether he ought to follow his inclination. . . . This seeming moderation, however, increased the popularity of Augustus, and even paved the way for an extension of his power.—TYTLER'S HIST., Book 5, ch. 1, p. 477.

**3881.** ———. *Policy.* In the seventh year of his consulate Augustus again pretended a desire to abdicate, and he actually informed the Senate that he had resigned all authority; but he was now secure of the consequences of this avowal. From those mercenary voices which had, no doubt, been behind the scenes, well trained to

this hypocritical farce, there was now one universal cry of supplication, entreating him not to abandon that republic which he had preserved from destruction, and whose existence depended on his paternal care. "Since it must be so," said he, "I accept the empire for ten years, unless the public peace and tranquillity shall permit me before that time to seek that ease and retirement which I so passionately desire." . . . The tenth year, the period which he had appointed for laying down his authority, had now arrived. He accordingly did so, and at the earnest entreaty of the people again resumed it; and so fond does he appear to have been of this solemn farce, that five times in the course of his government he amused the nation with this empty pageantry of their pretended power.—*TYTLER'S HIST.*, Book 5, ch. 1, p. 479.

**3882.** ———. *Sylla*. Sylla took another step which excited universal surprise—he resigned the dictatorship. The man who had destroyed above 100,000 of his fellow-citizens—who, in the course of his proscriptions, had put to death about 90 senators and above 2600 Roman knights—had courage to resign the absolute authority he had acquired, to become a private citizen, and to offer to give an account to the public of his conduct. But he had gained partisans to his interest more powerful, if not so numerous as his enemies; . . . and, above all, he was the idol of the army, who had all along profited by his measures and gained by his indulgence; he had given freedom to 10,000 slaves, and had gratified by rewards all his partisans. These were his guardians, and enabled him to walk with the security of an innocent man in that city which he had deluged with blood.—*TYTLER'S HIST.*, Book 4, ch. 1, p. 79.

**3883. OFFICE, Rich Men for.** *Carthaginians*. Aristotle has noted two circumstances as defects in the constitution of this republic: the one, that it was lawful for the same individual to exercise different offices of state at the same time; the other, that the poor were excluded from holding all offices of importance in the commonwealth. But the former of these may be found expedient and even necessary in the best-regulated governments, and the latter appears to be agreeable to the soundest policy; for in offices of high trust poverty might often prove too powerful an incitement to a deviation from duty.—*TYTLER'S HIST.*, Book 3, ch. 8, p. 358.

**3884. OFFICE, Rotation in.** *Thebans*. *Oedipus* had two sons, *Eteocles* and *Polynices*, to whom jointly he bequeathed the sovereignty of Thebes. Instead of dividing the kingdom, they agreed to govern it year after year alternately. *Eteocles*, at the expiration of his term, refusing to sign, *Polynices* solicited the aid of *Adrastus*, king of *Argus*, who espoused his cause, engaged several of the princes of Greece to assist him, and marched against the Thebans with a powerful army. They retreated before the enemy, and betook themselves to their city, which *Adrastus* immediately took measures for assailing. This is the first siege mentioned in Grecian history. . . . Thebes, after a long siege, gave no hopes of surrender; both parties became tired of the war, and it was at length agreed to terminate it by a single combat between the rival brothers, *Eteocles* and *Polynices*—an issue for

the quarrels of sovereign princes which the humane reader of history will often find reason to wish had been more frequently resorted to. The brothers fought under the walls of Thebes, and were both killed.—*TYTLER'S HIST.*, Book 1, ch. 8, p. 75.

**3885.** ———. *Bite Deeper*. [Cromwell said:] New statesmen, like fresh flies, bite deeper than those which were chased away before them.—*KNIGHT'S ENG.*, vol. 2, ch. 20, p. 324.

**3886. OFFICE, Sale of.** *Prison-Warden*. The warden of the Fleet [one of the London prisons for debtors] enjoyed a patent office, to be purchased by a large payment to some minister of the crown. John Huggins gave £5000 to Lord Clarendon for his patent. [It was made profitable by the fees paid. Huggins sold his patent to others,] who made £811 4s. per annum for lodging the prisoners; by the commitment and dismission fees, £766 18s. 8d.; by liberty of rules, £1500; by chaplains' fees, which they farmed out upon a small payment to the chaplain, £813 16s.; by rents of various premises, £740, making a total of £4632 18s. 8d. per annum.—*KNIGHT'S ENG.*, vol. 6, ch. 4, p. 64.

**3887. OFFICE, Seekers for.** *Abraham Lincoln*. When the South was threatening civil war, and armies of officer-seekers were besieging him in the Executive Mansion, he said . . . he wished he could get time to attend to the Southern question; . . . but the office-seekers demanded all his time. "I am," said he, "like a man so busy in letting rooms in one end of his house, that he can't stop to put out the fire that is burning in the other."—*RAYMOND'S LINCOLN*, p. 720.

**3888.** ———. *Abraham Lincoln*. A new levy of troops required . . . the appointment of a large additional number of brigadier- and major-generals. Among the immense number of applications, Mr. Lincoln came upon one wherein the claims of a certain worthy (not in the service at all) "for a generalship" were set forth. But the applicant did not specify whether he wanted to be brigadier- or major-general. . . . The clerk, on receiving the paper again, found written across its back, "Major-general, I reckon. Abraham Lincoln."—*RAYMOND'S LINCOLN*, p. 749.

**3889. OFFICE, Selection for.** *Grecian Empire*. His principal officers having held a council upon his [Alexander's] death, it was agreed that the crown should be conferred on *Aridæus*, who took the name of Philip; and it was resolved that the child of *Roxana*, if a son, should share the empire with him. She was soon after delivered of a son, who was named *Alexander*, and whose right was accordingly acknowledged. This settlement of the empire jointly upon a weak man and an infant was the result of the jealousy of the principal officers, who could not agree upon the choice of any one of themselves, while each thought he had an equal claim with his competitors. Those of the most moderate ambition would have been contented with the sovereignty of some of the provinces, while others aimed at an undivided empire.—*TYTLER'S HIST.*, Book 2, ch. 4, p. 195.

**3890. OFFICE, Spoils of.** *Reign of James II*. The sumptuous palace to which the populace of London gave the name of Dunkirk House, the stately pavilions, the fish-ponds, the deer-park,



and the orangery of Euston, the more than Italian luxury of Ham, with its busts, fountains, and aviaries, were among the many signs which indicated what was the shortest road to boundless wealth. This is the true explanation of the unscrupulous violence with which the statesmen of that day struggled for office, of the tenacity with which, in spite of vexations, humiliations, and dangers, they clung to it, and of the scandalous compliances to which they stooped in order to retain it.—MACAULAY'S ENG., ch. 3, p. 289.

**3891. OFFICE, Terror in.** *Emperor Augustus.* With this daily augmentation of power, he was not without continual alarms for his personal safety. He was naturally timid, and the fate of Cæsar was ever before him. For a considerable time he never went to the senate-house without a suit of armor under his robe; he carried a dagger in his girdle, and was always surrounded by ten of the bravest of the senators, on whose attachment he could thoroughly depend.—TYTLER'S HIST., Book 5, ch. 1, p. 477.

**3892. OFFICE unconditioned.** *William of Orange.* [A convention of the houses of Parliament were discussing the question of claimant of the vacant throne.] He had hitherto, he said, remained silent; he had used neither solicitation nor menace; he had not even suffered a hint of his opinions or wishes to get abroad; but a crisis had now arrived at which it was necessary for him to declare his intentions. He had no right and no wish to dictate to the convention. All that he claimed for himself was the privilege of declining any office which he felt that he could not hold with honor to himself and with benefit to the public. . . . A strong party was for a regency. . . . Another party was for placing the princess [his wife, the daughter of King James II.] on the throne, and for giving to him, during her life, the title of king, and such a share in the administration as she might be pleased to allow him. He could not stoop to such a post. He esteemed the princess as much as it was possible for man to esteem woman; but not even from her would he accept a subordinate and a precarious place in the government. He was so made that he could not submit to be tied to the apron-strings even of the best of wives. He did not desire to take any part in English affairs; but if he did consent to take a part, there was one part only which he could usefully or honorably take. If the estates offered him the crown for life, he would accept it. If not, he should, without repining, return to his native country.—MACAULAY'S ENG., ch. 10, p. 597.

**3893. OFFICE undesired.** *Cromwell.* The following is a very characteristic letter to his son-in-law, and seems to admit us, in a very clear manner, into the mind of the Protector on this subject: "Whitehall, 22d June, 1655. To the Lord Fleetwood, Lord-Deputy of Ireland: Dear Charles—I write not often; at once I desire thee to know I most dearly love thee; and, indeed, my heart is plain to thee, as thy heart can well desire. . . . It's reported that you are to be sent for, and Harry to be deputy; which, truly, never entered into my heart. The Lord knows my desire was for him and his brother to have lived private lives in the country; and Harry knows this very well, and how difficultly I was persuaded to give him his commission for his

present place. This I say as from a simple and sincere heart. *The noise of my being crowned, etc., are similar malicious figments.*"—HOOD'S CROMWELL, ch. 15, p. 188.

**3894. OFFICE, Unfitted for.** *John Adams.* Appointed to go abroad as one of the ambassadors representing the infant nation at Paris; but never was there a man less at home in a court, or less adapted by nature for a diplomatist. He neither understood nor respected the people among whom he lived, and whom he was required to gratify and conciliate. At the same time he was curiously destitute of all that we call tact, while he was possessed with a vanity the most egregious that ever blinded a man of real worth and ability. He offended the French ministry; he perplexed Dr. Franklin, who was one of the greatest diplomatists that ever lived, as well as one of the most honest and simple; he excited the ridicule of French people. In a word, he was out of place in France, and rendered his country little service there and less honor.—CYCLOPEDIA OF BIOG., p. 177.

**3895. OFFICE, Unmerited.** *Naval.* In 1666 John Sheffield, Earl of Mulgrave, at seventeen years of age, volunteered to serve at sea against the Dutch. He passed six weeks on board, diverting himself, as well as he could, in the society of some young libertines of rank, and then returned home to take the command of a troop of horse. After this he was never on the water till the year 1672, when he again joined the fleet, and was almost immediately appointed captain of a ship of eighty-four guns, reputed the finest in the navy. He was then twenty-three years old, and had not, in the whole course of his life, been three months afloat. As soon as he came back from sea he was made colonel of a regiment of foot. This is a specimen of the manner in which naval commands of the highest importance were then given, and a favorable specimen; for Mulgrave, though he wanted experience, wanted neither parts nor courage.—MACAULAY'S ENG., ch. 3, p. 281.

**3896. — — —.** *Greek Emperor.* [While monarch of the Eastern empire] Isaac [Angelus] slept on the throne, and was awakened only by the sound of pleasure; his vacant hours were amused by comedians and buffoons, and even to these buffoons the emperor was an object of contempt; his feasts and buildings exceeded the examples of royal luxury; the number of his eunuchs and domestics amounted to twenty thousand; and a daily sum of four thousand pounds of silver would swell to four millions sterling, the annual expense of his household and table. His poverty was relieved by oppression; and the public discontent was inflamed by equal abuses in the collection and the application of the revenue.—GIBBON'S ROME, ch. 60, p. 56.

**3897. OFFICE, Unsought.** *Abubeker.* After a reign of two years the aged caliph was summoned by the angel of death. In his testament, with the tacit approbation of his companions, he bequeathed the sceptre to the firm and intrepid virtue of Omar. "I have no occasion," said the modest candidate, "for the place." "But the place has occasion for you," replied Abubeker, who expired with a fervent prayer that the God of Mahomet would ratify his choice, and direct

the Mussulmans in the way of concord and obedience.—GIBBON'S *ROME*, ch. 50, p. 154.

**3898. OFFICER** detested, *An. Lord Clarendon*. When the Dutch fleet was in the Thames, it was against the chancellor that the rage of the populace was chiefly directed. His windows were broken, the trees of his garden cut down, and a gibbet set up before his door. But nowhere was he more detested than in the House of Commons.—MACAULAY'S *ENG.*, ch. 2, p. 188.

**3899. OFFICER** dishonored, *Lord Clarendon*. [His predecessor, Tyrconnel, had more influence with the government than the incumbent of the office, The lord-lieutenant of Ireland] found himself a subordinate member of that administration of which he had expected to be the head. He complained that whatever he did was misrepresented by his detractors, and that the gravest resolutions touching the country which he governed were adopted at Westminster, made known to the public, discussed at coffee-houses, communicated in hundreds of private letters some weeks before one hint had been given to the lord-lieutenant. His own personal dignity, he said, mattered little; but it was no light thing that the representative of the majesty of the throne should be made an object of contempt to the people.—MACAULAY'S *ENG.*, ch. 6, p. 129.

**3900. OFFICER**, Treacherous. *Against Columbus*. To insure regularity and despatch in the affairs relative to the new world, they were placed under the superintendence of Juan Rodriguez de Fonseca, archdeacon of Seville, who was . . . finally appointed patriarch of the Indies. . . . Enjoying the perpetual though unmerited favor of the sovereigns, he maintained the control of Indian affairs for about thirty years. He must undoubtedly have possessed talents for business, to insure him such a perpetuity of office; but he was malignant and vindictive; and in the gratification of his private resentments not only heaped wrongs and sorrows upon the most illustrious of the early discoverers, but frequently impeded the progress of their enterprises, to the great detriment of the crown. This he was enabled to do privately and securely by his official situation. . . . He deserves to be held up as a warning example of those perfidious beings in office who too often lie like worms at the root of honorable enterprise, blighting, by their unseen influence, the fruits of glorious action, and disappointing the hopes of nations.—IRVING'S *COLUMBUS*, Book 5, ch. 8.

**3901. OFFICERS**, Surplus of, *Abraham Lincoln*. Some gentlemen were once finding fault with the President because certain generals were not given commands. "The fact is," replied Mr. Lincoln, "I have got more *pegs* than I have *holes* to put them in."—RAYMOND'S *LINCOLN*, p. 749.

**3902. OFFICIALS**, Contemptible, *British Colonies*. [The Duke of Newcastle, minister of British America for twenty-four years,] would gratify his connections in the aristocratic families of England by intrusting the royal prerogative to men of broken fortunes, dissolute and ignorant, too vile to be employed near home, so that America became the hospital of Great Britain for its decayed members of Parliament

and abandoned courtiers. Of such officers the conduct was sure to provoke jealous distrust and to justify perpetual opposition.—BANCROFT'S *U. S.*, vol. 4, ch. 1.

**3903. OFFICIALS**, Superlative, *Constantine's*. A thousand barbers, a thousand cup-bearers, a thousand cooks, were distributed in the several offices of luxury; and the number of eunuchs could be compared only with the insects of a summer's day. The monarch who resigned to his subjects the superiority of merit and virtue was distinguished by the oppressive magnificence of his dress, his table, his buildings, and his train. The stately palaces erected by Constantine and his sons were decorated with many colored marbles and ornaments of massy gold. The most exquisite dainties were procured to gratify their pride, rather than their taste; birds of the most distant climates, fish from the most remote seas, fruits out of their natural season, winter roses, and summer snows. The domestic crowd of the palace surpassed the expense of the legions; yet the smallest part of this costly multitude was subservient to the use, or even to the splendor, of the throne. The monarch was disgraced and the people was injured by the creation and sale of an infinite number of obscure and even titular employments; and the most worthless of mankind might purchase the privilege of being maintained, without the necessity of labor, from the public revenue. The waste of an enormous household, the increase of fees and perquisites, which were soon claimed as a lawful debt, and the bribes which they extorted from those who feared their enmity, or solicited their favor, suddenly enriched these haughty menials.—GIBBON'S *ROME*, ch. 22, p. 396.

**3904. OFFICIOUSNESS**, Offensive, *Reign of Charles I.* [The Earl of Strafford's] attacks upon the illegalities of the last two years were as brave as before: the state of maritime affairs—the suspension and violation of statutes. With much condemnation, however, a vote of five subsidies was granted to the king; but the time when the collection was to be made or the bill introduced was not mentioned. The House immovably resolved that both were to depend on the good faith of the king. It was the greatest grant ever made in Parliament. The secretary, on behalf of the king, proceeded to thank the House, but coupled thanks of Buckingham [himself] with thanks of the king. Sir John Elliot leaped up, and taxed Mr. Secretary with intermingling a subject's speech with the king's message: "In that House they knew of no other distinction but that of king and subjects." Whereupon many of the House made exclamation, "Well spoken, Sir John Elliot!"—HOOD'S *CROMWELL*, ch. 3, p. 72.

**3905. OMENS**, Ancient, *Romans*. Livy says: "At Falerium the sky was seen to open, and in the void space a great light appeared. The lots at Præneste shrunk of their own accord, and one of them dropped down, whereon was written, '*Mars brandisheth his sword.*'" These lots were bits of oak, handsomely wrought, with some ancient characters inscribed upon them. When any came to consult them, the coffer in which they were kept was opened, and a child, having first shaken them together, drew out one from the rest, which contained the answer to



the querist's demand. As to the lots being shrunk, which Livy mentions, and which was considered as a bad omen, no doubt the priests had two sets, a smaller and a greater, which they played upon the people's superstition as they pleased. Cicero says they were very little regarded in his time.—PLUTARCH'S LIVES, LANGHORNE'S NOTE.

**3906. OMENS, Annoyed by.** *Charles I.* [When Charles I. was on trial, he was leaning upon his staff, which had a golden head. It broke off on a sudden, and he confessed to the Bishop of London that it made a great impression upon him. He was beheaded.]—KNIGHT'S ENG., vol. 4, ch. 7, p. 107.

**3907. OMENS, Presage of.** *Romans.* Now divination we know with some certainty to have been adopted by the Romans from the Etruscans. Among that people everything was construed into a presage; not only the extraordinary phenomena of nature, as thunder, lightning, the *aurora borealis*, or the like, but the most insignificant actions or accidents, such as sneezing, meeting with an animal, slipping a foot, or any of the most common occurrences of life. Among an ignorant and rude nation everything is attributed to a supernatural agency; but the Etruscans were not a rude nation, and therefore we can assign this natural propensity only to their love of those national habits which they had derived from a remote antiquity. To a superstitious people, when presages do not offer of themselves, it is a very natural step to go and seek them. The sacrifice of victims presented often different appearances, according to the accidental state of the animal at the time it was killed. The priests employed in the sacrifice, being best acquainted with those appearances, are naturally consulted as to their interpretation. Thus they acquire the reputation of superior wisdom and foresight, and the *augur* and *aruspe* become an established profession.—TYTLER'S HIST., Book 3, ch. 1, p. 289.

**3908. OMENS, Terrorized by.** *Sailors.* [Columbus was on his third voyage in the West Indies.] Great numbers of sharks, so abundant and ravenous in these latitudes, were seen about the ships. This was construed into an evil omen; for among the superstitions of the seas it is believed that these voracious fish can smell dead bodies at a distance; that they have a kind of presentiment of their prey, and keep about vessels which have sick persons on board, or which are in danger of being wrecked. Several of these fish they caught, using large hooks fastened to chains, and sometimes baited merely with a piece of colored cloth.—IRVING'S COLUMBUS, Book 14, ch. 6.

**3909. ONE, Encouragement by.** *Valerius.* So great, indeed, was the slaughter, that . . . each army having a near view of their own loss, and only guessing at that of the enemy, were inclined to think themselves vanquished, rather than victorious. When night came on, . . . and both camps were hushed in silence and repose, it is said that the grove shook, and a loud voice proceeding from it declared that *the Tuscans had lost one man more than the Romans.* The voice was undoubtedly divine; for immediately upon that the Romans recovered their spirits, and the field rang with acclamations; while the Tuscans, struck

with fear and confusion, deserted their camp, and most of them dispersed. As for those that remained, who were not quite 5000, the Romans took them prisoners, and plundered the camp. When the dead were numbered, there were found on the side of the Tuscans 11,300, and on that of the Romans as many excepting one.—PLUTARCH'S PUBLICOLA.

**3910. ONE, Power of.** *Christian.* "The Society for the Promotion of Christian Knowledge" and also "The Society for the Propagation of the Gospel in Foreign Parts" [were both established about 1698, mainly by one admirable man, Dr. Thomas Bray].—KNIGHT'S ENG., vol. 5, ch. 13, p. 206.

**3911. OPINION disguised.** *Charles II.* [When Charles II. had been defeated at the battle of Worcester and was fleeing toward France, disguised as a serving-man accompanied by his mistress, who rode behind him, the king's horse cast a shoe. "What news?" said the serving-man to the smith.] "None since the beating of these rogues, the Scots; didn't hear that rogue Charles Stuart had been taken yet." [Charles thought that rogue ought to be hanged, and the smith applauded him as an honest man for his opinion.]—KNIGHT'S ENG., vol. 54, ch. 9, p. 142.

**3912. OPINION, Growth of.** *American Independence.* [May, 1776] Washington, at New York, freely and repeatedly delivered his opinion: "A reconciliation with Great Britain is impracticable, and would be in the highest degree detrimental to the true interest of America; when I first took the command of the army I abhorred the idea of independence; but I am now fully convinced that nothing else will save us." [Public opinion was affected in the same way.]—BANCROFT'S U. S., vol. 8, ch. 65.

**3913. OPINION, Popular.** *Erroneous.* [See No. 6223, Zeal Unrewarded.] The cry of the whole nation was that an imposture had been practised. Papists had, during some months, been predicting, from the pulpit and through the press, in prose and verse, in English and Latin, that a Prince of Wales would be given to the prayers of the Church; and they had now accomplished their own prophecy. Every witness who could not be corrupted or deceived had been studiously excluded. Anne had been tricked into visiting Bath. The primate had, on the very day preceding that which had been fixed for the villainy, been sent to prison in defiance of the rules of law and of the privileges of peerage. Not a single man or woman who had the smallest interest in detecting the fraud had been suffered to be present. The queen had been removed suddenly and at the dead of night to Saint James' Palace, because that palace, less commodious for honest purposes than Whitehall, had some rooms and passages well suited for the purpose of the Jesuits. There, amid a circle of zealots who thought nothing a crime that tended to promote the interests of their church, and of courtiers who thought nothing a crime that tended to enrich and aggrandize themselves, a new-born child had been introduced into the royal bed, and then handed round in triumph as heir of the three kingdoms.—MACAULAY'S ENG., ch. 8, p. 337.

**3914.** ——. *Powerful—Resisting the British Taxes.* "We will have homespun markets of linens and woollens," passed from mouth to mouth, till it found its way across the Atlantic, and alarmed the king in council; "the ladies of the first fortune shall set the example of wearing homespun."—BANCROFT'S U. S., vol. 5, ch. 14.

**3915.** ——. *Resisted.* [The Puritans had forbidden the celebration of Christmas in England as a popish institution. See No. 851, Christmas Changed.] On the next anniversary of the festival formidable riots broke out in many places. The constables were resisted, the magistrates insulted, the houses of noted zealots attacked, and the proscribed service of the day openly read in the churches.—MACAULAY'S ENG., ch. 2, p. 152.

**3916. OPINION, Prejudice of. History.** To Southey, Cromwell was hypocritical, always looking out for himself; he was conscious of a guilty ambition, he knew that he was doing wrong through the whole process of the struggle. He felt that he was a traitor, he knew that monarchy, aristocracy, and episcopacy were essential to the well-being of the country; he overthrew them, and yet he sought in some sense to retain their images, although he had got rid of the things. He committed a great crime, he attained to the possession of sovereign power by means little less guilty than Macbeth; but he dared not take the crown, and he dared not confer it upon the young Charles Stuart, because he knew the young man would never forgive his father's death, and if he could he would be altogether unworthy to wear his father's crown. What would not Cromwell have given, says Southey, whether he looked to this world or the next, if his hands had been clean of the king's blood! Such, in brief, was the portrait it pleased Robert Southey to portray! such was his theory of Cromwell's life.—HOOD'S CROMWELL, ch. 1, p. 11.

**3917. OPINION, Pride of. James II.** He then produced a copy of the prince's manifesto. [He was about to invade England.] "See," he said, "how you are mentioned here." "Sir," answered one of the bishops, "not one person in five hundred believes this manifesto to be genuine." "No!" cried the king, fiercely; "then those five hundred would bring the Prince of Orange to cut my throat." "God forbid," exclaimed the prelates, in concert. But the king's understanding, never very clear, was now quite bewildered. One of his peculiarities was that, whenever his opinion was not adopted, he fancied that his veracity was questioned. "This paper not genuine!" he exclaimed, turning over the leaves with his hands; "am I not worthy to be believed? is my word not to be taken?"—MACAULAY'S ENG., ch. 9, p. 455.

**3918. OPINIONS subsidized. Cicero's.** [Cæsar desired to be consul.] Cicero, though present in Rome, had taken no part, and looked on in despair. The "good" were shocked at Pompey's precipitation. They saw that a civil war could end only in a despotism. "I have not met one man," Cicero said, "who does not think it would be better to make concessions to Cæsar than to fight him. Why fight now? Things are no worse than when we gave him his additional five years, or agreed to let him be chosen

consul in his absence. You wish for my opinion. I think we ought to use every means to escape war. But I must say what Pompey says. I cannot differ from Pompey."—FROUDE'S CÆSAR, ch. 20.

**3919. OPINIONS, Character in. Cromwell's Home.** It is given to us to see something of their home during the period of about ten years that Cromwell remained in quietude and seclusion. The spectacle of that home, the interior of it, is very amusing to Hume and sundry other historians; for it would seem that there was prayer there, and the singing of hymns and spiritual songs, and the reading of Scripture, and comments, and even preachings, thereon. All this, to a man of Hume's character, was most laughable and inexpressibly comic.—HOOD'S CROMWELL, ch. 2, p. 43.

**3920. OPINIONS, Conceited. Jefferson Davis.** The rush of men to the battle-field . . . in every part of the South was beyond all former example; and if the Government had met this mighty movement of the people with a corresponding amplitude of provision and organization, the cause of the South might have been reckoned safe beyond peradventure. Unfortunately President Davis was not the man to consult the sentiment and wisdom of the people; he desired to signalize the infallibility of his own intellect in every measure of the revolution, and to identify, from motives of vanity, his own personal genius with every event and detail of the remarkable period of history in which he had been called upon to act. This imperious conceit seemed to swallow up every other idea in his mind.—POL-LARD'S FIRST YEAR OF THE WAR, ch. 11, p. 265.

**3921. OPINIONS, Diverse. Of Cromwell.** Cromwell's letters have all at length been discovered and bound together, and their publication has been the best vindication of the consistent integrity and healthful whole-heartedness of the man. According to Carlyle, the faith of Cromwell never rested on any doubtful or insecure foundations. Whoever else might forsake him, hope and faith never deserted him. He never consented to take part in any public affairs upon any compulsion less strong than that of conscience. He was guided by superior instinct and the practical good sense of a man set apart by God to govern. He had no premeditated plan or programme to which to conform. On the other hand, his principles were never to seek. He saw the drift of circumstances, but he was nevertheless to guide them, to use and control them, for the good of all. He had no personal ambition; he was distracted by no fear, dazzled by no honor. Southey's Cromwell was full of penitence for his treason against Charles. Forster's was full of penitence for his treason against the republican cause. Guizot's Cromwell was full of sorrow on account of his failure in clutching at sovereignty and founding a dynasty. The real Cromwell, according to Carlyle, has no penitence of any kind, no sorrow, save for the sorrow and sin, the sad heirlooms of our race. He was the great champion of the Puritan cause, a sworn soldier to defend the rights of civil and spiritual freedom; not to protect the interests of a party, but, so far as he could, to throw a shield over all, having only a zeal for what he honestly believed to be God's truth, one of those rare souls



who could lay upon itself the lowliest and the loftiest duties; a dutiful son; for a large part of his life a quiet country gentleman; a tender husband, a tender father; a daring political leader; a great soldier; a man who knew men, and who could, as in his dealings with the subtle Mazarin, while preserving his own integrity, twist subtle statesmen to his pleasure; at last a powerful sovereign, so living, praying, dying; no hypocrite, no traitor, but a champion and martyr of the Protestant and Puritanical faith. Such is the Cromwell of Thomas Carlyle, and such the Cromwell of [Paxton Hood].—HOOD'S CROMWELL, ch. 1, p. 14.

**3922. OPINIONS, Erratic.** *John Milton.* Upon the points which interested him most closely, Milton knew that his understanding of the text differed from the standard of Protestant orthodoxy. That God created matter, not out of nothing, but out of Himself, and that death is, in the course of nature, total extinction of being, though not opinions received, were not singular. More startling is his assertion that polygamy is not, in itself, contrary to morality, though it may be inexpedient. More offensive to the religious sentiment of his day would have been his vigorous vindication of the free-will of man against the reigning Calvinism, and his assertion of the inferiority of the Son in opposition to the received Athanasianism.—MILTON, BY M. PAT-TISON, ch. 12.

**3923. OPINIONS, Infallible.** *John Milton.* Whatever he thought, Milton thought and felt intensely, and expressed emphatically; and even his enemies could not accuse him of a shadow of inconsistency or wavering in his principles. On the contrary, tenacity, or persistence of idea, amounted in him to a serious defect of character. A conviction once formed dominated him, so that, as in the controversy with Morus, he could not be persuaded that he had made a mistake. No mind, the history of which we have an opportunity of intimately studying, could be more of one piece and texture than was that of Milton from youth to age.—MILTON, BY M. PAT-TISON, ch. 11.

**3924. OPPONENTS, Regard for.** *Cromwell.* He was the steadfast friend, notwithstanding episcopacy, of Archbishop Usher; and far removed as his own sentiments were from Universalism, he shielded from persecution John Bidle, called the Father of Unitarians, and, in consideration of his worth, even granted him a pension of 100 crowns a year. Even Sir Kenelm Digby, Royalist as he was, found himself at the Protector's table, who no doubt enjoyed the mystical wanderings of his mind, and certainly did honor to his literary merits. He invited to his table, sometimes, men disaffected to himself; notably more than once he invited several of the nobility, and after dinner told them, to their surprise, where they had lately been, what company they had lately kept, and advised them the next time they drank the health of Charles Stuart and the members of the royal family to do it a little more secretly, as the knowledge might not be so safe with some as with him.—HOOD'S CROMWELL, ch. 16, p. 200.

**3925. OPPORTUNITY, Awaiting.** *Cromwell.* The only traces of the presence of Cromwell in the House of Commons for ten years, which the

parliamentary annals retain, are a few words spoken by him, at long intervals, in defence of his brethren, the puritanic missionaries, and in attack of the dominant Anglican Church and the Roman Catholics, who were again struggling for supremacy. It might be seen, from the attention paid by his colleagues to the sentences uttered with such religious fervor by the representative of Huntingdon, that this gentleman farmer, as restrained in speech as in his desire of popularity, was treated in the House with that consideration which is always shown in deliberative assemblies to those men who are modest, sensible, silent, and careless of approbation, but faithful to their cause.—LAMARTINE'S CROMWELL, p. 19.

**3926. OPPORTUNITY, Last.** *James II.* If only national animosity could be allayed, there could be little doubt that religious animosity, not being kept alive, as in England, by cruel penal acts and stringent test acts, would of itself fade away. To assuage a national animosity such as that which the two races inhabiting Ireland felt . . . was a work to which a wise and good prince might have contributed much, and James would have undertaken that work with advantages such as none of his predecessors or successors possessed. At once an Englishman and a Roman Catholic, he belonged half to the ruling and half to the subject caste, and was therefore peculiarly qualified to be a mediator between them. . . . Having done this, he should have labored to reconcile the hostile races to each other by impartially protecting the rights and restraining the excesses of both. He should have punished with equal severity the native who indulged in the license of barbarism and the colonist who abused the strength of civilization.—MACAULAY'S ENG., ch. 6, p. 124.

**3927. OPPORTUNITY, A lost.** *Civil War.* The whole Confederate force here [at Sewall, Va.], under the command of General Lee, was nearly 20,000. This formidable army remained for twelve or fifteen days within sight of the enemy, each apparently awaiting an attack from the other. Thus the time passed, when, one morning, General Lee discovered, much to his surprise, that the enemy he had been so long hesitating to attack no longer confronted him. Rosecrans had disappeared in the night, and reached his old position on the Gauley. . . . Thus the second opportunity of a decisive battle in western Virginia was blindly lost, General Lee making no attempt to follow up the enemy, . . . the excuses alleged . . . being mud, swollen streams, and the leanness of his artillery horses.—POL-LARD'S FIRST YEAR OF THE WAR, ch. 6, p. 173.

**3928. OPPORTUNITY overlooked.** *Christina.* [The daughter of the great Augustus Adolphus.] At a solemn assembly of the States, in the year 1654, she made a formal resignation of the government in his favor [Charles Gustavus]. She set out immediately, in man's apparel, for Rome, but soon after left that city for Paris, which she ever afterward distinguished as her principal place of residence. The conduct of this singular woman has been variously judged of; she herself thought it glorious—and her panegyrist, Voltaire, holds it forth as much to her honor—that she preferred living with men who could

think, to the government of a people without literature. But how much nobler would it have been for this philosophic queen to have bestowed her attention on the introduction among her subjects of those sciences which tend to the good of mankind! It was an evidence of a little soul to reproach those with ignorance, or barbarism, whom it should have been her study, as it was her duty, to have cultivated and improved. It was not, therefore, surprising that a woman, whose conduct was evidently regulated more by caprice than by a sound understanding, should repent of the step she had taken, and wish to resume that government she had abdicated.—*TYTLER'S HIST.*, Book 6, ch. 34, p. 456.

**3929. OPPORTUNITY, Providential.** *Purchase of Louisiana.* The United States, in consequence of favoring circumstances growing out of European complications and the bold and complete statesmanship of Jefferson, obtained a territory larger in area than that which was wrested from the British crown by the Revolutionary war [for \$15,000,000]. It seems scarcely credible that the acquisition of Louisiana by Jefferson was denounced with a bitterness surpassing the partisan rancor with which later generations have been familiar. No abuse was too malignant, no epithet too coarse, no imprecation too savage to be employed by the assailants of the great philosophic statesman who laid so broad and deep the foundations of the country's growth and grandeur.—*BLAINE'S TWENTY YEARS OF CONGRESS*, p. 8.

**3930. OPPORTUNITY, Waiting for.** *"Make me come."* It was reported that when Pompeiius Silo, an officer of the greatest eminence and authority among the allies, said to Marius, "If you are a great general, Marius, come down and fight us," he answered, "If you are a great general, Silo, make me come down and fight."—*PLUTARCH'S MARIUS*.

**3931. OPPOSITION, Benefits of.** *Christianity.* The Christian doctrines were not more vigorously combated by the secular arm than by the pens of the heathen philosophers. Porphyry, a Syrian by birth, and a man of great abilities, wrote a long and most laborious work against Christianity; and Philostratus, one of the most eminent rhetoricians of that age, contrived a new method of attack, which was by drawing artful comparisons between the life and doctrines of Christ and those of the ancient philosophers. These attacks, however, were, on the whole, rather serviceable than dangerous to the cause of Christianity, since they excited the zeal and abilities of many of the ablest Fathers of the Church to defend its doctrines, and oppose, by their writings, the malevolent efforts of its enemies. The works of Origen, of Dionysius, Bishop of Alexandria, and of Cyprian, Bishop of Carthage, are read at this day with much pleasure and profit; and at the time they were written contributed, in a most eminent degree, to the advancement of religion.—*TYTLER'S HIST.*, Book 5, ch. 4, p. 6.

**3932. OPPOSITION of Folly.** *Street Lights.* Heming's scheme was enthusiastically applauded and furiously attacked. The friends of improvement extolled him as the greatest of all the benefactors of his city. What, they asked, were the boasted inventions of Archimedes when com-

pared with the achievement of the man who had turned the nocturnal shades into noon-day? In spite of these eloquent eulogies, the cause of darkness was not left undefended. There were fools in that age who opposed the introduction of what was called the new light as strenuously as fools in our age have opposed the introduction of vaccination and railroads, as strenuously as fools of an age anterior to the dawn of history doubtless opposed the introduction of the plough and of alphabetical writing.—*MACAULAY'S ENG.*, ch. 3, p. 337.

**3933. OPPOSITION, Help by.** *Persecution.* In 1670, when the act against conventicles was being re-enacted, for the overthrow of Nonconformists, Waller, the wit of the House of Commons, said of the Dissenters: "These people are like the children's tops: whip them, and they stand up; let them alone, and they fall."—*KNIGHT'S ENG.*, vol. 4, ch. 19, p. 310.

**3934. OPPOSITION, Impolitic.** *Taxation.* We may observe that in this last effort to preserve their expiring freedom the Romans, from the apprehension of a tribute, had raised Maxentius to the throne. He exacted that tribute from the Senate under the name of a free gift. They implored the assistance of Constantine. He vanquished the tyrant, and converted the free gift into a perpetual tax.—*GIBBON'S ROME*, ch. 14, p. 484.

**3935. OPPOSITION, Political.** *President Tyler.* The next measure—a favorite scheme of the Whigs—was the rechartering of the Bank of the United States. The old charter had expired in 1836, but the bank had continued in operation under the authority of the State of Pennsylvania. Now a bill to recharter was brought forward and passed. The President interposed his veto. Again the bill was presented in a modified form, and received the assent of both Houses, only to be rejected by the executive. By this action a final rupture was produced between the President and the party which had elected him. The indignant Whigs, baffled by a want of a two-thirds majority in Congress, turned upon him with storms of invective. All the members of the cabinet except Mr. Webster resigned, and he retained his place only because of a pending difficulty with Great Britain.—*RIDPATH'S U. S.*, ch. 16, p. 441.

**3936. OPPOSITION, prepared.** *Politics.* [Cæsar sought advancement to the consulship.] The Senate had made up their minds to fight the battle. If Cæsar went to the assembly, Bibulus, their second consul, might stop the proceedings. If this seemed too extreme a step, custom provided other impediments to which recourse might be had. Bibulus might survey the heavens, watch the birds, or the clouds, or the direction of the wind, and declare the aspects unfavorable; or he might proclaim day after day to be holy, and on holy days no legislation was permitted. Should these religious cobwebs be brushed away, the Senate had provided a further resource in three of the tribunes whom they had bribed. Thus they held themselves secure, and dared Cæsar to do his worst. Cæsar on his side was equally determined.—*FROUDE'S CÆSAR*, ch. 13.

**3937. OPPOSITION, Proof by.** *Samuel Johnson.* His "Taxation No Tyranny" being men-



tioned, he said, "I think I have not been attacked enough for it. Attack is the reaction; I never think I have hit hard unless it rebounds." BOSWELL: "I don't know, sir, what you would be at. Five or six shots of small arms in every newspaper, and repeated cannonading in pamphlets, might, I think, satisfy you."—BOSWELL'S JOHNSON, p. 244.

**3938. OPPOSITION useless.** *Goths.* The troops of Colias and Suerid expected the approach of the great Fritigern [the leader of the revolted Goths], ranged themselves under his standard, and signalized their ardor in the siege of Hadrianople. But the resistance of the garrison informed the barbarians that in the attack of regular fortifications the efforts of unskilful courage are seldom effectual. Their general acknowledged his error, raised the siege, declared that "he was at peace with stone walls," and revented his disappointment on the adjacent country.—GIBBON'S *ROME*, ch. 26, p. 39.

**3939. OPPRESSION, Dangerous.** "*Don't tread on me.*" Gadsden [of South Carolina, in 1776] presented the standard . . . to be used by the American navy, representing, in a yellow field, a rattlesnake of thirteen full-grown rattles, coiled to strike, with the motto, "*Don't tread on me.*"—BANCROFT'S *U. S.*, vol. 8, ch. 62.

**3940. OPPRESSION, Governmental.** *Speech.* [In 1795 Parliament passed a bill giving one magistrate the power of dispersing any assembly, if in his single judgment the language of the speakers was calculated to bring the Government into contempt;] and if twelve persons remained together for one hour after being ordered to disperse, the offenders were to be judged felons, without benefit of clergy.—KNIGHT'S *ENG.*, vol. 7, ch. 18, p. 324.

**3941. OPPRESSION by Ignorance.** *Reign of James II.* A.D. 1683. Culpepper and his council had arraigned a printer for publishing the laws, and ordered him to print nothing till the king's pleasure was known. . . . The best proof which Charles II. had given of his interest in Virginia was the express instruction to allow no printing-press on any pretence whatever. The rule was continued under James II.—BANCROFT'S *U. S.*, vol. 2, ch. 14.

**3942. OPPRESSION resisted.** *Taxation of Henry VIII.* In every county a tenth was demanded from the laity and a fourth from the clergy by the royal commissioners. But the demand was met by a general resistance. . . . A revolt actually broke out among the weavers of Suffolk; the men of Cambridge banded for resistance; the Norwich clothiers, though they yielded at first, soon threatened to rise. "Who is your captain?" the Duke of Norfolk asked the crowd. "His name is Poverty," was the answer, "for he and his cousin Necessity have brought us to this doing." There was, in fact, a general strike of the employers. Cloth-makers discharged their workers, farmers put away their servants. "They say the king asketh so much that they be not able to do as they have done before this time." Such a peasant insurrection as was raging in Germany was only prevented by the unconditional withdrawal of the royal demand.—GREEN'S *ENG. PEOPLE*, § 539.

**3943. OPPRESSION, Royal.** *William the Conqueror.* One of the most oppressive measures of William the Conqueror was the enactment of the forest laws. He reserved to himself the exclusive privilege of killing game throughout all England, and enacted the most severe penalties on all who should attempt it without his permission. Not satisfied with this severe and most impolitic measure, William, to gratify his passion for the chase, laid waste a country of about fifty miles in circuit, drove out all the inhabitants, and threw down the villages, and even churches, to make the New Forest in Hampshire; thus exterminating at once above one hundred thousand inhabitants, many of whom perished from famine. It is not, therefore, without reason that Lord Lyttelton remarks that Attila himself did not more justly deserve to be named the *Scourge of God* than this merciless Norman. It was this severe restriction of the forest laws—this mark of servitude—that, above every other circumstance, lay heavy on the English, and, in the reign of the succeeding prince, excited at length those vigorous efforts which produced the most favorable concessions for the general liberty.—TYTLER'S *HIST.*, Book 6, ch. 8, p. 134.

**3944. OPPRESSION, Scandalous.** *Ireland.* A.D. 1763. Such was the Ireland of the Irish—a conquered people, whom the victors delighted to trample upon, and did not fear to provoke. Their industry within the kingdom was prohibited by law, and then they were calumniated as naturally idle. Their savings could not be invested on equal terms in trade, manufactures, or real property, and they were called improvident. The gates of learning were shut on them, and they were derided as ignorant. In the midst of privations they were cheerful. Suffering for generations under acts which offered bribes to treachery, their integrity was not debauched: no son rose against his father, no friend betrayed his friend. Fidelity to their religion, to which afflictions made them cling more closely, chastity, and respect for the ties of family, remained characteristics of the down-trodden race. . . . Relief was to come through the conflicts of the North American colonies with Great Britain.—BANCROFT'S *U. S.*, vol. 5, ch. 4.

**3945. ORACLE corrupted.** *Athenian.* The Macedonian loudly complained of the Athenians as having first commenced hostilities; and the artful dissembler [Philip], still further to preserve a show of moderation, requested a renewal of the peace. A negotiation for that purpose was prolonged by him for two years. Demosthenes still raised his voice for war. It was upon this occasion that, the Athenians having consulted the Delphian oracle, which advised them to make peace, Demosthenes, in an animated harangue, openly insinuated that the oracle was corrupted, by declaring that the *Pythia* had been *Philippized*. The eloquence of the orator prevailed over the counsel of the hiring priestess, and the Athenians took the field in great force, joined by the Thebans and their other allies.—TYTLER'S *HIST.*, Book 2, ch. 3, p. 174.

**3946. ORACLE, Deceptive.** *Grecian.* A hollow oak in the forest of Dodona, in which it was possible for a man to conceal himself while the aperture was artfully closed up, was likewise famous for its oracles, and the imposture was no

doubt equally beneficial to its priests and attendants. These were commonly men of some art, who had ingenuity enough to frame equivocal answers to the questions that were put to them; and if the inquirer gave such construction to the response as was most agreeable to himself, it was generally possible for the priests to construe it according to the event. Strange! that men should ever believe that if the Deity should stoop to hold intercourse with his creatures, he would use the mean tricks and subterfuges of a juggler. Yet these oracles of the Greeks were for many ages in high reputation, and had extensive political consequence.—*TYTLER'S HIST.*, Book 1, ch. 7, p. 65.

**3947.** — — —. *Delphic.* A cavern at the foot of Mount Parnassus, near Delphi, was remarkable for exhaling a mephitic vapor, which, like that of the Grotto del Cani in Italy, had the effect of stupefying and slightly convulsing any person who came within its atmosphere. Some ingenious men had the address to turn this natural phenomenon to their own advantage and the profit of the neighborhood. A temple was built on the spot to Apollo, the god of divination. A priestess was procured whom habit soon enabled to undergo the experiment without danger; the raving expressions which the priests probably instructed her to utter, and which they interpreted as they thought fit, were received by the people as oracles, and her visible convulsions gave ample testimony to their being the effect of inspiration.—*TYTLER'S HIST.*, Book 1, ch. 7, p. 65.

**3948. ORACLE, Equivocal.** *Delphic.* Such was the state of Persia when Philip prepared for his great enterprise by sending his lieutenants Attalus and Parmenio into Asia. As usual before all expeditions of importance, he consulted the Delphic oracle, and received the following response, equally applicable to the prosperous or unsuccessful event of the war: *The bull is ready crowned; his end approaches, and he will soon be sacrificed.* "The prophecy," said Philip, "is quite clear: the bull is the monarch of Persia." The prediction speedily found its accomplishment, but Philip himself was the victim.—*TYTLER'S HIST.*, Book 2, ch. 3, p. 177.

**3949. ORATOR, The great.** *Demosthenes.* Demosthenes, the prince of the Grecian orators, . . . had no advantages of birth or education. His father, a sword-cutler, or, as Juvenal has termed him, a blacksmith, left him an orphan at the age of seven, to the care of profligate guardians, who robbed him of his small patrimony. But he possessed that native genius which surmounts every disadvantage of birth or situation. Ambition prompted him to the study of oratory; for, going one day to the court to hear the pleadings in some cause of moment, he was so impressed with the eloquence of Callistratus, and so fired by the popular applause bestowed on that orator upon his gaining the suit in which he had pleaded, that he determined from that moment that this should be his road to eminence and distinction. No man, in this arduous course, ever struggled with greater natural obstacles, or more happily overcame them. His voice was harsh and uncouth, his articulation indistinct, and his gestures awkward and constrained; but, sensible of his defects, he labored night and day in private exercises of elocution, till he completely

subdued them; and then, confident of his powers, he broke forth at once the most distinguished orator of his age.—*TYTLER'S HIST.*, Book 2, ch. 3, p. 171.

**3950. ORATOR, Unsuccessful.** *Washington Irving.* The new minister was called on to attend the dinner which the citizens of New York gave Dickens, at which it was decided that he must preside, and where he did preside, with much trepidation, making one of the shortest dinner speeches on record. "There," he said, as he concluded his broken sentences by proposing the health of Dickens, as the guest of the nation—"there! I told you I should break down, and I've done it."—*STODDARD'S IRVING*, p. 40.

**3951. ORATORS, Dangerous.** *Soame Jenyns*, [writing in favor of the Stamp-tax, said]: One method indeed has been hinted at, and but one, that might render the exercise of this power just and legal, which is the introduction of representatives from the several colonies into that body. But I have lately seen so many specimens of the great powers of speech of which these American gentlemen are possessed, that I should be afraid the sudden importation of so much eloquence at once would endanger the safety of England. It will be much cheaper for us to pay their army than their orators.—*BANCROFT'S U. S.*, vol. 5, ch. 11.

**3952. ORATORY, Audience for.** *William Pitt.* It was the great William Pitt, the great commoner, who had vanquished French marshals in Germany and French admirals on the Atlantic; who had conquered for his country one great empire on the frozen shores of Ontario, and another under the tropical sun near the mouths of the Ganges. It was not in the nature of things that popularity such as he at this time enjoyed should be permanent. That popularity had lost its gloss before his children were old enough to understand that their father was a great man. He was at length placed in situations in which neither his talents for administration nor his talents for debate appeared to the best advantage. The energy and decision which had eminently fitted him for the direction of war were not needed in time of peace. The lofty and spirit-stirring eloquence which had made him supreme in the House of Commons often fell dead on the House of Lords.—*MACAULAY'S PITT*, p. 1.

**3953. ORATORY despised.** *Samuel Johnson.* He would not allow much merit to Whitefield's oratory. "His popularity, sir," said he, "is chiefly owing to the peculiarity of his manner. He would be followed by crowds were he to wear a night-cap in the pulpit, or were he to preach from a tree."—*BOSWELL'S JOHNSON*, p. 162.

**3954. ORATORY disregarded.** *Pulpit.* [In the middle of the eighteenth century the eloquence of the English clergy] was of the tamest character. A foreigner describes their sermons: "The pulpit declamation is a most tedious monotony. The ministers have chosen it through respect for religion, which, as they affirm, proves, defends, and supports itself without having any occasion for the assistance of oratory. With regard to the truth of their assertion, I appeal to themselves and to the progress which religion



thus inculcated makes in England.”—KNIGHT’S *Eng.*, vol. 7, ch. 6, p. 110.

**3955. ORATORY, Taste in.** *Samuel Johnson.* Talking of oratory, Mr. Wilkes described it as accompanied with all the charms of poetical expression. JOHNSON: “No, sir; oratory is the power of beating down your adversary’s arguments, and putting better in their place.” WILKES: “But this does not move the passions.” JOHNSON: “He must be a weak man who is to be so moved.” WILKES (naming a celebrated orator): “Amid all the brilliancy of ———’s imagination, and the exuberance of his wit, there is a strange want of *taste*. It was observed of Apelles’ Venus, that her flesh seemed as if she had been nourished by roses; his oratory would sometimes make one suspect that he eats potatoes and drinks whiskey.”—BOSWELL’S JOHNSON, p. 461.

**3956. ORDERS, Conflicting.** *Captain Wadsworth.* [In 1693] Fletcher, the Governor of New York, went to Hartford to assume command of the militia of the province. He bore a commission from King William, but by the terms of the charter the right of commanding the troops was vested in the colony itself. The general assembly refused to recognize the authority of Fletcher, who, nevertheless, ordered the soldiers under arms, and proceeded to read his commission as colonel. “Beat the drums!” shouted Captain Wadsworth, who stood at the head of the company. “Silence!” said Fletcher; the drums ceased, and the reading began again. “Drum! drum!” cried Wadsworth; and a second time the voice of the reader was drowned in the uproar. “Silence! Silence!” shouted the enraged governor. The dauntless Wadsworth stepped before the ranks and said, “Colonel Fletcher, if I am interrupted again I will let the sunshine through your body in an instant.” That ended the controversy. Benjamin Fletcher thought it better to be a living governor of New York than a dead colonel of the Connecticut militia.—RIDPATH’S *U. S.*, ch. 21, p. 191.

**3957. ORDERS neglected.** *Marshal Ney.* Ney was ordered to advance immediately with 40,000 men and take possession of [Quatre-Bras, thereby preventing Blucher from re-enforcing Wellington with 130,000 men]. . . . Had Ney brought up his force to cut off the retreat of the Prussians, as Napoleon had ordered and expected, not one of the enemy would have escaped, and “Waterloo” would not have been. [Ney arrived near the place, and there rested his weary army by a short sleep, unsuspecting the activity of Blucher, who soon possessed it. Ney was so sure of it, he reported that] he was actually in possession.—ABBOTT’S *NAPOLÉON B.*, vol. 2, ch. 27.

**3958. ORDERS simple.** *Lord Nelson.* [When Lord Nelson informed the commanders in his fleet of his plan for the battle of Trafalgar, he stated few signals would be given. One direction was worth many embarrassing orders:] No man could do wrong who placed his ship close alongside of that of the enemy.—KNIGHT’S *Eng.*, vol. 7, ch. 25, p. 446.

**3959. ORIGIN, Humble.** *John Bunyan.* “I was of a low and inconsiderable generation, my father’s house being of that rank that is meanest

and most despised of all families in the land.” “I never went to school, to Aristotle or Plato, but was brought up in my father’s house in a very mean condition, among a company of poor countrymen.” “Nevertheless, I bless God that by this door He brought me into the world to partake of the grace and life that is by Christ in His Gospel.” This is the account given of himself and his origin by a man whose writings have for two centuries affected the spiritual opinions of the English race in every part of the world more powerfully than any book or books, except the Bible.—FROUDE’S *BUNYAN*, ch. 1, p. 1.

**3960. ORGANIZATION, Perfect.** *Society of Jesus.* The establishment by Loyola was contemporary with the Reformation, the progress of which it was designed to arrest. . . . Its members were, by its rules, never to become prelates; . . . their vows were poverty, chastity, absolute obedience, and a constant readiness to go on missions against heresy or heathenism.—BANCROFT’S *U. S.*, vol. 3, ch. 20.

**3961. ORNAMENT, Love of.** *American Indians.* The women . . . glittered with tufts of elk hair, brilliantly dyed in scarlet, and strings of the various kinds of shells were their pearls and diamonds. The summer garments of moose and deer skins were painted of many colors, and the fairest feathers of the turkey . . . were curiously wrought into mantles. The claws of the grizzly bear formed a proud collar for a war-chief, . . . the wing of a red-bird . . . decorated their locks. A warrior’s . . . skin was also tattooed with figures. . . . Some had the nose tipped with blue, the eyebrows, eyes, and cheeks tinged with black, and the rest of the face red. . . . When they made visits . . . they painted themselves gloriously.—BANCROFT’S *U. S.*, vol. 3, ch. 22.

**3962. ORTHOGRAPHY excused.** *Napoleon I.* “Do you write orthographically?” said he one day to his amanuensis at St. Helena. “A man occupied with public business cannot attend to orthography. His ideas must flow faster than his hand can trace. He has only time to place his points. He must compress words into letters and phrases into words, and let the scribes make it out afterward. . . .” His handwriting was composed of the most unintelligible hieroglyphics. He often could not decipher it himself.—ABBOTT’S *NAPOLÉON B.*, vol. 1, ch. 5.

**3963. OSTENTATION, Meritless.** *Demaratus.* Demaratus, the Lacedæmonian, who was then at court, being ordered to ask a favor, desired that he might be carried through Sardis in royal state, with a diadem upon his head. But Mithropaustes, the king’s cousin-german, took him by the hand, and said, “Demaratus, this diadem does not carry brains along with it to cover; nor would you be Jupiter, though you should take hold of his thunder.” The king was highly displeased at Demaratus for making this request, and seemed determined never to forgive him; yet, at the desire of Themistocles, he was persuaded to be reconciled to him.—PLUTARCH.

**3964. OSTENTATION, Oriental.** *Chosroes.* [This Persian king had his] favorite residence of Artemita, or Dastagerd, . . . beyond the Tigris, about sixty miles to the north of the capital. The adjacent pastures were covered with

flocks and herds; the paradise or park was replenished with pheasants, peacocks, ostriches, roebucks, and wild boars, and the noble game of lions and tigers was sometimes turned loose for the bolder pleasures of the chase. Nine hundred and sixty elephants were maintained for the use or splendor of the great king; his tents and baggage were carried into the field by 12,000 great camels and 8000 of a smaller size; and the royal stables were filled with 6000 mules and horses, among whom the names of Shebdiz and Barid are renowned for their speed or beauty. Six thousand guards successively mounted before the palace gates; the service of the interior apartments was performed by 12,000 slaves, and in the number of 3000 virgins, the fairest of Asia, some happy concubine might console her master for the age or the indifference of Sirā. The various treasures of gold, silver, gems, silks, and aromatics were deposited in a hundred subterranean vaults; and the chamber *Badaverd* denoted the accidental gift of the winds which had wafted the spoils of Heraclius into one of the Syrian harbors of his rival. The vice of flattery, and perhaps of fiction, is not ashamed to compute the 30,000 rich hangings that adorned the walls; the 40,000 columns of silver, or more probably of marble, and plated wood, that supported the roof; and the thousand globes of gold suspended in the dome, to imitate the motions of the planets and the constellations of the zodiac.—GIBBON'S *ROME*, ch. 46, p. 463.

**3965. OSTENTATION rebuked.** *Philotas*. "*My Son, be less.*" Among the Macedonians [who went with Alexander to Persia] Philotas, the son of Parmenio, had greater authority; for he was valiant and indefatigable in the field, but he... affected an ostentation of wealth and a magnificence in his dress and table that was above the condition of a subject. Beside, the loftiness of his port was altogether extravagant; not tempered with any natural graces, but formal and uncouth, it exposed him both to hatred and suspicion, insomuch that Parmenio one day said to him, "*My son, be less.*"—PLUTARCH'S *ALEXANDER*.

**3966. OSTENTATION, RAINOUS.** *Anthemius*. The solemn inauguration of Anthemius [as emperor of Rome] was followed by the nuptials of his daughter and the patrician Ricimer; a fortunate event, which was considered as the firmest security of the union and happiness of the state. The wealth of two empires was ostentatiously displayed; and many senators completed their ruin by an expensive effort to disguise their poverty. All serious business was suspended during this festival; the courts of justice were shut; the streets of Rome, the theatres, the places of public and private resort, resounded with hymeneal songs and dances; and the royal bride, clothed in silken robes, with a crown on her head, was conducted to the palace of Ricimer, who had changed his military dress for the habit of a consul and a senator.—GIBBON'S *ROME*, ch. 36, p. 491.

**3967. OSTENTATION, Vain of.** *Romans*. "But this native splendor," says Ammianus, "is degraded and sullied by the conduct of some nobles, who, unmindful of their own dignity, and of that of their country, assume an unbounded license of vice and folly. They contend with

each other in the empty vanity of titles and surnames, and curiously select, or invent, the most lofty and sonorous appellations, Reburus or Fabunius, Pagonius or Tarasius, which may impress the ears of the vulgar with astonishment and respect. From a vain ambition of perpetuating their memory, they affect to multiply their likeness, in statues of bronze and marble; nor are they satisfied unless those statues are covered with plates of gold; an honorable distinction, first granted to Acilius the consul, after he had subdued, by his arms and counsels, the power of King Antiochus. The ostentation of displaying, of magnifying, perhaps, the rent-roll of the estates which they possess in all the provinces, from the rising to the setting sun, provokes the just resentment of every man, who recollects that their poor and invincible ancestors were not distinguished from the meanest of the soldiers by the delicacy of their food or the splendor of their apparel. But the modern nobles measure their rank and consequence according to the loftiness of their chariots and the weighty magnificence of their dress. Their long robes of silk and purple float in the wind; and as they are agitated, by art or accident, they occasionally discover the under garments, the rich tunics, embroidered with the figures of various animals. . . . If at any time, but more especially on a hot day, they have courage to sail, in their painted galleys, from the Lucrine Lake to their elegant villas on the sea-coast of Puteoli and Cayeta, they compare their own expeditions to the marches of Cæsar and Alexander.—GIBBON'S *ROME*, ch. 30, p. 224.

**3968. OSTRACISM by Ballot.** *Athenians*. The ostracism . . . was conducted in the following manner: every citizen took a piece of a broken pot, or a shell, on which he wrote the name of the person he wanted to have banished, and carried it to a part of the market-place that was enclosed with wooden rails. The magistrates then counted the number of the shells; and if it amounted not to six thousand, the ostracism stood for nothing; if it did, they sorted the shells, and the person whose name was found on the greatest number was declared an exile for ten years, but with permission to enjoy his estate.—PLUTARCH'S *ARISTIDES*.

**3969. OSTRACISM, Evils of.** *Athenians*. It was not requisite that a man should be accused of any crime to deserve the sentence of the ostracism. It was enough that any person, either from his wealth, his uncommon talents, or even his eminent virtues, should become an object either of envy or of public praise and admiration. When a citizen had arrived at that degree of credit as to fall under either of those descriptions, and to offend by too much popularity, any individual of the people might demand an ostracism. The ceremony was this; every citizen who chose took a *shell* or piece of tile, on which, having written the name of the person in his opinion the most obnoxious, he carried it to a certain place in the forum, which was enclosed with rails, and had ten gates, for ten tribes. Officers were appointed to count the number of *shells*; for if they were fewer than six thousand, the vote did not take place. . . . Thus we find, in the course of the history of this republic, that virtue, without the imputation or suspicion of



ambitious views, was frequently the victim of this pernicious law. It was enough that Aristides by his virtues had merited the glorious epithet of *just*; that epithet, in the eyes of the Athenian people, was sufficient crime. When Aristides himself was passing by, an illiterate rustic requested him to write upon his shell the name of *Aristides*. Why, what harm, my friend, said the other, has Aristides done you? None in the world, replied the clown; but I hate to hear everybody call him the *Just*. Thucydides, from whom Athens had received the most eminent services, at length the victim of ostracism, composed in his exile that history in which he records the fame of his ungrateful country.—*TYTLER'S HIST.*, Book 1, ch. 10, p. 104.

**3970. OUTCAST for Religion.** *William Penn.* A.D. 1667. In Ireland . . . the undying fires of enthusiasm at once blazed up within him, and he renounced every hope for the path of integrity . . . "when about two and twenty years of age." . . . Returning to England, he encountered bitter mockings and scornings, the invectives of the priests, the strangeness of all his old companions, . . . and his father, in anger, turned him penniless out of doors. The outcast, saved from extreme indigence by a mother's fondness, became an author; . . . in the heyday of youth was consigned to a long and close imprisonment in the Tower. His offence was heresy.—*BANCROFT'S U. S.*, vol. 2, ch. 16.

**3971. OUTRAGE, Horrible.** *Alboin.* [The Lombard king, A.D. 573.] Alboin fell a sacrifice to domestic treason and female revenge. In a palace near Verona, which had not been erected for the barbarians, he feasted the companions of his arms; intoxication was the reward of valor, and the king himself was tempted, by appetite or vanity, to exceed the ordinary measure of his intemperance. After draining many capacious bowls of Rhætian or Falernian wine, he called for the skull of Cunimund, the noblest and most precious ornament of his side-board. The cup of victory was accepted with horrid applause by the circle of the Lombard chiefs. "Fill it again with wine," exclaimed the inhuman conqueror—"fill it to the brim: carry this goblet to the queen, and request in my name that she would rejoice with her father." In an agony of grief and rage, Rosamond had strength to utter, "Let the will of my lord be obeyed!" and, touching it with her lips, pronounced a silent imprecation, that the insult should be washed away in the blood of Alboin.—*GIBBON'S ROME*, ch. 45, p. 397.

**3972. OUTRAGE, Reaction of.** *Joan of Arc.* The arms of Charles [VII.] gained more advantage by the death of this heroine than, perhaps, they had done by her life; for this piece of cruelty contributed to render the government of the English extremely odious. Charles was every day making some new conquest, though it cost him fifteen years before he made his entry into Paris, and almost as many more before the English were entirely driven out of France.—*TYTLER'S HIST.*, Book 6, ch. 13, p. 206.

**3973. OUTRAGE resented.** *Parent.* Appius [one of the decemviri], sitting in judgment in his tribunal, had cast his eyes upon a young woman of uncommon beauty, who daily passed through the forum, on her way to the public schools. Virginia, a maiden of fifteen years of age, was the

daughter of a plebeian, a centurion, at that time absent with the army. Appius had been informed of her situation; she was betrothed to Icilius, formerly one of the tribunes, then serving against the enemy, and their marriage was to be celebrated as soon as the campaign was at an end; an obstacle which served only to increase the passion of this flagitious magistrate, who determined, at all hazards, to secure her as his prey. After many fruitless attempts to corrupt the fidelity of those domestics to whom Virginius had left the charge of his daughter (for she had lost her mother), Appius devised a scheme which he thought could not fail to put Virginia entirely within his power. He employed Marcus Claudius, one of his dependents, an infamous and shameless man, to claim the young woman as his own property. Marcus pretended that she was the daughter of one of his female slaves, who had sold her when an infant to the wife of Virginius, who had no children. He therefore pretended to reclaim what was his own, and attempted by force to carry her home to his house. [Her father returned from the army to protect her. He proved her parentage.] Appius was not to be thus foiled. With the most unparalleled effrontery, he stood forth as a witness as well as a judge, declaring that it was consistent with his own knowledge that the plea of Marcus was true. He therefore gave his final sentence, that the slave should be delivered up to her lawful master, and ordered his officers to enforce, without delay, the execution of his decree. The soldiers were removing the crowd, and Marcus, together with the lictors, was advancing to seize Virginia, who clung for protection around the neck of her father. "There is," said he, "but one way, my dear child, to save thy honor and preserve thy liberty." Then seizing a knife from the stall of a butcher—"Thus," said he, striking her to the heart—"thus I send thee to thy forefathers, unpolluted and a free woman." Then turning to the tribunal of Appius, "Thou monster!" cried he, "with this blood I devote thy head to the infernal gods!" Appius, in a transport of rage, called out to the lictors to seize Virginius; but he, rushing out from the forum, and making way for himself with the knife which he held in his hand, while the multitude favored his escape, got safe without the city, and arrived in a few hours at the camp.—*TYTLER'S HIST.*, Book 3, ch. 5, p. 337.

**3974. PAGANISM injurious.** *Vice.* The pagan religion had no influence toward refining or improving the morals of mankind. The only attributes which distinguished the heathen gods from the race of ordinary men were their power and their immortality. They were endowed with the same passions as human creatures, and those distinguishing attributes of power and immortality served, in general, only to extend the measure and the enormity of their vices. The example of their gods was, therefore, an incentive to *vice* instead of *virtue*; and those rites with which many of them were worshipped, and which were conceived to be peculiarly acceptable to them, were often the grossest violations not only of *decency* but of *humanity*.—*TYTLER'S HIST.*, Book 1, ch. 1, p. 1.

**3975. PAGANISM overthrown.** *By Alaric.* The songs of Homer and the fame of Achilles had

probably never reached the ear of the illiterate barbarian; and the *Christian* faith, which he had devoutly embraced, taught him to despise the imaginary deities of Rome and Athens. The invasion of the Goths, instead of vindicating the honor, contributed, at least accidentally, to extirpate the last remains of paganism; and the mysteries of Ceres, which had subsisted eighteen hundred years, did not survive the destruction of Eleusis and the calamities of Greece.—GIBBON'S *ROME*, ch. 30, p. 195.

**3976. PAINTER, Celebrated.** *Reynolds.* Sir Joshua Reynolds was the first Englishman who added the praise of the elegant arts to the other glories of his country.—KNIGHT'S *ENG.*, vol. 7, ch. 4, p. 67.

**3977. PAINTING illustrates.** *Samuel Johnson.* When I observed to him that painting was so far inferior to poetry that the story, or even emblem which it communicates, must be previously known, and mentioned, as a natural and laughable instance of this, that a little miss, on seeing a picture of Justice with the scales, had exclaimed to me, "See, there's a woman selling sweetmeats;" he said, "Painting, sir, can illustrate, but cannot inform."—BOSWELL'S *JOHNSON*, p. 530.

**3978. PALACE, A humble.** *Tartars.* The houses of the Tartars are no more than small tents, of an oval form, which afford a cold and dirty habitation for the promiscuous youth of both sexes. The palaces of the rich consist of wooden huts, of such a size that they may be conveniently fixed on large wagons, and drawn by a team perhaps of twenty or thirty oxen.—GIBBON'S *ROME*, ch. 26, p. 7.

**3979. PANIC by Contraction.** *Financial.* In the first year of Van Buren's administration the country was afflicted with a monetary panic of the most serious character. The preceding years had been a time of great prosperity. The national debt was entirely liquidated, and a surplus of nearly \$40,000,000 had accumulated in the treasury of the United States. By act of Congress this vast sum had been distributed among the several States. Owing to the abundance of money, speculations of all sorts grew rife. The credit system pervaded every department of business. The banks of the country were suddenly multiplied to nearly seven hundred. Vast issues of irredeemable paper money stimulated the speculative spirit and increased the opportunities for fraud. The bills of these unsound banks were receivable at the land offices, and settlers and speculators made a rush to secure the public lands while money was plentiful. Seeing that in receiving such an unsound currency in exchange for the national domain the Government was likely to be defrauded out of millions, President Jackson had issued an order called the *Specie Circular*, by which the land agents were directed henceforth to receive nothing but coin in payment for the lands. The effects of this circular came upon the nation in the first year of Van Buren's administration. The interests of the Government had been secured by Jackson's vigilance, but the business of the country was prostrated by the shock. The banks suspended specie payment; mercantile houses failed, and disaster swept through every avenue of trade. During the months of March

and April, 1837, the failures in New York and New Orleans amounted to about \$150,000,000. A committee of business men from the former city besought the President to rescind the specie circular and to call a special session of Congress. The former request was refused and the latter complied with; but not until the executive was driven by the distresses of the country.—RIDPATH'S *U. S.*, ch. 55, p. 337.

**3980. PANIC, Financial.** *United States, 1873.* In the autumn of 1873 occurred one of the most disastrous financial panics known in the history of the United States. The alarm was given by the failure of the great banking-house of Jay Cooke & Company, of Philadelphia. Other failures followed in rapid succession. Depositors everywhere hurried to the banks and withdrew their money and securities. Business was suddenly paralyzed, and many months elapsed before confidence was sufficiently restored to enable merchants and bankers to engage in the usual transactions of trade. The primary cause of the panic was the fluctuation in the volume and value of the national currency. Out of this had arisen a wild spirit of speculation, which sapped the foundations of business, destroyed financial confidence, and ended in disaster.—RIDPATH'S *U. S.*, ch. 68, p. 560.

**3981. ———.** *England.* In September and October [of 1847] there had been such a pressure upon the merchants and traders as had not been experienced since the great panic of 1825. Mercantile houses in London of the highest eminence suspended their payments. Corresponding disasters occurred at Manchester, Liverpool, and Glasgow. All the usual accommodation in the money market was at an end. In October the alarm spread into a general panic: the crash of eminent houses in London went on; in the country not only mercantile firms but banks were failing; the funds fell rapidly; the exchequer bills were at a high rate of discount.—KNIGHT'S *ENG.*, vol. 8, ch. 30, p. 552.

**3982. PANIC, Needless.** *Reign of Charles II.* [The infamous Titus Oates announced a Popish plot.] The capital and the whole nation went mad with hatred and fear. The penal laws, which had begun to lose something of their edge, were sharpened anew. Everywhere justices were busied in searching houses and seizing papers. All the jails were filled with papists. London had the aspect of a city in a state of siege. The train-bands were under arms all night. Preparations were made for barricading the great thoroughfares. Patrols marched up and down the streets. Cannon were planted round Whitehall. No citizen thought himself safe unless he carried under his coat a small flail loaded with lead to brain the popish assassins.—MACAULAY'S *ENG.*, ch. 2, p. 219.

**3983. PANIC, Night of.** *Flight of James II.* Just at this time arose a whisper which swelled fast into a fearful clamor, passed in an hour from Piccadilly to White Chapel, and spread into every street and alley of the capital. It was said that the Irish whom Feversham had let loose were marching on London, and massacring every man, woman, and child on the road. At one in the morning the drums of the militia beat to arms. Everywhere terrified women were weeping and wringing their hands, while their fathers



and husbands were equipping themselves for fight. Before two the capital wore a face of stern preparedness which might well have daunted a real enemy, if such an enemy had been approaching. Candles were blazing at all the windows. The public places were as bright as at noonday. All the great avenues were barricaded. More than 20,000 pikes and muskets lined the streets. The late daybreak of the winter solstice found the whole city still in arms. During many years the Londoners retained a vivid recollection of what they called the Irish night. When it was known that there had been no cause of alarm, attempts were made to discover the origin of the rumor which had produced so much agitation.—MACAULAY'S *ENG.*, ch. 10, p. 519.

**3984. PANIC, Unexpected.** *English*, 1825. [It was preceded by a period of unusual prosperity. On the 3d of January the Royal speech to Parliament exulted over it.] "There never was a period in the history of this country when all the great interests of the nation were at the same time in so thriving a condition." On the 2d of February he laments the evils of "the pecuniary crisis. . . . The pecuniary crisis was indeed the most unexpected, the most astounding, and the most severe in its consequences ever produced by extravagant hopes and exaggerated alarms. This pecuniary crisis universally obtained the name of 'The Panic.' . . . It was described by Mr. Huskisson as 'such a complete suspension of all confidence as contradicting from commercial distress. . . . If the difficulties which existed in the money market had continued only forty-eight hours longer, . . . the effect would have been to put a stop to all dealings between man and man, except by way of barter.' . . . Before the close of the year seventy-three banks had failed. . . . The total number of bankruptcies in 1825 was a little above eleven hundred; in 1826 it was nearly two thousand six hundred."—KNIGHT'S *ENG.*, vol. 8, ch. 11, p. 197.

**3985. PANTOMIME in Jurisprudence.** *Roman*. Among savage nations the want of letters is imperfectly supplied by the use of visible signs, which awaken attention and perpetuate the remembrance of any public or private transaction. The jurisprudence of the first Romans exhibited the scenes of a pantomime; the words were adapted to the gestures, and the slightest error or neglect in the forms of proceeding was sufficient to annul the substance of the fairest claim. The communion of the marriage-life was denoted by the necessary elements of fire and water; and the divorced wife resigned the bunch of keys, by the delivery of which she has been invested with the government of the family. The manumission of a son or a slave was performed by turning him round with a gentle blow on the cheek; a work was prohibited by the casting of a stone; prescription was interrupted by the breaking of a branch; the clinched fist was the symbol of a pledge or deposit; the right hand was the gift of faith and confidence. The indenture of covenants was a broken straw; weights and scales were introduced into every payment, and the heir who accepted a testament was sometimes obliged to snap his fingers, to cast away his garments, and to leap and dance with real or affected transport. If a citizen pursued any

stolen goods into a neighbor's house, he concealed his nakedness with a linen towel, and hid his face with a mask or basin, lest he should encounter the eyes of a virgin or a matron. In a civil action the plaintiff touched the ear of his witness, seized his reluctant adversary by the neck, and implored, in solemn lamentation, the aid of his fellow-citizens. The two competitors grasped each other's hand as if they stood prepared for combat before the tribunal of the prætor; he commanded them to produce the object of the dispute; they went, they returned with measured steps, and a clod of earth was cast at his feet to represent the field for which they contended.—GIBBON'S *ROME*, ch. 44, p. 317.

**3986. PAPACY scandalized.** *Marozia*. Marozia, the mistress of Sergius III., and her sister Theodora, two women of the most abandoned and flagitious character, now ruled everything in Rome; and maintaining their ascendancy by the most detestable crimes, and murders without end, they filled the pontifical chair in rapid and monstrous succession with their paramours or their adulterous offspring.—TYTLER'S *HIST.*, Book 6, ch. 4, p. 101.

**3987. PAPER, Wealth by.** *In Egypt*. Firmus, the friend and ally, as he proudly styled himself, of Odenathus and Zenobia, was no more than a wealthy merchant of Egypt. In the course of his trade to India he had formed very intimate connections with the Saracens and the Blemmyes, whose situation on either coast of the Red Sea gave them an easy introduction into the Upper Egypt. The Egyptians he inflamed with the hope of freedom, and, at the head of their furious multitude, broke into the city of Alexandria, where he assumed the imperial purple, coined money, published edicts, and raised an army, which, as he vainly boasted, he was capable of maintaining from the sole profits of his paper trade. Such troops were a feeble defence against the approach of Aurelian; and it seems almost unnecessary to relate that Firmus was routed, taken, tortured, and put to death.—GIBBON'S *ROME*, ch. 11, p. 358.

**3988. PARADISE, The drunkard's.** *Ancient Germans*. Some tribes of the north seem to have embraced the doctrine of transmigration; others imagined a gross paradise of immortal drunkenness.—GIBBON'S *ROME*, ch. 95, p. 271.

**3989. PARADISE, Earthly.** *Damascus*. Timour [the Tartar, reposed,] as was his custom, his army in the plain of Damascus, called *one of the four paradises of the earth*. The plain of Damascus, shaded by its orchards, refreshed by its running waters; the valley of Beivan, in Persia; the valley of the Euphrates, below Bagdad; and, in fine, the fertile and humid plain of Samarcand, were to the eyes of the Tartars the four paradises promised to their nation. They took pleasure in traversing them and halting there by turns.—LAMARTINE'S *TURKEY*, p. 325.

**3990. PARADISE, Language of.** *Nushirvan the Persian*. At his command the most celebrated writers of Greece and India were translated into the Persian language; a smooth and elegant idiom, recommended by Mahomet to the use of paradise; though it is branded with the epithets of savage and unmusical by the ignorance and presumption of Agathias.—GIBBON'S *ROME*, ch. 42, p. 216.

**3991. PARADISE, Mussulmans'. Five.** The Mussulmans born in the mountains and valleys of Asia, the sons of shepherds, have brought with them into their very palaces the memory, the images, the passion of rural nature; they love her too much to bedeck her. A woman, a horse, a weapon, a fountain, a tree—such are the five paradises of the children of Othman.—LAMARTINE'S *TURKEY*, p. 15.

**3992. PARADISE, Sensual. Mohammedan.** It is natural enough that an Arabian prophet should dwell with rapture on the groves, the fountains, and the rivers of paradise; but instead of inspiring the blessed inhabitants with a liberal taste for harmony and science, conversation and friendship, he idly celebrates the pearls and diamonds, the robes of silk, palaces of marble, dishes of gold, rich wines, artificial dainties, numerous attendants, and the whole train of sensual and costly luxury, which becomes insipid to the owner, even in the short period of this mortal life. Seventy-two *Houris*, or black-eyed girls, of resplendent beauty, blooming youth, virgin purity, and exquisite sensibility, will be created for the use of the meanest believer; a moment of pleasure will be prolonged to a thousand years, and his faculties will be increased a hundred-fold, to render him worthy of his felicity. Notwithstanding a vulgar prejudice, the gates of heaven will be open to both sexes; but Mahomet has not specified the male companions of the female-elect, lest he should either alarm the jealousy of their former husbands or disturb their felicity by the suspicion of an everlasting marriage. This image of a carnal paradise has provoked the indignation, perhaps the envy of the monks; they declaim against the impure religion of Mahomet; and his modest apologists are driven to the poor excuse of figures and allegories. But the sounder and more consistent party adhere, without shame, to the literal interpretation of the Koran; useless would be the resurrection of the body, unless it were restored to the possession and exercise of its worthiest faculties; and the union of sensual and intellectual enjoyment is requisite to complete the happiness of the double animal, the perfect man.—GIBBON'S *ROME*, vol. 5, ch. 50, p. 119.

**3993. PARADISE, A strange. Mohammedan.** The sieges and battles of six campaigns had consumed many thousands of the Moslems. They died with the reputation and the cheerfulness of martyrs; and the simplicity of their faith may be expressed in the words of an Arabian youth, when he embraced, for the last time, his sister and mother: "It is not," said he, "the delicacies of Syria or the fading delights of this world that have prompted me to devote my life in the cause of religion. But I seek the favor of God and His apostles; and I have heard, from one of the companions of the prophet, that the spirits of the martyrs will be lodged in the crops of green birds, who shall taste the fruits and drink of the rivers of paradise. Farewell, we shall meet again among the groves and fountains which God has provided for His elect."—GIBBON'S *ROME*, ch. 51, p. 216.

**3994. PARDON declined. Revolutionists. A.D. 1776.** Patterson, . . . the British adjutant-general, was allowed to enter the American camp.

. . . He asked to have his visit accepted as the first advance from the commissioners for restoring peace, and asserted that they had great powers. "From what appears," rejoined Washington, "they have power only to grant pardons; having committed no fault, we need no pardon; we are only defending what we deem to be our indisputable rights."—BANCROFT'S *U. S.*, vol. 9, ch. 1.

**3995. ———. By the Innocent.** [When Lord Howe arrived off New York in July (1776) he addressed a letter to Dr. Franklin as "his worthy friend," also official dispatches, which were conciliatory in their design.] Franklin replied in like spirit of former friendship, but said as the dispatches only showed that Lord Howe was to offer pardon upon submission, he was sure it must give his lordship pain to be sent so far upon so hopeless a business.—KNIGHT'S *ENG.*, vol. 6, ch. 23, p. 272.

**3996. PARDON, Hopeless of. Ayloffé.** [Ayloffé was engaged in the Scotch rebellion under the Duke of Argyll.] He was taken prisoner, and carried to Glasgow. . . . A story was current among the Whigs that the king [James II.] said, "You had better be frank with me, Mr. Ayloffé. You know that it is in my power to pardon you." Then, it was rumored, the captive broke his sullen silence, and answered, "It may be in your power, but it is not in your nature." He was executed under his old outlawry before the gate of the Temple, and died with stoical composure.—MACAULAY'S *ENG.*, ch. 5, p. 527.

**3997. PARDON made Odious. James II.** No English sovereign has ever given stronger proofs of a cruel nature than James II.; yet his cruelty was not more odious than his mercy; or, perhaps, it may be more correct to say that his mercy and his cruelty were such that each reflects infamy on the other. Our horror at the fate of the simple clowns, the young lads, the delicate women, to whom he was inexorably severe, is increased when we find to whom and for what considerations he granted pardon.—MACAULAY'S *ENG.*, ch. 5, p. 607.

**3998. PARDON, Plea for. Napoleon I.** [General Lajolais had been condemned to death for participating in the Bourbon conspiracy to assassinate Napoleon.] His only daughter, fourteen years old, who was remarkably beautiful, . . . without communicating her intentions to any one, set out alone and on foot for St. Cloud. . . . By her youth, her beauty, her tears, and her woe she [gained access to Josephine and her daughter Hortense]. . . . Napoleon had said . . . petitions must be in writing. . . . They contrived to introduce her to the presence of Napoleon as he was passing through one of the apartments of the palace. . . . The fragile child, in a delirium of emotion, rushed before him, precipitated herself at his feet, and exclaimed, "Pardon, sire! pardon for my father!" Napoleon, surprised, . . . exclaimed, "I have said that I wish for no such scenes. . . . Leave me, miss!" So saying, he turned to pass from her; but the child threw her arms around his knees, and . . . with tears and agony . . . in every feature . . . exclaimed, "Pardon! pardon! pardon! it is for my father!" "And who is your father? . . . Who are you?" "I am Miss Lajolais, . . . and my father is doomed to die." . . . "Well, my child!



yes ! For your sake I will forgive your father." . . . The suppliant fainted and fell to the floor. [In prison she fell upon her father's neck, unable to speak. She fell into unconsciousness, and when revived was a hopeless maniac.]—AB-BOTT'S NAPOLEON B., vol. 1, ch. 27.

**3999. PARDON, Purchase of. Evidence.** [A.D. 1450-1485.] One testator wishes that a Latin sentence should be written "on the forepart of the iron about my grave," with "the day and the year of the Lord of my departing from this world, and the pardon that I purchased to be written therewith."—KNIGHT'S ENG., vol. 2, ch. 8, p. 127.

**4000. PARDON without Reformation. Government.** Capt. John Nutt was one of the most daring sea-devils of that lawless time. He was an untakable man, and he had several pirate ships. He commenced his career as gunner of a vessel in Dartmouth harbor bound for the Newfoundland seas. Coming to Newfoundland, he collected a crew of pleasant fellows like himself; they seized a French ship, also a large Plymouth ship, then a Flemish ship, and, with these gay rovers, he played off his depredations on the fishing craft of the Newfoundland seas, and came back, too strong for capture, to the western coasts of England. Arrived there, this worthy played off new devilries: he tempted men from the king's service by the promise of higher wages, and—what, alas ! might easily be promised in those dreary days—more certain payment; he hung about Torbay, laughed at threats, scoffed at promises of pardon, although more than one offer had been made conditionally. The whole western country was in a state of dread, and municipalities poured their entreaties upon the council and upon Eliot in his office of vice-admiral. . . . [The pirate was pardoned and honored, the faithful admiral was dishonored by the government. It was the work of bribery.]—HOOD'S CROMWELL, ch. 3, p. 50.

**4001. PARDON by Sympathy. Abraham Lincoln.** A poor woman from Philadelphia had been waiting, with a baby in her arms, for three days to see the President. [Her husband had deserted, and was sentenced to be shot.] Late in the afternoon of the third day . . . he heard the baby cry. "He . . . rang the bell. 'Daniel,' said he, 'is there a woman with a baby in the anteroom ?' I said there was, and if he would allow me to say it, I thought it was a case he ought to see, for it was a matter of life and death. Said he, 'Send her at once.' . . . The President pardoned her husband. As she came out from his presence her eyes were lifted and her lips moving in prayer, the tears streaming down her cheeks." Said Daniel, "I went up to her, and pulling her shawl, said, 'Madam, it was the baby that did it !'"—RAYMOND'S LINCOLN, p. 737.

**4002. PARENT, A disappointed. John Howard.** For seven years he lived in the country with his wife. Nothing was wanting to his happiness but children, which, for seven years, were denied him. Then a son was born, who filled up the measure of his joy. A few days after the birth of this child he left his wife in the morning to go to church, she being apparently as well as could be expected. On his return he found her indisposed, and a few minutes after, as he was handing her a cup of chocolate, she fell back

upon her pillow, and immediately breathed her last. . . . The boy, whom he had obtained at the price of his happiness, was a large and healthy child; it lived to be the consoler of his solitude, but finally the shame and misery of his old age.—CYCLOPEDIA OF BIOG., p. 40.

**4003. PARENTS, Power of. Roman.** The paternal power was instituted or confirmed by Romulus himself; and, after the practice of three centuries, it was inscribed on the fourth table of the Decemvirs. In the forum, the Senate, or the camp the adult son of a Roman citizen enjoyed the public and private rights of a *person*; in his father's house he was a mere *thing*; confounded by the laws with the movables, the cattle, and the slaves, whom the capricious master might alienate or destroy, without being responsible to any earthly tribunal. The hand which bestowed the daily sustenance might resume the voluntary gift, and whatever was acquired by the labor or fortune of the son was immediately lost in the property of the father.—GIBBON'S ROME, ch. 44, p. 341.

**4004. PARENTS, Sacrifice of. Chinese.** Ninety [Chinese] cities were stormed, or starved, by the Moguls; ten only escaped; and Zingis [their commander], from a knowledge of the filial piety of the Chinese, covered his vanguard with their captive parents; an unworthy, and by degrees a fruitless, abuse of the virtue of his enemies.—GIBBON'S ROME, ch. 64, p. 209.

**4005. PARENTS, Sorrow of. Henry II.** [About 1189 Richard, son of the great Henry II., joined the French king, Philip II., against his father. Three other sons were also rebels against their father, and only his youngest son, John, remained at his court.] Philip and Richard took his castles, while Henry remained in a condition of unusual supineness. He was now broken in spirit. . . . He yielded almost without a struggle to the demands that were made upon him. . . . Throughout these unnatural conflicts he had rested his hopes upon his beloved John, to whom he had required his seneschal to deliver his castles in the event of his death. . . . He asked for the names of those barons who had joined the French king. The first name he saw was John. He read no more. The world and all its troubles and hopes faded from his view. He turned his face to the wall, and exclaimed, "Let everything go as it will." . . . His great heart was broken. On the 6th of July, 1189, Henry II. was no more.—KNIGHT'S ENG., vol. 1, ch. 21, p. 304.

**4006. PARRICIDE, Crime of. Impossible.** Romulus appointed no punishment for actual parricides, but called all murder parricide, looking upon this as abominable, and the other as impossible. For many ages, indeed, he seemed to have judged rightly; no one was guilty of that crime in Rome for almost six hundred years; and Lucius Ostius, after the wars of Hannibal, is recorded to have been the first that murdered his father.—PLUTARCH'S ROMULUS.

**4007. PARRICIDE, Punishment of. Romans.** The parricide, who violated the duties of nature and gratitude, was cast into the river or the sea, enclosed in a sack; and a cock, a viper, a dog, and a monkey were successively added, as the most suitable companions.—GIBBON'S ROME, ch. 44, p. 371.

**4008. PARSIMONY, Costly.** *James II.* [It was customary at the coronation of the king to arrange a splendid procession and to ride in state from the Tower to Westminster.] James ordered an estimate to be made of the cost of such a procession, and found that it would amount to about half as much as he proposed to expend in covering his wife with trinkets. He accordingly determined to be profuse where he ought to have been frugal, and niggardly where he might pardonably have been profuse. More than a hundred thousand pounds were laid out in dressing the queen, and the procession from the Tower was omitted. The folly of this course is obvious.—MACAULAY'S *ENG.*, ch. 4, p. 439.

**4009. PARTIALITY evinced.** *James II.* [He determined to overthrow the Protestant faith.] All the special dispensations which he had granted had been granted to Roman Catholics. All the laws which bore hardest on the Presbyterians, Independents, and Baptists had been for a time severely executed by him. While Hales commanded a regiment, while Powis sat at the council board, while Massey held a deanery, while breviaries and mass books were printed at Oxford under a royal license, while the host was publicly exposed in London under the protection of the pikes and muskets of the Foot Guards, while friars and monks walked the streets of London in their robes, Baxter was in jail; Howe was in exile; the Five Mile Act and the Conventicle Act were in full vigor; Puritan writers were compelled to resort to foreign or to secret presses; Puritan congregations could meet only by night or in waste places, and Puritan ministers were forced to preach in the garb of colliers or of sailors. In Scotland the king, while he spared no exertion to extort from the estates full relief for Roman Catholics, had demanded and obtained new statutes of unprecedented severity against the Presbyterians.—MACAULAY'S *ENG.*, ch. 7, p. 186.

**4010. PARTIES, Difference in.** *English.* It ought to be remembered that the difference between the two great sections of English politicians has always been a difference rather of degree than of principle. There were certain limits on the right and on the left which were very rarely overstepped. A few enthusiasts on one side were ready to lay all our laws and franchises at the feet of our kings. A few enthusiasts on the other side were bent on pursuing, through endless civil troubles, their darling phantom of a republic. But the great majority of those who fought for the crown were averse to despotism, and the great majority of the champions of popular rights were averse to anarchy. Twice in the course of the seventeenth century the two parties suspended their dissensions and united their strength in a common cause. Their first coalition restored hereditary monarchy, their second coalition rescued constitutional freedom.—MACAULAY'S *ENG.*, ch. 1, p. 94.

**4011. PARTIES, Independence of.** *England.* [See above.] It is also to be noted that these two parties have never been the whole nation—nay, that they have never, taken together, made up a majority of the nation. Between them has always been a great mass, which has not steadfastly adhered to either, which has sometimes remained inertly neutral, and has sometimes oscillated to and fro. That mass has more than

once passed in a few years from one extreme to the other, and back again. Sometimes it has changed sides merely because it was tired of supporting the same men, sometimes because it was dismayed by its own excesses, sometimes because it had expected impossibilities and had been disappointed. But whenever it has leaned with its whole weight in either direction, resistance has, for the time, been impossible.—MACAULAY'S *ENG.*, ch. 1, p. 95.

**4012. PARTIES, Natural.** *Two.* The recess of the English Parliament lasted six weeks. The day on which the Houses met again is one of the most remarkable epochs in our history. From that day dates the corporate existence of the two great parties which have ever since alternately governed the country. In one sense, indeed, the distinction which then became obvious had always existed, and always must exist; for it has its origin in diversities of temper, of understanding, and of interest, which are found in all societies, and which will be found till the human mind ceases to be drawn in opposite directions by the charm of habit and by the charm of novelty. Not only in politics, but in literature, in art, in science, in surgery and mechanics, in navigation and agriculture—nay, even in mathematics, we find this distinction. Everywhere there is a class of men who cling with fondness to whatever is ancient, and who, even when convinced by overpowering reasons that innovation would be beneficial, consent to it with many misgivings and forebodings. We find also everywhere another class of men sanguine in hope, bold in speculation, always pressing forward, quick to discern the imperfections of whatever exists, disposed to think lightly of the risks and inconveniences which attend improvements, and disposed to give every change credit for being an improvement. . . . The extreme section of one class consists of bigoted dotards, the extreme section of the other consists of shallow and reckless empirics.—MACAULAY'S *ENG.*, ch. 1, p. 91.

**4013. PARTIES, Opposite.** *Romans.* "In the Commonwealth," he said, "there have always been two parties—the populares and the optimates. The populares say and do what will please the mob; the optimates say and do what will please the best men. And who are the best men? They are of all ranks and infinite in number—senators, municipals, farmers, men of business, even libertini. The type is distinct. They are the well-to-do, the sound, the honest, who do no wrong to any man. The object at which they aim is quiet with honor. They are the conservatives of the State. Religion and good government, the Senate's authority, the laws and customs of our ancestors, public faith, integrity, sound administration—these are the principles on which they rest, and these they will maintain with their lives." [Address of Cicero.]—FROUDE'S *CÆSAR*, ch. 15.

**4014. PARTIES, Passion of.** *Roman.* Clodius . . . impeached Milo for the interruption of the Comitia on the 18th of November. Milo appeared to answer on the 2d of February; but there was another riot, and the meeting was broken up. On the 6th the court was again held. The crowd was enormous. Cicero happily has left a minute account of the scene. The people were starving, the corn question was pressing. Milo presented



himself, and Pompey came forward on the Rostra to speak. He was received with howls and curses from Clodius' hired ruffians, and his voice could not be heard for the noise. Pompey held on undaunted, and commanded occasional silence by the weight of his presence. Clodius rose when Pompey had done, and rival yells went up from the Milonians. Yells were not enough; filthy verses were sung in chorus about Clodius and Clodia, ribald bestiality, delightful to the ears of "Tully." Clodius, pale with anger, called out, "Who is murdering the people with famine?" A thousand throats answered, "Pompey!" "Who wants to go to Alexandria?" "Pompey!" they shouted again. "And whom do you want to go?" "Crassus!" they cried. Passion had risen too high for words. The Clodians began to spit on the Milonians; the Milonians drew swords and cut the heads of the Clodians. The workmen, being unarmed, got the worst of the conflict; and Clodius was flung from the Rostra.—FROUDE'S *CÆSAR*, ch. 15.

**4015. PARTIES**, *Value of. English.* The truth is, that though both parties have often seriously erred, England could have spared neither. If, in her institutions, freedom and order, the advantages arising from innovation and the advantages arising from prescription, have been combined to an extent elsewhere unknown, we may attribute this happy peculiarity to the strenuous conflicts and alternate victories of two rival confederacies of statesmen—a confederacy zealous for authority and antiquity, and a confederacy zealous for liberty and progress.—MACAULAY'S *ENG.*, ch. 1, p. 94.

**4016. PARTISAN**, *An effective. Rev. Jonathan Swift.* The Rev. Jonathan Swift, of all party writers that ever influenced public opinion, was the most unscrupulous, the most unjust, the most uncharitable, but incomparably the most able.—KNIGHT'S *ENG.*, vol. 5, ch. 24, p. 369.

**4017. PARTISANS** *by Contagion. Parliament.* [Swift humorously wrote:] I wish you had been here for ten days during the highest and warmest reign of party and faction that I ever knew or read of, upon the bill against Occasional Conformity. It was so universal that I observed the dogs in the streets much more contumelious and quarrelsome than usual; and the very night before the bill went up, a committee of Whig and Tory cats had a very warm and loud debate upon the roof of our house. But why should we wonder at that when the very ladies are split asunder into high-church and low, and out of zeal for religion, have hardly time to say their prayers?"—KNIGHT'S *ENG.*, vol. 5, ch. 17, p. 268.

**4018. PARTY** *honorably changed. Lord Falkland.* [Lord Falkland, who fell in the battle of Newberry, has been defended against the charge of apostasy from his friends in these words by Arnold:] A man who leaves the popular cause when it is triumphant, and joins the party opposed to it without really changing his principles and becoming a renegade, is one of the noblest characters in history. He may not have the clearest judgment or the firmest wisdom; he may have been mistaken, but as far as he is concerned personally, we cannot but admire him. But such a man changes his party not to conquer, but to die. . . . He protests so strongly against their

evil that he chooses to die by their hands rather than in their company; . . . this man is no renegade, no apostate, but the purest of martyrs; for what testimony to truth can be so pure as that which is given uncheered by any sympathy, given not against enemies, amid applauding friends, but against friends, amid un pitying or half-rejoicing enemies? And such a martyr was Falkland!—KNIGHT'S *ENG.*, vol. 4, ch. 2, p. 24.

**4019. PASSION**, *Parental. John Locke.* Mr. Locke never mentioned him but with great respect and affection. His father used a conduct toward him when young that he often spoke of afterward with great approbation. It was the being severe to him by keeping him in much awe and at a distance when he was a boy, but relaxing, still by degrees, of that severity as he grew up to be a man, till, he being become capable of it, he lived perfectly with him as a friend. And I remember he has told me that his father, after he was a man, solemnly asked his pardon for having struck him once in a passion when he was a boy.—FOWLER'S *LOCKE*, ch. 1.

**4020. PASSION** *corrects Passion. Napoleon I.* Napoleon [in his early manhood] excluded himself entirely from haunts of revelry and scenes of dissipation and from all those dissolute courses in which the young men of those days so recklessly plunged; he adopted this course not apparently from any conscientious desire to do that which is right in the sight of God, but from what has been called "the expulsive power of a new affection." Ambition seemed to expel from his mind every other passion; . . . animal passion even was repressed, and all the ordinary pursuits of worldly pleasure became in his view frivolous and contemptible.—ABBOTT'S *NAPOLEON B.*, vol. 1, ch. 3.

**4021. PASSION**, *Savage. Alexander.* Clitus, a general of great ability, and to whom Alexander owed his life in the battle of the Granicus, stood deservedly, on these accounts, in high favor and esteem with his sovereign, who particularly prized the ingenuous simplicity of his manners and the honest freedom with which he was accustomed to utter his opinions or propose his counsels. Amid the mirth of a banquet, while the sycophant courtiers, in extolling to the skies the achievements of their prince, were drawing a depreciating comparison between the merits of Philip and of his son, this brave Macedonian had, with honest indignation, reproved their meanness, and warmly supported the fame of his ancient master. Alexander, in a transport of rage, seized a javelin from one of the guards, and hurling it at the breast of Clitus, struck him dead upon the spot. The atrocity of the deed was instantly felt by the king, and, in the agony of remorse, he would have turned the weapon against his own bosom, had not the attendants forcibly prevented him.—TYTLER'S *HIST.*, Book 2, ch. 4, p. 192.

**4022. PASSION** *simulated. Becomes Real.* Æsop, we are told, when he was one day acting Altruus, in the part where he considers in what manner he should punish Thyestes, being worked up by his passion to a degree of insanity, with his sceptre struck a servant who happened suddenly to pass by, and laid him dead at his feet.—PLUTARCH'S *CICERO*.

**4023. PASSION, Violent.** *Samuel Johnson.* It has been confidently related, with many embellishments, that Johnson one day knocked Osborne down in his shop with a folio, and put his foot upon his neck. The simple truth I had from Johnson himself. "Sir, he was impertinent to me, and I beat him. But it was not in his shop; it was in my own chamber." [Osborne was his publisher.]—BOSWELL'S JOHNSON, p. 38.

**4024. PASSIONS concealed.** *William, Prince of Orange.* He was born with violent passions and quick sensibilities; but the strength of his emotions was not suspected by the world. From the multitude his joy and his grief, his affection and his resentment, were hidden by a phlegmatic serenity, which made him pass for the most cold-blooded of mankind. Those who brought him good news could seldom detect any sign of pleasure. Those who saw him after a defeat looked in vain for any sign of vexation. He praised and reprimanded, rewarded and punished, with the stern tranquillity of a Mohawk chief; but those who knew him well and saw him near were aware that under all this ice a fierce fire was constantly burning. It was seldom that anger deprived him of power over himself; but when he was really enraged the first outbreak of his passion was terrible. It was indeed scarcely safe to approach him.—MACAULAY'S ENG., ch. 7, p. 156.

**4025. PASSIONS, Controlled by.** *Frederick William.* The mind of Frederick William was so ill regulated that all his inclinations became passions, and all his passions partook of the character of moral and intellectual disease. His parsimony degenerated into sordid avarice. His taste for military pomp and order became a mania, like that of a Dutch burgomaster for tulips. While the envoys of the court of Berlin were in a state of such squalid poverty as moved the laughter of foreign capitals—while the food of the royal family was so bad that even hunger loathed it—no price was thought too extravagant to pay for them.—MACAULAY'S FREDERICK THE GREAT, p. 7.

**4026. PATERNITY inferred.** *Dr. Valentine Mott.* A story is told of his readiness in the lecture-room. A mother brought into the amphitheatre, one morning, an extremely dirty, sickly, miserable-looking child, for the purpose of having a tumor removed. He exhibited the tumor to the class, but informed the mother that he could not operate upon the child without the consent of her husband. One of the students, in his eagerness to examine the tumor, jumped over into the little enclosure designed for the operator and his patients. Dr. Mott, observing this intrusion, turned to the student, and asked him, with the most innocent expression of countenance: "Are you the father of this child?" Thunders of applause and laughter greeted this ingenious rebuke, during which the intruder returned to his place crestfallen.—CYCLOPEDIA OF BIOG., p. 529.

**4027. PATIENCE abused.** *Pericles.* When a vile and abandoned fellow loaded him a whole day with reproaches and abuse, he bore it with patience and silence, and continued in public for the despatch of some urgent affairs. In the evening he walked slowly home, this impudent wretch following and insulting him all the way

with the most scurrilous language. And as it was dark when he came to his own door, he ordered one of his servants to take a torch and light the man home.—PLUTARCH'S PERICLES.

**4028. PATIENCE, Christian.** *Martyr.* [The edict of Diocletian against the Christians] was torn down by the hands of a Christian, who expressed at the same time, by the bitterest invectives, his contempt as well as abhorrence for such impious and tyrannical governors. . . . And if it be true that he was a person of rank and education, those circumstances could serve only to aggravate his guilt. He was burnt, or rather roasted, by a slow fire, and his executioners, zealous to revenge the personal insult which had been offered to the emperors, exhausted every refinement of cruelty without being able to subdue his patience or to alter the steady and insulting smile which in his dying agonies he still preserved in his countenance.—GIBBON'S ROME, ch. 16, p. 65.

**4029. PATIENCE, Endeavor in.** *William, Prince of Orange.* [His aim was the protection of Europe from Louis XIV.] William had one great end ever before him. Toward that end he was impelled by a strong passion which appeared to him under the guise of a sacred duty. Toward that end he toiled with a patience resembling, as he once said, the patience with which he had once seen a boatman on a canal strain against an adverse eddy, often swept back, but never ceasing to pull, and content if, by the labor of hours, a few yards could be gained. Exploits which brought the prince no nearer to his object, however glorious they might be in the estimation of the vulgar, were in his judgment boyish vanities, and no part of the real business of life.—MACAULAY'S ENG., ch. 7, p. 179.

**4030. PATIENCE of Genius.** *Magnetic Telegraph.* The magnetic principle on which the invention depends had been known since 1774, but Professor Morse was the first to apply that principle for the benefit of men. He began his experiments in 1832, and five years afterward succeeded in obtaining a patent on his invention. Then followed another long delay; and it was not until the last day of the session in 1843 that he procured from Congress an appropriation of \$30,000. With that appropriation was constructed, between Baltimore and Washington, the first telegraphic line in the world. Perhaps no other invention has exercised a more beneficent influence on the welfare of the human race.—RIDPATH'S U. S., ch. 56, p. 446.

**4031. PATIENCE, Nobility in.** *Alexander.* Alexander [the Great] hazarded his person, by way of exercise for himself and example to others. But his friends, in the pride of wealth, were so devoted to luxury and ease that they considered long marches and campaigns as a burden, and by degrees came to murmur and speak ill of the king. At first he bore their censures with great moderation, and used to say there was something noble in hearing himself ill-spoken of while he was doing well.—PLUTARCH'S ALEXANDER.

**4032. PATIENCE, Success by.** *Study.* Buffon said, "Genius is patience." Stevenson, the inventor of the locomotive, declared that he surpassed



the majority of mankind only in patience. Newton also ascribed his success in interpreting nature solely to his patience. Being asked one day how he had discovered the law of gravitation, he replied, "By incessantly thinking about it."—PARTON'S NEWTON, p. 91.

**4033. PATIENCE tried.** *John Nelson.* [One of Wesley's preachers was reported to the commissioners for recruiting the army as a vagrant, not having any visible means of support. He was pressed into the army, where he began to preach to the soldiers, and then whenever opportunity permitted. He was grievously tormented by a stripping ensign, who had him put in prison for reproving his profanity and for preaching, and when he was let out threatened to chastise him. Nelson records that] it caused a sore temptation to arise in me, to think that a wicked, ignorant man should thus torment me, and I able to tie his head and heels together. I found an old man's bone in me; but the Lord lifted up a standard when the anger was coming on like a flood, else I should have wrung his neck to the ground and set my foot upon him.—STEVENS' METHODISM, vol. 1, p. 210.

**4034. PATRIOTISM abandoned.** *James II.* A small knot of fanatics still continued to cherish a wild hope that they might be able to change the order of succession. . . . It was to be hoped, they said, that the king might be able to establish the true faith without resorting to extremities; but, in the worst event, he might leave his crown at the disposal of Louis. It was better for Englishmen to be the vassals of France than the slaves of the devil. This extraordinary document was handed about from Jesuit to Jesuit, and from courtier to courtier, till some eminent Roman Catholics, in whom bigotry had not extinguished patriotism, furnished the Dutch ambassador with a copy. He put the paper into the hands of James. James, greatly agitated, pronounced it a vile forgery, contrived by some pamphleteer in Holland. The Dutch minister resolutely answered that he could prove the contrary by the testimony of several distinguished members of his Majesty's own church—nay, that there would be no difficulty in pointing out the writer, who, after all, had written only what many priests and many busy politicians said every day in the galleries of the palace. The king did not think it expedient to ask who the writer was.—MACAULAY'S ENG., ch. 8, p. 285.

**4035. PATRIOTISM, Affecting.** *Maria Theresa.* [Frederick II. suddenly made war against the young orphan queen at the beginning of her reign.] At the first sitting of the Diet she appeared clad in deep mourning for her father, and in pathetic and dignified words implored her people to support her just cause. Magnates and deputies sprang up, half drew their sabres, and with eager voices vowed to stand by her with their lives and fortunes. Till then her firmness had never once forsaken her before the public eye, but at that shout she sank down upon her throne, and wept aloud. Still more touching was the sight when, a few days later, she came before the estates of her realm, and held up before them the little archduke in her arms. Then it was that the enthusiasm of Hungary broke forth into that war-cry which soon resounded throughout Europe, "Let us die for our king,

Maria Theresa!"—MACAULAY'S *FREDERICK THE GREAT*, p. 36.

**4036. PATRIOTISM aroused.** *Revolutionists.* The battle of Lexington fired the country. Within a few days an army of 20,000 men had gathered about Boston. A line of intrenchments encompassing the city was drawn from Roxbury to Chelsea. To drive Gage and the British into the sea was the common talk in that tumultuous camp. And the number constantly increased. John Stark came down at the head of the New Hampshire militia. Israel Putnam, with a leather waistcoat on, was helping some men to build a stone wall on his farm, when the news from Lexington came flying. Hurrying to the nearest town, he found the militia already mustered. Bidding the men follow as soon as possible, he mounted a horse and rode to Cambridge, a distance of a hundred miles, in eighteen hours. Rhode Island sent her quota under the brave Nathaniel Greene. Benedict Arnold came with the provincials of New Haven. Ethan Allen, of Vermont, made war in the other direction.—RIDPATH'S U. S., ch. 38, p. 298.

**4037. PATRIOTISM, Courage of.** *Scots.* Edward [II.] now prepared, with an immense army of 100,000 men, to reduce the country to submission and fulfil the dying request of his father, by making a complete conquest of it. King Robert Bruce met him at Bannockburn, near Stirling, with 30,000 men. By an excellent disposition of the Scottish army, and the signal intrepidity and conduct of the king, the English were totally routed. A prodigious slaughter ensued, and the pursuit continued near one hundred miles, till the small remnant of this immense army was entirely driven out of the kingdom. Edward narrowly escaped by flight to Dunbar, whence he was conveyed by sea to his own dominions. This great and decisive victory secured the independence of Scotland, and fixed Robert Bruce firmly upon the throne. It made a deep impression on the minds of the English, and for several years after no superiority of numbers could induce them to keep the field against their formidable adversaries.—TYTLER'S HIST., Book 6, ch. 12, p. 195.

**4038. ———.** *Under Charles I.* The whole nation was alarmed and incensed. John Hampden, an opulent and well-born gentleman of Buckinghamshire, highly considered in his own neighborhood, but as yet little known to the kingdom generally, had the courage to step forward to confront the whole power of the government, and take on himself the cost and the risk of disputing the prerogative to which the king laid claim. The case was argued before the judges in the Exchequer Chamber. . . . If money might legally be raised without the consent of Parliament for the support of a fleet, it was not easy to deny that money might, without consent of Parliament, be legally raised for the support of an army.—MACAULAY'S ENG., ch. 1, p. 85.

**4039. PATRIOTISM dead.** *Romans.* The Numidians were not very formidable enemies, but after a month or two half the Romans were destroyed and the remainder were obliged to surrender. About the same time, and from similar causes, two Roman armies were cut to pieces on the Rhone. While the great men at Rome were

building palaces, inventing new dishes, and hiring cooks at unheard-of salaries, the barbarians were at the gates of Italy.—FROUDE'S *CÆSAR*, ch. 4.

**4040. PATRIOTISM in Death.** *The Younger Pitt.* [When William Pitt was on his death-bed, shortly after Napoleon's victories at Ulm and Austerlitz, the last words which he spoke, about half an hour before he breathed his last, were,] "My country! Oh, my country!"—KNIGHT'S *ENG.*, vol. 7, ch. 25, p. 451.

**4041.** ——. *John Hampden.* ["O Lord, save my bleeding country!" were the last words of Hampden, who was wounded in a fight at the beginning of the civil war.]—KNIGHT'S *ENG.*, vol. 4, ch. 1.

**4042. PATRIOTISM, Deeds of.** *Garibaldi.* Garibaldi, however, remained, and was residing there, farming and fishing, when the war between Austria and Sardinia called him once more to the field. Before he again saw Caprera, what wonderful events transpired! The bloody tyrant of Naples driven from his throne! Sicily delivered from oppression! Nine millions of subjects added to the dominions of a constitutional king, Victor Emmanuel! All Italy one nation, excepting alone the dominions of the Pope and the province of Venetia! This was Garibaldi's work. It was the magic of his name, the fire of his patriotism, and his genius for command, that wrought these marvels. The grateful king desired to bestow upon him some splendid reward, which Garibaldi firmly refusing, the king prepared for him a pleasing surprise at his rocky home. After an absence of nearly two years, Garibaldi returned to Caprera in November, 1860, to spend the winter in repose. When he approached his home, he saw no object that he could recognize. His rough and tangled farm had been changed, as if by enchantment, into elegant grounds, with roads, paths, lawns, gardens, shrubbery, and avenues. His cottage was gone, and in its place stood a villa, replete with every convenience within and without. As he walked from room to room, wondering what magician had worked this transformation, he observed a full-length portrait of King Victor Emmanuel, which explained the mystery.—*CYCLOPEDIA OF BIOG.*, p. 497.

**4043. PATRIOTISM, Determined.** *Virginia.* A rumor arose that an English fleet was approaching for the subjugation of the colonies. The patriot leaders held a council, and it was determined that Jamestown should be burned. Accordingly, in the dusk of the evening, the torch was applied, and the only town in Virginia laid in ashes. The leading men set the example by throwing firebrands into their own houses; others caught the spirit of sacrifice; the flames shot up through the shadows of night; and Governor Berkeley and his followers, on board a fleet twenty miles down the river, had tolerably fair warning that the capital of Virginia could not be used for the purposes of despotism. [See No. 4067.]—RIDPATH'S *U. S.*, ch. 12, p. 121.

**4044. PATRIOTISM disgusted.** *Bolívar.* Like General Washington, Bolívar was less popular as a civil ruler than he had been as a commander of armies. Disgusted at length by the calumnies with which he was assailed, he not only resigned

the presidency, but determined to leave his country. He addressed to his fellow-citizens a farewell letter: "The presence of a fortunate soldier," said he, "however disinterested he may be, is always dangerous in a state just set free. I am tired of hearing it incessantly repeated that I wish to make myself emperor, and to raise again the throne of the Incas. Everywhere my actions are misrepresented. It is enough. I have paid my debt to my country and to humanity. I have given my blood, my health, my fortune, to the cause of liberty, and as long as it was in peril I was devoted to its defence; but now that America is no longer torn by war, nor polluted with the presence of an armed foe, I withdraw, that my presence may not be an obstacle to the happiness of my fellow-citizens. The welfare of my country would alone reconcile me to the hard necessity of a perpetual exile, far from the land which gave me birth. Receive, then, my adieus, as a new proof of my ardent patriotism and the particular love which I cherish for the people of Colombia."—*CYCLOPEDIA OF BIOG.*, p. 490.

**4045. PATRIOTISM a Duty.** *Lacedæmonians.* The discipline of the Lacedæmonians continued after they were arrived at years of maturity, for no man was at liberty to live as he pleased, the city being like one great camp, where all had their stated allowance, and knew their public charge, *each man concluding that he was born not for himself, but for his country.* Hence if they had no particular orders, they employed themselves in inspecting the boys, and teaching them something useful, or in learning of those that were older than themselves.—*PLUTARCH.*

**4046.** ——. *Lord Nelson.* [When Lord Nelson was bearing down upon the French and Spanish fleets off Cape Trafalgar, with his men-of-war arranged in two lines, as previously designed, he asked Captain Blackwood] whether a signal was not wanting. When Blackwood answered that he thought the whole fleet knew what they were about, up went the signal which conveyed the immortal words, "England expects every man to do his duty."—KNIGHT'S *ENG.*, vol. 7, ch. 25, p. 447.

**4047. PATRIOTISM, Educated.** *Romans.* To inspire that severe and rigid *virtue* which can alone support a democratic form of government, and to inculcate that exclusive love of our country before which, in their early ages, every private or personal feeling was constrained to bow, was the first and most sacred duty of these noble matrons. The circumstances in which the commonwealth was situated in its earlier ages made this absolutely necessary. It possessed none of those artificial modes of defence so generally employed by the modern nations. The improvements of modern warfare, which substitute skill so often in the place of valor—the fortifications of our modern cities, which render them, in some measure, independent of the personal exertions of those who defend them—had not been introduced among this virtuous people. Those refinements, also, in the arts and manufactures which exchange the little enjoyments of private comfort for the higher feelings of public happiness, and even that progress in the sciences which, however excellent in its general consequences, encourages certainly a spirit of exclu-



sion most uncongenial to public exertion—all these were either unknown or despised in the severer ages of the Roman republic.—*TYTLER'S HIST.*, Book 4, ch. 3, p. 423.

**4048. PATRIOTISM, Effect of.** *Dutch.* The Flemish were defeated in a naval fight off Zericksee, and Philip himself obtained a more important and complete victory at Mons-en-Puelle, near Lille . . . where the host of the insurgents, commanded by the two sons of the exiled Count Guy de Dampierre, was utterly discomfited, with the loss of 6000 men. Such, however, was the energy and determination of the stout-hearted burghers of Flanders, that within three weeks they were enabled to advance against the king with a fresh army of 60,000 men; and Philip, struck with admiration of their patriotism and dauntless bravery, resolved to abandon the contest and conclude a peace.—*STUDENTS' HISTORY OF FRANCE*, ch. 9, § 14.

**4049. PATRIOTISM, Enthusiastic.** *Benedict Arnold.* The condition of Burgoyne grew more and more critical. On all sides the lines of Gates were closing around him. His supplies failed; his soldiers were put on partial rations; his Canadian and Indian allies deserted his standard. But the British general was courageous and resolute; he strengthened his defences and flattered his men with the hope that General Clinton, who now commanded the British army in New York, would make a diversion in their favor. On the 7th of October he hazarded another battle, in which he lost his bravest officers and nearly 700 privates. The conflict was terrible, lasting from two o'clock in the afternoon till twilight. At last Morgan's riflemen singled out the brave General Fraser, who commanded the British right, and killed him. His disheartened men turned and fled from the field. On the American side, Arnold, who had resigned his commission, rode at full speed to his old command, and, *without authority*, became the inspiring genius of the battle. He charged like a madman, drove the enemy before him, eluded Gates' aid, who was sent to call him back, burst into the British camp, and was severely wounded. The Americans were completely victorious.—*RIDPATH'S U. S.*, ch. 40, p. 323.

**4050. PATRIOTISM exasperated.** *Massachusetts Colonists.* A.D. 1774. "If you value your life, I advise you not to return home at present," was the warning received by Ruggles from the town of Hardwicke, whose freemen, with those of New Braintree and of Greenwich, so resented his accepting a place in the council [of the Tory governor of Massachusetts], that they vowed he should never again pass the great bridge of the town alive.—*BANCROFT'S U. S.*, vol. 7, ch. 8.

**4051. PATRIOTISM extinguished.** *France.* From the latter years of Louis XIV. till the third quarter of the eighteenth century was all but closed, France had a government at once so weak and wicked, so much below the culture of the people it oppressed, that the better minds of the nation turned away in disgust from their domestic ignominy, and sought consolation in contemplating foreign virtue wherever they thought it was to be found; in short, they became cosmopolitan. The country which has since been the birthplace of Chauvinism put away national

pride almost with passion.—*MORRISON'S GIBBON*, ch. 7.

**4052. PATRIOTISM, Faith in.** *Congress of Massachusetts.* A.D. 1775. On the 15th day of April they adjourned, expecting a long and desperate war with . . . Great Britain, yet with no treasury but the good-will of the people; not a soldier in actual service; hardly ammunition enough for a parade day; as for artillery, having scarce more than ten cannon of iron, four of brass, and two colorns; with no executive but the committee of safety, . . . no distinguished general to take command of the provincial troops.—*BANCROFT'S U. S.*, vol. 7, ch. 26.

**4053. PATRIOTISM, Finance and.** *Robert Morris.* January, 1777. [To relieve Washington's destitution of funds in the darkest days of the war,] very early on New Year's morning Robert Morris [having contributed much of his own fortune] went from house to house in Philadelphia, rousing people from their beds to borrow money, and early in the day he sent Washington \$50,000, with the message, "Whatever I can do shall be done for the good of the service; if further occasional supplies of money are necessary, you may depend upon my exertions either in a public or a private capacity."—*BANCROFT'S U. S.*, vol. 9, ch. 14.

**4054. PATRIOTISM, Indifferent.** *Gibbon in Parliament.* [See No. 4249.] He never rose to the level of the ordinary citizen or even partisan, who takes an exaggerated view perhaps of the importance of the politics of the day, but who at any rate thereby shows a sense of social solidarity and the claims of civic communion. He called himself a Whig, but he had no zeal for Whig principles. He voted steadily with Lord North, and quite approved of taxing and coercing America into slavery; but he had no high notions of the royal prerogative, and was lukewarm in this as in everything. With such absence of passion one might have expected that he would be at least shrewd and sagacious in his judgments on politics. But he is nothing of the kind. In his familiar letters he reserves generally a few lines for parliamentary gossip, amid chat about the weather and family business.—*MORRISON'S GIBBON*, ch. 6.

**4055. PATRIOTISM, Longing of.** *Pilgrims.* The love of native land is a universal passion. The Puritans in Holland did not forget—could not forget—that they were Englishmen. During their ten years of residence at Leyden they did not cease to long for a return to the country which had cast them out. Though ruled by a heartless monarch and a bigoted priesthood, England was their country still. The unfamiliar language of the Dutch grated harshly on their ears. They pined with unrest, conscious of their ability and willingness to do something which should convince even King James of their patriotism and worth.—*RIDPATH'S U. S.*, ch. 7, p. 89.

**4056. PATRIOTISM, Memorial of.** *Bunker Hill.* The year 1842 was noted for the completion of the Bunker Hill Monument. No enterprise of a similar character had, in the whole history of the country, called forth so much patriotic enthusiasm. The foundation of the noble structure was laid on the 17th of June, 1825,

the corner-stone being put into its place by the venerable Lafayette. Daniel Webster, then young in years and fame, delivered the oration of the day, while 200 Revolutionary veterans, 40 of them survivors of the battle fought on that hill-crest just fifty years before, gathered with the throng to hear him. But the work of erection went on slowly. More than \$150,000 were expended, and seventeen years elapsed before the grand shaft, commemorative of the heroes, living and dead, was finished. At last the work was done, and the mighty column of Quincy granite, thirty-one feet square at the base and two hundred and twenty-one feet in height, stood out sublimely against the clouds and sky. It was deemed fitting, however, to postpone the dedication until the next anniversary of the battle, and preparations were made accordingly. On the 17th of June, 1843, an immense multitude of people, including most of the Revolutionary soldiers who had not yet fallen, gathered from all parts of the republic to witness the imposing ceremony. Mr. Webster, now full of years and honors, was chosen to deliver the address of dedication, a duty which he performed in a manner so touching and eloquent as to add new lustre to his fame as an orator. The celebration was concluded with a public dinner given in Faneuil Hall, the cradle of American liberty.—RIDPATH'S U. S., ch. 56, p. 443.

**4057. PATRIOTISM, National.** *Patrick Henry*, A.D. 1774. [At the Colonial Congress in Philadelphia.] "British oppression has effaced the boundaries of the several colonies; the distinctions between Virginians, Pennsylvanians, New Yorkers, and New Englanders are no more. I am not a Virginian, but an American."—BANCROFT'S U. S., vol. 7, ch. 11.

**4058. PATRIOTISM without Pay.** *George Washington*. [When George Washington accepted his commission from the Continental Congress, as commander-in-chief of the American army,] he said no pecuniary consideration could have tempted him to accept this arduous employment, at the expense of his domestic ease and happiness; he had no desire to make a profit by it. He would take no pay. He would keep an exact account of his expenses, and those he doubted not would be discharged.—KNIGHT'S ENG., vol. 6, ch. 23, p. 356.

**4059. PATRIOTISM, Possibilities of.** *American Colonies*. "How is it possible," asked the partisans of authority, "that a people without arms, ammunition, money, or navy should dare to brave the foremost among all the powers on earth? . . . Americans are neither disciplined nor capable of discipline."—BANCROFT'S U. S., vol. 7, ch. 16.

**4060. PATRIOTISM, Preservation of.** *Spanish Armada*. [When the magnificent Spanish armada was preparing for a descent upon the shores of England, the patriotism of the people was signally displayed.] A long course of prosperous industry might be supposed to have unfitted those who had been winning the spoils of peace for the defence of their country at a time of great national danger. . . . But the ancient spirit was not dead. In the midst of many differences of opinion among Protestants connected with the discipline of the Church, and with Romanists living under severe laws, there was to

be, in another year, such an outburst of patriotism as would manifest that the love of country was above all divisions of creed. That glorious manifestation of national spirit in 1588 was also to show that a people does not necessarily become weakened in character by a long course of prosperity, but that the accumulations of peace are the real resources of war. It is not the diffusion of comforts and luxuries that renders a nation unwarlike and apathetic. It is the treading out of true nationality by lawless rulers—the shutting-up of all the fountains of independent thought by slavish superstition—that destroy the patriotism of a people, and make them incapable of defending their homes.—KNIGHT'S ENG., vol. 8, ch. 14, p. 214.

**4061. PATRIOTISM, Pretended.** *Scoundrels*. Patriotism having become one of our topics, Johnson suddenly uttered, in a strong, determined tone, an apothegm at which many will start: "Patriotism is the last refuge of a scoundrel." But let it be considered that he did not mean a real and generous love of our country, but that pretended patriotism which so many, in all ages and countries, have made a cloak for self-interest.—BOSWELL'S JOHNSON, p. 247.

**4062. PATRIOTISM, Public.** *Spartans*. Lycurgus taught his citizens to think nothing more disagreeable than to live by (or for) themselves. Like bees, they acted with one impulse for the public good, and always assembled about their prince. They were possessed with a thirst of honor and enthusiasm bordering upon insanity, and had not a wish but for their country. These sentiments are confirmed by some of their aphorisms. When Pædaretus lost his election for one of the three hundred, he went away rejoicing that there were three hundred better men than himself found in the city. Pisistratides going with some others, ambassador to the King of Persia's lieutenants, was asked whether they came with a public commission or on their own account, to which he answered, "If successful, for the public; if unsuccessful, for ourselves."—PLUTARCH'S LYCURGUS.

**4063. PATRIOTISM punished.** *Thomas Hansford*. Rebellion of 1676. What was charged on him as rebellion, he denied to have been a sin. "Take notice," said he, as he came to the gibbet, "I die a loyal subject and a lover of my country." That country was Virginia. Hansford perished, the first native American on the gallows, a martyr to the right of the people to govern themselves.—BANCROFT'S U. S., vol. 2, ch. 14.

**4064. PATRIOTISM remembered.** *Athenian*. By the Athenian laws children whose fathers were killed in the service of their country were appointed to be educated at the public expense. "Let the father," says the laws of Solon, "have the privilege of bestowing on that son a funeral encomium who died valiantly fighting in the field. He who receives his death while fighting with undaunted courage in the front of the battle shall have an annual harangue spoken to his honor."—TYTLER'S HIST., Book 1, ch. 10.

**4065. PATRIOTISM, Response of.** *George Washington*. A.D. 1763. [The customs tax was enacted for the colonies.] At Mount Vernon conversation turned at this time on the dangers



that overhung the country. "Whenever my country calls upon me," said Washington, "I am ready to take my musket on my shoulder."—BANCROFT'S U. S., vol. 6, ch. 32.

**4066. PATRIOTISM, Sacrifices of.** *Thomas Nelson, Governor of Virginia.* [At the siege of Yorktown] Lafayette said to him, "To what particular spot would your Excellency direct that we point the cannon?" . . . "There," promptly replied the noble-minded, patriotic Nelson—"to that house; it is mine, and is . . . the best one you can find in the town; and there you will be most certain to find Lord Cornwallis and the British headquarters."—CUSTIS' WASHINGTON, vol. 1, ch. 14.

**4067.** ———. *Rebellion in Virginia.* A.D. 1676. As the shades of night descended, the village was set on fire. Two of the best houses belonged to [the patriot leaders] Lawrence and Drummond. Each of them, with his own hand, kindled the flames that were to lay his dwelling in ashes. The little church, the newly-erected State-house, were consumed. Virginia offered [Jamestown] its only village as a victim for its freedom [from the oppressions of Charles II. by the governor, Sir William Berkeley]. [See No. 4043.]—BANCROFT'S U. S., vol. 2, ch. 14.

**4068. PATRIOTISM, Self-Sacrificing.** *Italian.* The Saracens besieged the cities of Beneventum and Capua; after a vain appeal to the successors of Charlemagne, the Lombards implored the clemency and aid of the Greek emperor. A fearless citizen dropped from the walls, passed the intrenchments, accomplished his commission, and fell into the hands of the barbarians as he was returning with the welcome news. They commanded him to assist their enterprise, and deceive his countrymen, with the assurance that wealth and honors should be the reward of his falsehood, and that his sincerity would be punished with immediate death. He affected to yield, but as soon as he was conducted without hearing of the Christians on the rampart, "Friends and brethren," he cried, with a loud voice, "be bold and patient; maintain the city; your sovereign is informed of your distress, and your deliverers are at hand. I know my doom, and commit my wife and children to your gratitude." The rage of the Arabs confirmed his evidence; and the self-devoted patriot was transpierced with a hundred spears.—GIBBON'S *ROME*, vol. 5, ch. 56, p. 445.

**4069. PATRIOTISM, Steadfast.** *Pomponius.* Pomponius, a man of some dignity, was wounded and taken [in battle]. Though much indisposed with his wounds, he was brought before Mithridates, who asked him whether if he saved his life he would become his friend. "On condition you will be reconciled to the Romans," said he, "I will; but if not, I must remain your enemy." The king, struck with admiration of his patriotism, did him no injury.—PLUTARCH'S *LUCULLUS*.

**4070. PATRIOTISM stimulated.** *Queen Elizabeth.* [The Spanish Armada was expected, and the invasion of England.] A camp was formed at Tilbury; and there Elizabeth rode through the ranks, encouraging her captains and her soldiers by her presence and her words. One of the speeches which she addressed to them during

this crisis has been preserved; and, though often quoted, it must not be omitted here. . . . "My loving people," she said, "we have been persuaded by some that are careful of our safety to take heed how we commit ourselves to armed multitudes, for fear of treachery; but I assure you I do not desire to live to distrust my faithful and loving people. Let tyrants fear! I have always so behaved myself that, under God, I have placed my chiefest strength and safeguard in the loyal hearts and good-will of my subjects; and, therefore, I am come among you, as you see, at this time, not for my recreation and disport, but being resolved, in the midst and heat of the battle, to live or die among you all, to lay down for my God, for my kingdom, and for my people my honor and my blood even in the dust. I know I have the body but of a weak and feeble woman, but I have the heart and stomach of a king, and of a King of England too, and think it foul scorn that Parma, or Spain, or any prince of Europe should dare to invade the borders of my realm, to which, rather than any dishonor shall grow by me, I myself will take up arms, I myself will be your general, judge, and rewarder of every one of your virtues in the field."—DECISIVE BATTLES, § 412.

**4071. PATRIOTISM stirred.** *Stamp Act.* A.D. 1765. Friday, the first morning of November, broke upon a people unanimously resolved on nullifying the Stamp Act. From New Hampshire to the far South the day was introduced by the tolling of muffled bells; minute-guns were fired and pennants hoisted at half-mast, or a eulogy was pronounced on liberty, and its knell sounded; and then again the note changed, as if she were restored to life. . . . Even the children at their games, though hardly able to speak, caught up the general chorus, . . . "Liberty, property, and no stamps."—BANCROFT'S U. S., vol. 5, ch. 19.

**4072. PATRIOTISM, Surrender of.** *New York Merchants.* A.D. 1770. [They recalled their decision to abstain from importing anything from England, and limited the restrictions to tea.] "Send us your old liberty pole [iron-bound and iron-barred, deep set near junction of Broadway and Bowery—once cut down by British soldiers,] for you have no further use for it," said the Philadelphians. The students at Princeton burnt the New York merchants' letter by the hands of the hangman.—BANCROFT'S U. S., vol. 6, ch. 44.

**4073. PATRIOTISM, Unseemingly.** *Sertorius.* [In consequence of the distractions of the empire, he was, while in Spain, compelled to fight against the Romans. Yet, in fact,] he was a true lover of his country, and his passion to be restored to it was one of the first in his heart. Yet, in his greatest misfortunes, he never departed from his dignity. On the other hand, when he was victorious, he would make an offer to Metellus or Pompey, to lay down his arms, on condition he might be permitted to return in the capacity of a private man. He said he had rather be the meanest citizen in Rome than an exile with the command of all the other countries in the world.—PLUTARCH'S *SERTORIUS*.

**4074. PATRIOTISM, Unselfish.** *Bismarck.* He adopted it as the aim of his public life "to snatch Germany from Austrian oppression," and to gather round Prussia, in a North German Confederation, all the States "whose tone of thought,

religion, manners, and interests" were in harmony with those of Prussia. "To attain this end," he once said in conversation, "I would brave all dangers—exile, the scaffold itself! What matter if they hang me, provided the rope by which I am hung binds this new Germany firmly to the Prussian throne!"—CYCLOPEDIA OF BIOG., p. 633.

**4075.** ——. *General Reed.* During the American Revolution, while General Reed was president of Congress, the British commissioners offered him a bribe of 10,000 guineas to desert the cause of his country. His reply was, "Gentlemen, I am poor, very poor; but your king is not rich enough to buy me."

**4076. PATRIOTISM, Vicious.** *Scotchmen.* Samuel Johnson . . . was outrageous upon his supposition that my countrymen "loved Scotland better than truth," saying, "All of them—nay, not all, but *droves* of them—would come up and attest anything for the honor of Scotland."—BOSWELL'S JOHNSON, p. 237.

**4077. PATRIOTISM, Violent.** *Excitement from Stamp Act.* A.D. 1765. [Governor] Colden himself retired within the fort. . . . In the evening a vast torch-light procession, carrying a scaffold and two images—one of the governor and the other of the devil—came from the fields—now the park—down Broadway, to within ten . . . feet of the fort, knocked at its gate, broke open the governor's coach-house, took out his chariot, carried the images upon it round town, and returned to burn them, with his own carriages and sleighs, before his eyes on Bowling Green, under the gaze of the garrison on the ramparts, and all New York gathered round.—BANCROFT'S U. S., vol. 5, ch. 19.

**4078. PATRIOTISM of Woman.** "*Captain Molly.*" She was the [Irish] wife of a matross in Proctor's artillery. At one of the guns . . . six men had been killed or wounded. It was deemed an unlucky gun, and murmurs arose that it should be . . . abandoned. At this juncture, while Captain Molly was serving some water for the refreshment of the men, her husband received a shot in the head and fell lifeless under the wheels of the piece. The heroine threw down the pail of water, and crying to her dead consort, "Lie there, my darling, while I revenge ye," grasped the ramrod the lifeless hand had just relinquished, sent home the charge, and called to the matrosses to prime and fire. . . . She kept to her post till night closed the action.—CUSTIS' WASHINGTON, vol. 1, ch. 5.

**4079. PATRIOTISM of Woman.** *Lydia Darrah.* After the battle of Germantown Washington took up his headquarters at Whitemarsh, twelve miles from Philadelphia. Winter was approaching, and the patriots began to suffer for food and clothing. Howe, knowing the distressed condition of the Americans, determined to surprise their camp. On the evening of the 2d of December he held a council of war, and it was decided to march against Washington the following night. But Lydia Darrah, at whose house the council was held, overheard the plan of the enemies of her country. On the following morning she obtained a passport from Lord Howe, left the city on the pretence of *going to mill*, rode rapidly to the American lines, and sent

information of the impending attack to Washington.—RIDPATH'S U. S., ch. 40, p. 327.

**4080. PATRONAGE, Age of.** *Anglo-Saxons.* Even the inhabitants of towns placed themselves under the protection of some particular nobleman, and feeling the ties of that connection more strongly than any other, were accustomed to look up to his patronage as that of a sovereign. The laws even favored these ideas. A client, though a freeman, was supposed so much to belong to his patron, that his murderer was obliged to pay a fine to the latter, as a compensation for his loss, in like manner as he paid a fine to the master for the murder of a slave.—TYTLER'S HIST., Book 6, ch. 6, p. 119.

**4081. PATRONAGE, Division of.** *James II.* Even [William] Penn, intemperate and undiscerning as was his zeal for the Declaration, seems to have felt that the partiality with which honors and emoluments were heaped on Roman Catholics might not unnaturally excite the jealousy of the nation. . . . One of Penn's schemes was that a law should be passed dividing the patronage of the crown into three equal parts, and that to one only of those parts members of the church of Rome should be admitted. Even under such an arrangement the members of the Church of Rome would have obtained nearly twenty times their fair portion of official appointments.—MACAULAY'S ENG., ch. 7, p. 232.

**4082. PATRONAGE, Governmental.** *American Colonies.* In 1758 America had been called "the hospital of England," the places in the gift of the crown being filled "with broken Members of Parliament," of bad, if any, principle, valets de chambre, electioneering scoundrels, and even livery servants.—KNIGHT'S ENG., vol. 6, ch. 20, p. 310.

**4083. PATRONAGE, Ill-timed.** *Lord Chesterfield's.* [After completing his dictionary, Samuel Johnson wrote:] Seven years, my lord, have now past since I waited in your outward rooms, or was repulsed from your door [he had been kept waiting while inferior men were given audience], during which time I have been pushing on my work through difficulties, of which it is useless to complain, and have brought it at last to the verge of publication, without one act of assistance, one word of encouragement, or one smile of favor. Such treatment I did not expect, for I never had a patron before. Is not a patron, my lord, one who looks with unconcern on a man struggling for life in the water, and, when he has reached ground, encumbers him with help? The notice which you have been pleased to take of my labors, had it been early, had been kind; but it has been delayed till I am indifferent, and cannot enjoy it; till I am solitary, and cannot impart it; till I am known, and do not want it.—BOSWELL'S JOHNSON, p. 68.

**4084. PATRONAGE, Immense.** *Centennial.* The daily attendance at the exhibition grounds during the summer varied from 5000 to 275,000, and the interest in the Centennial was intensified near its close. The whole number of visitors attending the exposition, as shown by the registry of the gates, was 9,786,151. The daily average attendance was 61,938. The grounds were open for 158 days, and the total receipts for admission were \$3,761,598.—RIDPATH'S U. S., ch. 68, p. 628.



**4085. PATRONAGE, Partiality in.** *James II.* How obstinately James was determined to bestow on the members of his own church a share of patronage altogether out of proportion to their numbers and importance is proved by the instructions which, in exile and old age, he drew up for the guidance of his son. It is impossible to read without mingled pity and derision those effusions of a mind on which all the discipline of experience and adversity had been exhausted in vain. The pretender is advised, if ever he should reign in England, to make a partition of offices, and carefully to reserve for the members of the Church of Rome a portion which might have sufficed for them if they had been one half instead of one fiftieth part of the nation. One secretary of state, one commissioner of the treasury, the secretary at war, the majority of the great dignitaries of the household, the majority of the officers of the army, are always to be Catholics.—MACAULAY'S ENG., ch. 7, p. 221.

**4086. PEACE, Choice of.** *Roman Emperor.* Numa died after a reign of forty-three years, during the whole of which time the temple of Janus remained shut, so much does the disposition of a people depend on the character of a sovereign. After a short interregnum, Tullus Hostilius was elected to the throne by the people, and confirmed by the voice of the Senate. This prince, of a very opposite character from his predecessor, paid little regard to his religious and pacific institutions. The temple of Janus was opened, and was not shut during his whole reign.—TYTLER'S HIST., Book 3, ch. 1, p. 294

**4087. PEACE, Commonwealth of.** *William Penn.* [In the establishment of Pennsylvania, Penn] . . . declared that his objects were to found a free commonwealth without respect to the color, race, or religion of the inhabitants; to establish a refuge for the people of his own faith; and to enlarge the borders of the British empire.—RIDPATH'S U. S., ch. 25, p. 209.

**4088. PEACE, Disgraceful.** *Montezuma.* For months there was almost incessant fighting in and around the city; and it became evident that the Spaniards must ultimately be overwhelmed and destroyed. To save himself from his peril, Cortez adopted a second shameless expedient, more wicked than the first. Montezuma [who had been captured by Cortez] was compelled to go upon the top of the palace in front of the great square where the besiegers were gathered, and to counsel them to make peace with the Spaniards. For a moment there was universal silence, then a murmur of vexation and rage, and then Montezuma was struck down by the javelins of his own subjects. In a few days he died of wretchedness and despair, and for a while the warriors, overwhelmed with remorse, abandoned the conflict. But with the renewal of the strife Cortez was obliged to leave the city. Finally a great battle was fought, and the Spanish arms and valor triumphed. In the crises of the struggle the sacred Mexican banner was struck down and captured. Dismay seized the hosts of puny warriors, and they fled in all directions.—RIDPATH'S U. S., ch. 4, p. 61.

**4089. PEACE, Evidence of.** *Reign of Charles II.* There were still to be seen, on the capes of the sea-coast, and on many inland hills, tall posts surmounted by barrels. Once these barrels had

been filled with pitch. Watchmen had been set round them in seasons of danger; and, within a few hours after a Spanish sail had been discovered in the Channel, or after a thousand Scottish moss-troopers had crossed the Tweed, the signal fires were blazing fifty miles off, and whole counties were rising in arms. But many years had now elapsed since the beacons had been lighted, and they were regarded rather as curious relics of ancient manners than as parts of a machinery necessary to the safety of the State.—MACAULAY'S ENG., ch. 3, p. 271.

**4090. PEACE, Fear of.** *Pompey.* "Is there hope of peace?" he [Cæsar] wrote, in reporting what had passed. "So far as I can gather from his very full expressions to me, he does not desire it. For he thinks thus: If Cæsar be made consul, even after he has parted from his army, the constitution will be at an end. I thought, when he was speaking, of the uncertainties of war; but I was relieved to hear a man of courage and experience talk like a statesman of the dangers of an insincere settlement. Not only does he not seek for peace, but he seems to fear it."—FROUDE'S CÆSAR, ch. 20.

**4091. PEACE, Joys of.** *War of 1812.* The agents of the United States were John Quincy Adams, James A. Bayard, Henry Clay, Jonathan Russell, and Albert Gallatin. Several months were spent in negotiations, and on the 24th of December, 1814, a treaty was agreed to and signed. In England the news was received with deep satisfaction; in the United States with a delight bordering on madness. Before the terms of settlement could be known, the people broke forth in universal jubilee. Nobody stopped to inquire whether the treaty was good or bad, honorable or dishonorable. The Federalists found abundant reason for rejoicing that a war which they had persistently opposed as impolitic and unjust was at an end. The Democrats sent up a double huzza, shouting first for Jackson's victory and afterward for peace. Nor could the country well be blamed for rejoicing that a conflict that had cost the United States 1683 vessels and more than 18,000 sailors was ended. The war cloud rolled away like an incubus from the public mind.—RIDPATH'S U. S., ch. 51, p. 414.

**4092. PEACE, Messengers of.** *American Indians.* That the words of friendship might be transmitted safely through the wilderness, the red men revered the peace-pipe. The person of him that travelled with it was sacred; he could disarm the young warrior as by a spell, and secure himself a fearless welcome in every cabin.—BANCROFT'S U. S., vol. 3, ch. 22.

**4093. PEACE, Perpetual.** *French Treaty.* "We have thrown the hatchet," said the Mohawks, "so high in the air, and beyond the skies, that no arm on earth can reach to bring it down."—BANCROFT'S U. S., vol. 3, ch. 20.

**4094. PEACE, Pledges of.** *William Penn.* [On beginning his duties as chief magistrate,] a great conference was appointed with the native chiefs. . . . Penn, accompanied by a few unarmed friends, clad in the simple garb of the Quakers, came to the appointed spot. . . . The chieftains, also unarmed, sat in a semicircle on the ground. . . . Standing before them and speaking by an interpreter, he said: "My friends, we have met

on the broad pathway of good faith. We are all one flesh and blood. Being brethren, no advantage shall be taken on either side. When disputes arise we will settle them in council. Between us there shall be nothing but openness and love." The chiefs replied, "While the rivers run and the sun shines we will live in peace with the children of William Penn." No record was made of the treaty, for none was needed. Its terms were written, not on decaying parchment, but on the living hearts of men. No deed of violence or injustice ever marred the sacred covenant. The Indians vied with the Quakers in keeping unbroken the pledge of perpetual peace. For more than seventy years, during which the province remained under the control of the Friends, not a single warwhoop was heard within the borders of Pennsylvania. The Quaker hat and coat proved to be a better defence for the wearer than coat-of-mail and musket.—RIDPATH'S U. S., ch. 25, p. 212.

**4095. PEACE vs. Pride.** *Thebans.* Thebes was now necessarily involved in a war with Sparta; but she had the assistance of Athens. With this respectable aid she was, perhaps, a match for her powerful antagonist, but she did not long enjoy the advantage of that alliance. Persia, which since the last peace had acquired a title to mediate in the affairs of Greece, brought about an overture of accommodation between the contending States. All articles were agreed upon, when a small punctilio exasperated the Thebans. They could not bear that their name should be classed among the inferior States of Greece; and Sparta was determined that it should. Neither party would yield, and Thebes was entirely struck out of the treaty, which was acceded to by all the other republics. [War followed.]—TYTLER'S HIST., Book 2, ch. 3, p. 163.

**4096. PEACE, Principles of.** *Primitive Christians.* The Christians were not less averse to the business than to the pleasures of this world. The defence of our persons and property they knew not how to reconcile with the patient doctrine which enjoined an unlimited forgiveness of past injuries, and commanded them to invite the repetition of fresh insults. Their simplicity was offended by the use of oaths, by the pomp of magistracy, and by the active contention of public life; nor could their humane ignorance be convinced that it was lawful on any occasion to shed the blood of our fellow-creatures, either by the sword of justice, or by that of war, even though their criminal or hostile attempts should threaten the peace and safety of the whole community.—GIBBON'S *ROME*, ch. 15, p. 555.

**4097. PEACE, A provoking.** *Peace of Utrecht.* A.D. 1713. By the peace of Utrecht Belgium was compelled to forego the advantages with which she had been endowed by the God of nature; to gratify commercial jealousy, Antwerp was denied the use of the deep waters that flowed by her walls; and afterward the Austrian efforts at trade with the East Indies were suffocated in their infancy. This policy was an open violation of international justice, a fraud upon humanity, a restriction by covenant of national industry and prosperity. . . . It was possible that . . . a wise ruler might one day be penetrated with indignation at the outrage. . . . With regard to France, . . . England

extorted the covenant, that the port of Dunkirk should be not merely abandoned, but filled up. A treaty of peace contained a stipulation for the ruin of a harbor!—BANCROFT'S U. S., vol. 3, ch. 21.

**4098. PEACE, Signal for.** *Marquette, the Jesuit Missionary.* [Exploring the Mississippi.] Near the latitude of 32°, on the Mississippi. "Now," thought Marquette, "we must indeed ask the aid of the Virgin." Armed with bows and arrows, with clubs, axes, and bucklers, amid continual whoops, the natives, bent on war, embarked in vast canoes, made out of the trunks of hollow trees; but, at the sight of the mysterious peace-pipe held aloft, God touched the hearts of the old men, who checked the impetuosity of the young; and throwing their bows and quivers into the canoes, as a token of peace, they prepared a hospitable welcome.—BANCROFT'S U. S., vol. 3, ch. 20.

**4099. PEACE, Truce for.** *Truce of God.* [The Church in France made great endeavors to repress violence and tyranny.] The result was the institution of the "Truce of God" (1041), which provided that all hostilities, public and private, should be suspended from the Wednesday evening in each week until the following Monday morning, that period being marked out for sanctification in memory of the passion and resurrection of the Redeemer. The entire seasons of Advent and Lent, together with all the great festivals, were included in this merciful prohibition. Offenders against the "Truce of God" incurred the penalty of death, which might be commuted, however, by pecuniary fine; they were liable also to excommunication and banishment.—STUDENTS' FRANCE, ch. 7, § 8.

**4100. PEACE, Unusual.** *Temple.* At the end of the first Punic war the temple of Janus was shut—an event which had not happened since the reign of Numa—that is, near five hundred years. In a few years it was again opened, and never shut till the reign of Augustus.—TYTLER'S HIST., Book 3, ch. 9, p. 371.

**4101. PENALTY, Excessive.** *Reign of George III.* A.D. 1772. Hutchinson [Governor of Massachusetts] wished to see a beginning of taking men prisoners and carrying them directly to England. There now existed a statute authorizing such a procedure. . . . An act for the better securing of dockyards, ships, and stores, which extended to the colonies, made death the penalty for destroying even the oar of a cutler's boat or the head of an empty cask belonging to the fleet, and subjected the accused to trial in any county in Great Britain.—BANCROFT'S U. S., vol. 6, ch. 47.

**4102. PENALTY, Partisan.** *Reign of James II.* The fame and fortunes of [the Earl of] Devonshire were . . . under a cloud. He had an unfortunate quarrel with the court, arising, not from a public and honorable cause, but from a private brawl. . . . He had gone to Whitehall to pay his duty, and had there been insulted by a man named Colepepper, one of a set of bravos who infested the purlieus of the court, and who attempted to curry favor with the government by affronting members of the Opposition. . . . While this feud was at its height, the earl met Colepepper



in the drawing-room at Whitehall, and fancied that he saw triumph and defiance in the bully's countenance. Nothing unseemly passed in the royal sight; but, as soon as the enemies had left the presence chamber, Devonshire proposed that they should instantly decide their disputes with their swords. This challenge was refused. Then the high-spirited peer forgot the respect which he owed to the place where he stood and to his own character, and struck Colepepper in the face with a cane. . . . A criminal information was filed in the King's Bench. . . . The judges waited in a body on Jeffreys, who insisted that they should impose a fine of not less than £30,000.—MACAULAY'S ENG., ch. 7, p. 231.

**4103. PENANCE, Failure of. Experiment.** Bartley Campbell, an Irish Papist, became profoundly awakened with anxiety for a better faith than popery had taught him. He called on his priest, who could not understand his difficulties. He said many prayers, submitted to severe penances, obtained absolution, but found no relief to his troubled conscience. He made a pilgrimage of forty Irish miles to St. Patrick's purgatory, at Loughbery, in Donegal County, where it was supposed all sins could be expiated. He went through the required ceremonies, and received absolution from the officiating priest; but his conscience was more disquieted than ever. Before he left again he applied to the priest. "Did not I give you absolution?" asked the latter. "You did, father." "And do you deny the authority of the Church?" "By no means; but my soul is in misery. What shall I do?" "Do!" said the priest, "why, go to bed and sleep." "Sleep!" exclaimed the awakened man; "no, father; perhaps I may awake in hell." The priest threatened him with a horsewhip. The penitent hastened to a retired place, threw himself on the ground, and, with tears and groans, prayed for light from God. There he found peace in believing on Christ alone. He returned to the numerous pilgrims who were performing their prescribed penances upon bared and bleeding knees, . . . and exhorted them to seek God through Christ, assuring them that they should obtain peace, as he had.—STEVENS' METHODISM, vol. 3, p. 411.

**4104. PENANCE, Royal. Henry II.** He was alarmed by an irruption from William, King of Scotland. Returning to England, he found the ancient leaven of disaffection, on account of Becket's murder, revived, and violently fermenting in the breasts of his subjects. To conciliate their minds, he resolved on expiating his alleged guilt by the most solemn penance and humiliation. He walked barefooted through the city of Canterbury, and, on arriving at the cathedral, prostrated himself on the ground before the tomb of the martyr, and passed a day and night in fasting and prayer; not satisfied with this mortification, he submitted his bare shoulders to be scourged by the monks of the chapter. Absolved now from all his offences, reconciled to the church and to his subjects, he prepared to revenge the depredations of the Scots.—TYTLER'S HIST., Book 6, ch. 8, p. 143.

**4105. PENITENCE, Royal. Roman Emperor Theodosius.** The public penance of the Emperor Theodosius has been recorded as one of the most honorable events in the annals of the church. According to the mildest rules of ecclesiastical dis-

cipline, which were established in the fourth century, the crime of homicide was expiated by the penitence of twenty years; and as it was impossible, in the period of human life, to purge the accumulated guilt of the massacre of Thessalonica, the murderer should have been excluded from the holy communion till the hour of his death. But the archbishop, consulting the maxims of religious policy, granted some indulgence to the rank of his illustrious penitent. . . . It was sufficient that the emperor of the Romans, stripped of the ensigns of royalty, should appear in a mournful and suppliant posture; and that, in the midst of the church of Milan, he should humbly solicit, with signs and tears, the pardon of his sins. In this spiritual cure, Ambrose employed the various methods of mildness and severity. After a delay of about eight months Theodosius was restored to the communion of the faithful.—GIBBON'S ROME, ch. 27, p. 117.

**4106. PEOPLE, Spirited. Public Spirit.** The contests with the natives, not less than with New England, displayed the feebleness of New Netherland. The province had no popular freedom, and therefore no public spirit. In New England there were no poor; in New Netherland the poor were so numerous it was difficult to provide for their relief. The Puritans easily supported schools everywhere, and Latin schools in the larger villages; on Manhattan a Latin school lingered . . . two years, and was discontinued. In New England the people in the hour of danger, rose involuntarily, and defended themselves; in the Dutch province men were unwilling to go to the relief even of villages that were in danger from the Indians, and demanded protection from the [East India] Company, which claimed to be their absolute sovereign.—BANCROFT'S U. S., vol. 2, ch. 15.

**4107. PEOPLE, "Unreasonable." Liberties.** The people of New Hampshire were greatly excited by the threatened destruction of their liberties. Before Cranfield's arrival the rugged sawyers and lumbermen of the Piscataqua had convened a general assembly at Portsmouth. The first resolution which was passed by the representatives showed the spirit of colonial resistance in full force. "No act, imposition, law or ordinance," said the sturdy legislators, "shall be valid unless made by the assembly and approved by the people." When the indignant king heard of this resolution, he declared it to be both wicked and absurd. It was not the first time that a monarch and his people had disagreed. In November of 1682 Cranfield dismissed the popular assembly. Such a despotic act had never before been attempted in New England. The excitement ran high; the governor was openly denounced, and his claims for rents and forfeitures were stubbornly resisted. At Exeter the sheriff was beaten with clubs. The farmers' wives met the tax-gatherers with pailfuls of hot water. At the village of Hampton Cranfield's deputy was led out of town with a rope round his neck. When the governor ordered out the militia not a man obeyed the summons. It was in the midst of these broils that Cranfield, unable to collect his rents, and vexed out of his wits, wrote to England begging the privilege of going home. The "unreasonable" people, who were all the time cavilling at his commission and denying his authority, were

at length freed from his presence.—RIDPATH'S *U. S.*, ch. 23, p. 200.

**4108. PERFECTION by Development.** *John Milton.* The commonly received notion, therefore, with which authors, as they age, are wont to comfort themselves, that one of the greatest feats of original invention achieved by man was begun after fifty, must be thus far modified. "Paradise Lost" was composed after fifty, but was conceived at thirty-two. Hence the high degree of perfection realized in the total result. For there were combined to produce it the opposite virtues of two distinct periods of mental development—the daring imagination and fresh emotional play of early manhood, with the exercised judgment and chastened taste of ripened years.—MILTON, BY M. PATTISON, ch. 13.

**4109. PERFIDY resented.** *Bourbon.* A most formidable combination seemed now ready to overwhelm Francis I., under which a monarch of less spirit and abilities than himself must certainly have succumbed at once. The pope, the emperor, the King of England, the Archduke Ferdinand—to whom his brother, Charles V., had ceded the German dominions of the house of Austria—were all united against the King of France. . . . An iniquitous decree of the parliament of Paris, by which the constable [of Bourbon] was deprived of the whole estates belonging to the family of Bourbon, was the cause of an irreconcilable animosity, and of a firm purpose of vengeance now meditated by the constable against the King of France. He immediately offered his services to the emperor; and, like another Coriolanus, with equal valor and ability, and with equal infamy, became the determined enemy of his country. The emperor received him, as may be believed, with open arms; but in the breast of every worthy man his conduct excited that detestation which it merited. Even the Spanish officers themselves abhorred his perfidy. "If the constable of Bourbon," said one of these generals, "should enter my house, I would burn it after his departure, as a place polluted by treason and perfidy."—TYTLER'S HIST., Book 6, ch. 19, p. 280.

**4110. PERIL, Familiar.** *Forgotten.* When Persia was governed by the descendants of Sefi, a race of princes whose wanton cruelty often stained their divan, their table, and their bed with the blood of their favorites, there is a saying recorded of a young nobleman, that he never departed from the sultan's presence without satisfying himself whether his head was still on his shoulders. The experience of every day might almost justify the scepticism of Rustan. Yet the fatal sword, suspended above him by a single thread, seems not to have disturbed the slumbers or interrupted the tranquillity of the Persian. The monarch's crown, he well knew, could level him with the dust; but the stroke of lightning or apoplexy might be equally fatal; and it was the part of a wise man to forget the inevitable calamities of human life in the enjoyment of the fleeting hour.—GIBBON'S *ROME*.

**4111. PERIL, Pleasure in.** *William, Prince of Orange.* Sometimes, however, it seemed that he had a strange pleasure in venturing his person. It was remarked that his spirits were never so high and his manners never so gracious and easy as amid the tumult and carnage of a battle.

Even in his pastimes he liked the excitement of danger. Cards, chess, and billiards gave him no pleasure. The chase was his favorite recreation; and he loved it most when it was most hazardous. His leaps were sometimes such that his boldest companions did not like to follow him. He seems even to have thought the most hardy field-sports of England effeminate, and to have pined in the great park of Windsor for the game which he had been used to drive to bay in the forests of Guelders, wolves, and wild boars, and huge stags with sixteen antlers.—MACAULAY'S *ENG.*, ch. 7, p. 155.

**4112. PERJURY, Punishment of.** *Romans.* The corrupt or malicious witness was thrown headlong from the Tarpeian rock, to expiate his falsehood, which was rendered still more fatal by the severity of the penal laws and the deficiency of written evidence.—GIBBON'S *ROME*, ch. 44, p. 372.

**4113. PERSECUTION, Arian.** *Catholics.* The Catholics, more especially under the reign of Hunneric, endured the most cruel and ignominious treatment. Respectable citizens, noble matrons, and consecrated virgins were stripped naked, and raised in the air by pulleys, with a weight suspended at their feet. In this painful attitude their naked bodies were torn with scourges, or burnt in the most tender parts with red-hot plates of iron. The amputation of the ears, the nose, the tongue, and the right hand was inflicted by the Arians; and although the precise number cannot be defined, it is evident that many persons, among whom a bishop and a proconsul may be named, were entitled to the crown of martyrdom.—GIBBON'S *ROME*, ch. 37, p. 553.

**4114. PERSECUTION, Artful.** *Roman Emperor Julian.* He forbade the persecution of the Christians, whom he represented as deluded men, the objects of compassion, not of punishment; but declared, at the same time, that their *frenzy* incapacitated them from all employments, civil or military. Their law, he said, prohibited all quarrels and dissensions; it was not, therefore, necessary that they should have the benefit of courts of justice to decide their differences. He prohibited them from teaching or learning grammar, rhetoric, or philosophy. These, he said, were pagan sciences, treated of by authors whose principles the Christians were taught to abhor, and whose books contained tenets which must shock the pure morality of their religion.—TYTLER'S HIST., Book 1, ch. 3, p. 519.

**4115. PERSECUTION, Bloody.** *In Ireland.* [Catholics arose against the Protestants.] They prolonged the martyrdom and sufferings of both sexes, that they might the longer revel in this infernal pastime. They caused blood to fall drop by drop, and life to ebb by lengthened gasps, that their revengeful fury might be the more indulged. The murders spread by degrees over every district of Ireland, except Dublin, where a feeble body of royal troops preserved the peace. The corpses of more than one hundred thousand victims, men, women, children, the infirm and aged, strewed the thresholds of their habitations and the fields that they had cultivated in common with their destroyers. The flames in which their villages were enveloped



were extinguished only in their blood. All who escaped by flight the fury of their assassins, carrying their infants in their arms to the summits of the mountains, perished of inanition and cold in the snows of winter. Ireland appeared to open, to become the tomb of half the sons she had brought forth.—LAMARTINE'S CROMWELL, p. 26.

**4116. PERSECUTION of Catholics.** *Maryland.* A.D. 1704. In the land which Catholics had opened to Protestants . . . mass might not be said publicly. No Catholic priest or bishop might utter his faith in a voice of persuasion. No Catholic might teach the young. If the wayward child of a papist would but become an apostate, the law wrested for him from his parents a share of their property. . . . Such were the methods adopted "to prevent the growth of Popery."—BANCROFT'S U. S., vol. 3, ch. 19.

**4117.** ———. *Ireland.* A.D. 1763. Such priests as were permitted to reside in Ireland were required to be registered, and were kept like prisoners at large within prescribed limits. All "papists," exercising ecclesiastical jurisdiction, all monks, friars, and regular priests, and all priests not then actually in parishes, and to be registered, were banished from Ireland under pain of transportation, and on a return, of being hanged, drawn, and quartered.—BANCROFT'S U. S., vol. 5, ch. 4.

**4118.** ———. *Dilemma.* [In 1568 the pope's authority was abolished in Scotland,] and all heretics and hearers of mass were declared liable to various punishments. In 1584 Catholics in England were called upon to say if the pope were to absolve them from their oath of allegiance, and to attack England, what they should do, and which side they should support. The miserable, frightened men knew not how to extricate themselves from the dilemma. They answered that they would render unto God what was God's, and unto Cæsar what was Cæsar's; but this evasion was interpreted into a confession by their judges. Thus the prisons were filled; execution followed upon execution, and Catholicism in its turn had its martyrs. . . . In 1584 all Jesuits, seminary priests, and other priests were commanded by Act of Parliament to depart from the kingdom within forty days, on pain of being adjudged traitors; and penalties were to be inflicted upon those who, knowing any priest to be within the realm, should not denounce him to a magistrate. These intolerant enactments produced the very opposite consequences that were contemplated by the legislators.—KNIGHT'S ENG., vol. 3, ch. 10, p. 181.

**4119. PERSECUTION, Catholic.** *Huguenots.* [By Louis XIV. the] Huguenots were excluded from all public functions, from the liberal professions, from the universities, from engaging in various branches of commerce and industry. They were forbidden to intermarry with Catholics, and their children were encouraged to forsake the faith of their parents by being declared capable of choosing for themselves at the age of seven years. . . . Squadrons of dragoons . . . were quartered on the inhabitants, who abandoned themselves to every kind of brutal violence and excess, establishing a "reign of terror" wherever they appeared. These atrocious "dragonnades"

completely broke the spirit of the wretched population, and they submitted in despair. "Not a post arrives," wrote Madame de Maintenon in September, 1685, "without bringing the king tidings which fill him with joy; the conversions take place every day by thousands." Sixty thousand persons are said to have embraced Catholicism in Guienne in the course of one month; twenty thousand abjured in Béarn; eighty thousand in the two dioceses of Nîmes and Montpellier. . . . On the 17th of October, 1685, he [Louis XIV.] signed the celebrated decree called the REVOCATION OF THE EDICT OF NANTES. Acting merely by his own despotic authority, the king annulled forever all the privileges granted to the Huguenots by Henry IV. and Louis XIII.; absolutely prohibited the exercise of their religion throughout the kingdom, with the sole exception of Alsace; ordered their temples to be levelled with the ground, and their ministers to quit France within fifteen days; forbade the Reformers to follow their pastors into exile under pain of confiscation and condemnation to the galleys; and required their children to be baptized henceforth by the Catholic priests, and educated as members of the Established Church. Frightful cruelties followed the publication of this decree. Multitudes of the Reformed, obstinately refusing obedience, were consigned to loathsome dungeons, racked with exquisite tortures, and treated with every kind of outrage short of actual murder. Numbers of females were immured for life in convents; infants were torn from the arms of their mothers; property was destroyed, and whole districts laid desolate.—STUDENTS' FRANCE, ch. 22, § 11.

**4120. PERSECUTION compared.** *Massachusetts vs. Netherlands.* In Spain more persons have been burned for their opinions than Massachusetts then [in 1658] contained inhabitants. Under Charles V., in the Netherlands alone, the number of those who were hanged, beheaded, buried alive, or burned for religious opinion was fifty thousand, says Father Paul; the whole carnage amounted, says Grotius, to not less than one hundred thousand. America was guilty of the death of four individuals [who were Quakers].—BANCROFT'S U. S., vol. 1, ch. 10.

**4121. PERSECUTION of Covenanters.** *Meetings.* [James II. procured penal laws against the Scotch covenanters, providing] that the punishment of death and confiscation of land and goods should be awarded against those who should preach in a conventicle under a roof, or should attend a conventicle in the open air, either as preacher or auditor.—KNIGHT'S ENG., vol. 4, ch. 24, p. 384.

**4122. PERSECUTION, Cruel.** *Jews.* A.D. 1189. [At the coronation feast of Richard I.] the chief men of the Jews came to offer presents to the king. They had been forbidden to come, but they came with gifts, and were therefore bold. The common people . . . rushed upon the Jews, stripped them, and cast them forth out of the king's hall with wounds and blows. The citizens of London, following the example, attacked and murdered the Jews in the city, and burnt their houses. . . . At York a body of armed men entered the city and commenced their work of plunder and massacre, by attacking the house of a Jew who had perished in the riot of London.

All the Jews of York then claimed shelter in the castle. They were admitted to the number of five hundred. The governor went away; and, upon his return, the Jews, alarmed for their safety, refused him readmission. The fortress was attacked on all sides, and ransoms were refused. Then the desperate race, all except a few, put their wives and children to death, and stabbed each other, that they might not fall into the hands of their cruel enemies. The few who shrank from this terrible self-sacrifice were murdered.—*KNIGHT'S ENG.*, vol. 1, ch. 21, p. 306.

**4123. PERSECUTION, Exterminating.** *Albigenses.* The crusading army, under the guidance of the Pope's legate, Amaury, Abbot of Cîteaux, and Simon, Count de Montford, marched into Languedoc, and besieged the town of Béziers, which was stormed on the 22d of July, 1209. A horrible massacre ensued; the whole population was indiscriminately put to the sword. One of the superior officers inquired of the Abbot of Cîteaux how they were to distinguish the heretics from the faithful: "Slay them all!" returned the savage churchmen, "for the Lord knoweth those that are His!" Not a living soul was spared, and the city was afterward pillaged and reduced to ashes.—*STUDENTS' FRANCE*, ch. 8, § 13.

**4124. PERSECUTION by Goths.** *Athanasius.* [the Goth] disdained the yoke of the [Roman] empire, and of the gospel. The faith of the new converts was tried by the persecution which he excited. A wagon, bearing aloft the shapeless image of Thor, perhaps, or of Woden, was conducted in solemn procession through the streets of the camp; and the rebels, who refused to worship the god of their fathers, were immediately burnt, with their tents and families.—*GIBBON'S ROME*, ch. 37, p. 542.

**4125. PERSECUTION of Heretics.** *English.* In the reign of Richard II. the Commons would not permit that the Church should imprison heretics without the king's consent. Now [A.D. 1401] heretics were to be burnt on the sole sentence of the ecclesiastical courts. . . . The first victim was William Salter, a London clergyman.—*KNIGHT'S ENG.*, vol. 2, ch. 3, p. 45.

**4126. PERSECUTION, Impolitic.** *Huguenots.* The edict of Nantes had been passed in the reign of Henry IV., giving the Protestants liberty of conscience, and had been confirmed by Louis XIII., under certain restrictions with regard to public worship. Louis [XIV.] revoked the edict; the whole Huguenot churches were demolished, the ministers banished, and, what was a refinement of persecution, the Protestants were at the same time prohibited, under the severest penalties, from quitting the kingdom. That prohibition, however, was ineffectual, and above 500,000 people made their escape out of France, and, carrying with them all their property, found a welcome asylum in Germany, Switzerland, Holland, and England. By this most impolitic measure France sustained a very severe loss, not only in the article of population, but in commerce and manufactures. [See No. 4144.]—*TYTLER'S HIST.*, Book 6, ch. 34, p. 462.

**4127. PERSECUTION ineffective.** *Wycliffe.* In 1441 the Council of Constance . . . decreed that the body of Wycliffe should be "taken from

the ground and thrown far away from the burial of any church." It was thirteen years before this miserable vengeance was carried into effect, by disinterring and burning our first English reformer's body, throwing his ashes into a brook. "The brook did convey his ashes into Avon; Avon into Severn; Severn into the narrow seas; they into the main ocean; and thus the ashes of Wycliffe are the emblem of his doctrine, which is now dispersed all the world over."—*KNIGHT'S ENG.*, vol. 2, ch. 4, p. 54.

**4128. PERSECUTION of Jews.** *France.* [In 1321] the popular fury was once more directed against the unfortunate Jews, who never failed to suffer in every fresh outbreak of persecution. They were hurried indiscriminately to the stake, without the semblance of any judicial procedure; at Chinon, in Touraine, an enormous pit was dug near the castle, a fire lighted at the bottom, and one hundred and sixty wretched victims of both sexes hurled, pell-mell, into the flames. The richer class were kept in prison until an account had been obtained of their property and of the amount of their claims acquired by lending money; these the king transferred to his own credit; and a sum of 150,000 livres is said to have been thus added to the royal treasury.—*STUDENTS' HISTORY OF FRANCE*, ch. 9, § 23.

**4129. PERSECUTION by the Persecuted.** *Quakers.* In July of 1656 the Quakers began to arrive at Boston. The first who came were Ann Austin and Mary Fisher. The introduction of the plague would have occasioned less alarm. The two women were caught and searched for marks of witchcraft, their trunks were broken open, their books were burned by the hangman, and they themselves thrown into prison. After several weeks' confinement they were brought forth and banished from the colony; before the end of the year eight others had been arrested and sent back to England. The delegates of the union were immediately convened, and a rigorous law was passed excluding all Quakers from the country. Whipping, the loss of one ear, and banishment were the penalties for the first offence; after a second conviction the other ear should be cut off; and should the criminal again return, his tongue should be bored through with a red-hot iron. In 1657 Ann Burden, who had come from London to preach against persecution, was seized and beaten with twenty stripes. Others came, were whipped and exiled. As the law became more cruel and prescriptive, fresh victims rushed forward to brave its terrors. The assembly of the four colonies again convened, and advised the authorities of Massachusetts to pronounce the penalty of death against the fanatical disturbers of the public peace.—*RIDPATH'S U. S.*, ch. 14, p. 186.

**4130. PERSECUTION powerless.** *Martyrs.* Bonner, Bishop of London, . . . asked a youth who was brought before him whether he thought he could bear the fire. The boy at once held his hand without flinching in the flame of a candle that stood by. Rogers, a fellow-worker with Tyndale in the translation of the Bible, and one of the foremost among the Protestant preachers, died bathing his hands in the flame "as if it had been in cold water." Even the commonest lives gleamed for a moment into poetry at the stake. "Pray for me," a boy, William Brown, who had



been brought home to Brentwood to suffer, asked of the bystanders. "I will pray no more for thee," one of them replied, "than I will pray for a dog." "Then," said William, "Son of God, shine upon me;" and immediately the sun in the elements shone out of a dark cloud so full in his face that he was constrained to look another way; whereat the people mused, because it was so dark a little time before.—*HIST. OF ENG. PEOPLE*, § 661.

**4131. PERSECUTION by Protestants. English.** The Presbyterian Parliament of England became more violent for conformity than the Court of High Commission which the Parliament had destroyed. . . . The imposition of the covenant upon all the beneficed clergy was the declaration of an intolerant tyranny against the most conscientious.—*KNIGHT'S ENG.*, vol. 4, ch. 2, p. 30.

**4132. PERSECUTION of Protestants. Ireland.** [Thirty thousand Catholics, with Sir Phelim O'Neal at their head, attacked the Puritan settlers in the north of Ireland.] They were driven from their houses in an inclement season. They fled to the hills and morasses, where they perished of hunger. They were put to death with all the horrors that only savages and fanatics can inflict. Women and children were murdered with relentless fury. Clarendon says: "About forty or fifty thousand of the English Protestants were murdered before they suspected themselves to be in danger."—*KNIGHT'S ENG.*, vol. 3, ch. 28, p. 464.

**4133. — — — Francis I.** In January, 1535, the king presided at a solemn ceremonial of expiation at Paris, after which six wretched victims were committed to the flames with horrible refinements of torture; a machine had been invented by which they were alternately lowered into the fire and withdrawn again, so as to prolong their sufferings to the utmost.—*STUDENTS' FRANCE*, ch. 14, § 12.

**4134. — — — Francis I.** Francis disgraced the concluding years of his reign by measures of the most barbarous severity toward the unfortunate Protestants of Provence. The Vaudois, as they were called, a simple, inoffensive, and loyal population, inhabited a few obscure towns and villages in the vicinity of Avignon and Aix. Orders were suddenly sent down to the Parliament of Provence, in January, 1545, to exterminate these helpless peasants, who were denounced as dangerous heretics; and the sentence was at once executed with a ferocious cruelty unparalleled in history. Three towns and twenty-two hamlets were totally destroyed; three thousand of their inhabitants, among whom were numbers of women and children, unresistingly butchered in cold blood; seven hundred condemned for life to the galleys. Similar horrors were renewed in the following year at Meaux, where sixty of the Reformed Church, all mechanics or peasants, were sentenced to various degrees of rigorous punishment, and fourteen were burnt together at the stake. [See No. 4145.]—*STUDENTS' FRANCE*, ch. 14, § 16.

**4135. PERSECUTION by Puritans. In Massachusetts.** A fine was imposed on such as should entertain any "of the accursed sect;" and a Quaker, after the first conviction, was to lose one ear; after the second, another; after the third, to

have the tongue bored with a hot iron. It was but for a very short time that the menace of these enormities found place in the statute-book.—*BANCROFT'S U. S.*, vol. 1, ch. 10.

**4136. PERSECUTION, Reaction of. Queen Mary's.** The work of terror failed in the very ends of which it was wrought. The old spirit of insolent defiance, of outrageous violence, rose into fresh life at the challenge of persecution. A Protestant hung a string of puddings round a priest's neck in derision of his beads. The restored images were grossly insulted. The old scurrilous ballads against the mass and relics were heard in the streets. Men were goaded to sheer madness by the bloodshed and violence about them. One miserable wretch, driven to frenzy, stabbed the priest of St. Margaret's as he stood with the chalice in his hand. It was a more formidable sign of the times that acts of violence such as these no longer stirred the people at large to their former resentment. The horror of the persecution swept away all other feelings. Every death at the stake won hundreds to the cause for which the victims died. "You have lost the hearts of twenty thousand that were rank papists within these twelve months," a Protestant wrote triumphantly to Bonner.—*HIST. OF ENG. PEOPLE*, § 662.

**4137. — — — Joan of Arc.** Twenty years afterward the two venerable friars, simple monks, vowed to poverty, and having nothing to hope or fear in this world, bear witness to the scene we have just described. "We heard her," they say, "in the midst of the flames invoke her saints, her archangel; several times she called on her Saviour. . . . At the last, as her head sunk on her bosom, she shrieked, 'Jesus!'" "Ten thousand men wept. . . ." A few of the English alone laughed, or endeavored to laugh. One of the most furious among them had sworn that he would throw a fagot on the pile. Just as he brought it she breathed her last. He was taken ill. His comrades led him to a tavern to recruit his spirits by drink, but he was beyond recovery. "I saw," he exclaimed, in his frantic despair—"I saw a dove fly out of her mouth with her last sigh." Others had read in the flames the word "Jesus," which she so often repeated. The executioner repaired in the evening to Brother Isambart, full of consternation, and confessed himself, but felt persuaded that God would never pardon him. . . . One of the English king's secretaries said aloud, on returning from the dismal scene, "We are lost; we have burnt a saint."—*MICHELET'S JOAN*, p. 59.

**4138. — — — Puritans.** [In 1593 Archbishop Whitgift prohibited all preaching, reading, or catechising in private houses, if any resorted thereto not of the same family. He drove the clergy to subscribe anew and more stringently to the queen's supremacy. The result was first a furious attack upon episcopacy in the pamphlets of Martin Marprelate; and then severe laws against the Puritans, which had no ultimate effect but that of fortifying their opinions, and ultimately making their cause the rallying point of civil and religious liberty.]—*KNIGHT'S ENG.*, vol. 3, ch. 16, p. 244.

**4139. PERSECUTION, Sectarian. Bitter.** The records of the Scottish Parliament were thick set with laws denouncing vengeance on those

who in any direction strayed from the prescribed pale. By an act passed in the time of Knox, and breathing his spirit, it was a high crime to hear mass, and the third offence was capital. An act recently passed, at the instance of James [II.], made it death to preach in any Presbyterian conventicle whatever, and even to attend such a conventicle in the open air.—MACAULAY'S *ENG.*, ch. 6, p. 105.

**4140. PERSECUTION, Selfish. *Emperor Nero.*** The voice of rumor accused the emperor as the incendiary of his own capital; and as the most incredible stories are the best adapted to the genius of an enraged people, it was gravely reported and firmly believed that Nero, enjoying the calamity which he had occasioned, amused himself with singing to his lyre the destruction of ancient Troy. To divert a suspicion, which the power of despotism was unable to suppress, the emperor resolved to substitute in his own place some fictitious criminals. "With this view," continues Tacitus, "he inflicted the most exquisite tortures on those men who, under the vulgar appellation of Christians, were already branded with deserved infamy. They derived their name and origin from Christ, who in the reign of Tiberius had suffered death by the sentence of the procurator Pontius Pilate."—GIBBON'S *ROME*, ch. 16, p. 17.

**4141. PERSECUTION, Severe. *In Scotland.*** John Brown, a poor carrier of Lanarkshire, was, for his singular piety, commonly called the Christian carrier; . . . blameless in life, and so peaceable that the tyrants could find no offence in him except that he absented himself from the public worship of the Episcopalians. On the 1st of May he was cutting turf, when he was seized by Claverhouse's dragoons, rapidly examined, convicted of nonconformity, and sentenced to death. It is said that even among the soldiers it was not easy to find an executioner, for the wife of the poor man was present. She led one little child by the hand; it was easy to see that she was about to give birth to another; and even those wild and hard-hearted men, who nicknamed one another Beelzebub and Apollyon, shrank from the great wickedness of butchering her husband before her face. The prisoner, meanwhile, raised above himself by the near prospect of eternity, prayed loud and fervently as one inspired, till Claverhouse, in a fury, shot him dead. It was reported by credible witnesses that the widow cried out in her agony, "Well, sir, well; the day of reckoning will come;" and that the murderer replied, "To man I can answer for what I have done; and as for God, I will take Him into mine own hand!"—MACAULAY'S *ENG.*, ch. 4, p. 464.

**4142. PERSECUTION, Shameful. *Scotland.*** Margaret Maclachlan and Margaret Wilson, the former an aged widow, the latter a maiden of eighteen, suffered death for their religion in Wigtonshire. They were offered their lives if they would consent to abjure the cause of the insurgent Covenanters, and to attend the Episcopal worship. They refused, and they were sentenced to be drowned. They were carried to a spot which the Solway overflows twice a day, and fastened to stakes fixed in the sand, between high and low water mark. The elder sufferer

was placed near to the advancing flood, in the hope that her last agonies might terrify the younger into submission. The sight was dreadful; but the courage of the survivor was sustained by an enthusiasm as lofty as any that is recorded in martyrology. She saw the sea draw nearer and nearer, but gave no sign of alarm. She prayed and sang verses of psalms till the waves choiced her voice. When she had tasted the bitterness of death, she was, by a cruel mercy, unbound and restored to life. When she came to herself, pitying friends and neighbors implored her to yield. "Dear Margaret, only say God save the king!" The poor girl, true to her stern theology, gasped out, "May God save him, if it be God's will!" Her friends crowded round the presiding officer. "She has said it; indeed, sir, she has said it." "Will she take the abjuration?" he demanded. "Never!" she exclaimed. "I am Christ's; let me go!" And the waters closed over her for the last time.—MACAULAY'S *ENG.*, ch. 4, p. 465.

**4143. PERSECUTION from Superstition. *Pagans.*** If the empire had been afflicted by any recent calamity, by a plague, a famine, or an unsuccessful war—if the Tiber had, or if the Nile had not, risen beyond its banks—if the earth had shaken, or if the temperate order of the seasons had been interrupted, the superstitious Pagans were convinced that the crimes and the impiety of the Christians, who were spared by the excessive lenity of the government, had at length provoked the divine justice. It was not among a licentious and exasperated populace that the forms of legal proceedings could be observed; it was not in an amphitheatre stained with the blood of wild beasts and gladiators that the voice of compassion could be heard. The impatient clamors of the multitude denounced the Christians as the enemies of gods and men, doomed them to the severest tortures, and venturing to accuse by name some of the most distinguished of the new sectaries, required with irresistible vehemence that they should be instantly apprehended and cast to the lions.—GIBBON'S *ROME*, ch. 16, p. 28.

**4144. PERSECUTION, Terrible. *Louis XIV. against Huguenots.*** [In old age he sought to make] an atonement for the voluptuous profligacy of his life. Property was exposed to plunder; religious books were burned; children torn from their parents; faithful ministers, who would not abandon their flocks, broken on the wheel. Men were dragged to the altars, to be tortured into a denial of the faith of their fathers; and a relapse was punished with extreme rigor. The approach of death removes the fear of persecution; bigotry invented a new terror; the bodies of those who died rejecting the sacraments were thrown out to wolves and dogs. The mean-spirited, who changed their religion, were endowed by law with the entire property of their family. The dying father was made to choose between wronging his conscience by apostasy and begging his offspring by fidelity. All children were ordered to be taken away from Protestant parents. . . . It became a study . . . to inflict all the pain the human body could endure and not die. . . . Ten thousand perished. . . . Half a million of its best citizens [were driven] into exile. [See No. 4126.] —BANCROFT'S *U. S.*, vol. 2, ch. 13.



**4145.** ——. *Vaudois.* The Vaudois were wretchedly poor, and had been incessantly the objects of aggression and persecution. In January, 1655, a sudden determination was taken by the Turin government to make them conform to the Catholic religion by force. The whole of the inhabitants of three valleys were ordered to quit the country within three days, under pain of death and confiscation of goods, unless they would become, or undertake to become, Catholic. They sent their humble remonstrances to the court of Turin against this edict. The remonstrances were disregarded, and military execution was ordered. On April 17, 1655, the soldiers, recruits from all countries—the Irish are specially mentioned—were let loose upon the unarmed population. Murder and rape and burning are the ordinary incidents of military executions. These were not enough to satisfy the ferocity of the Catholic soldiery, who revelled for many days in the infliction of all that brutal lust or savage cruelty can suggest to men. [See No. 4134.]—MILTON'S PATTISON, ch. 11.

**4146. PERSEVERANCE, Admirable.** *Columbus.* Let those who are disposed to faint under difficulties, in the prosecution of any great and worthy undertaking, remember that eighteen years elapsed after the time that Columbus conceived his enterprise before he was enabled to carry it into effect; that the greater part of that time was passed in almost hopeless solicitation, amid poverty, neglect, and taunting ridicule; that the prime of his life had wasted away in the struggle, and that when his perseverance was finally crowned with success, he was about in his fifty-sixth year. His example should encourage the enterprising never to despair.—IRVING'S COLUMBUS, Book 2, ch. 6.

**4147. PERSEVERANCE continued.** *Abraham Lincoln.* Being asked by an "anxious visitor" what he would do . . . provided the rebellion was not subdued after three or four years of effort, . . . "Oh," said the President, "there is no alternative but to keep 'pegging away!'"—RAYMOND'S LINCOLN, p. 752.

**4148. PERSEVERANCE, Earnest.** *Battle.* [During the battle between the fleets of William III. and Louis XIV., in 1692,] Carter, rear-admiral of the Blue, broke the French line at the onset, was mortally wounded, and dying, exclaimed, "Fight the ship as long as she can swim!" The victory was complete, the French flying in every direction. [The French were attempting an invasion of England.]—KNIGHT'S ENG., vol. 5, ch. 10, p. 149.

**4149. PERSEVERANCE vs. Force.** *Irresistible.* [Sertorius' army being defeated by the barbarians, he endeavored to] rouse them up out of their despondence. For which purpose, a few days after, he assembled all his forces, and produced two horses before them; the one old and feeble, the other large and strong, and remarkable beside for a fine flowing tail. By the poor weak horse stood a robust, able-bodied man, and by the strong horse stood a little man of a very contemptible appearance. Upon a signal given, the strong man began to pull and drag about the weak horse by the tail, as if he would pull it off; and the little man to pluck off the hairs of the great horse's tail, one by one. The former tugged and toiled a long time to the great diversion of the

spectators, and at last was forced to give up the point; the latter, without any difficulty, soon stripped the great horse's tail of all its hair. Then Sertorius rose up and said: "You see, my friends and fellow-soldiers, how much greater are the effects of perseverance than those of force, and that there are many things invincible in their collective capacity and in a state of union which may gradually be overcome, when they are once separated. In short, perseverance is irresistible. By this means time attacks and destroys the strongest things upon earth. Time, I say, who is the best friend and ally to those that have the discernment to use it properly, and watch the opportunities it presents, and the worst enemy to those who will be rushing into action when it does not call them." By such symbols as these Sertorius applied to the senses of the barbarians, and instructed them to wait for proper junctures and occasions.—PLUTARCH'S SERTORIUS.

**4150. PERSEVERANCE, Obstinate.** *Crusaders.* The enthusiasm of the first crusade is a natural and simple event, while hope was fresh, danger untried, and enterprise congenial to the spirit of the times. But the obstinate perseverance of Europe may indeed excite our pity and admiration; that no instruction should have been drawn from constant and adverse experience; that the same confidence should have repeatedly grown from the same failures; that six succeeding generations should have rushed headlong down the precipice that was open before them; and that men of every condition should have staked their public and private fortunes on the desperate adventure of possessing or recovering a tombstone two thousand miles from their country.—GIBBON'S ROME, ch. 59, p. 12.

**4151. PERSEVERANCE in Oratory.** *Benjamin Disraeli.* There was some curiosity respecting his *début* as an orator. . . . The gentlemen of the House of Commons expected that Disraeli would make a fool of himself; and he did not disappoint them. His first effort was a ludicrous failure—his maiden speech being received with "loud bursts of laughter." The newspapers said of him that he went up like a rocket and came down like a stick. . . . Writhing under the shouts of laughter which had drowned so much of his studied eloquence, he exclaimed, in almost a savage voice, "I have begun several times many things, and have often succeeded at last. *I shall sit down now, but the time will come when you will hear me.*"—SMILES' BRIEF BIOGRAPHIES, p. 234.

**4152. PERSEVERANCE rewarded.** *John Fitch.* He did persevere. We cannot begin to relate the obstacles he encountered. A considerable volume would scarcely afford the requisite space. Poor, ragged, and forlorn, jeered at, pitied as a madman, discouraged by the great, refused by the rich, he and his few friends kept on, until, in 1790, they had a steamboat running on the Delaware, which was the first steamboat ever constructed that answered the purpose of one. It ran, with the tide, eight miles an hour, and six miles against it.—CYCLOPEDIA OF BIOG., p. 151.

**4153. PERSEVERANCE, Scotch.** *Samuel Johnson.* He mentioned a circumstance as characteristic of the Scotch. "One of that nation," said he, "who had been a candidate, against whom I had voted, came up to me with a civil salutation. Now, sir, this is their way. An Eng-

lishman would have stomached it, and been sulky, and never have taken further notice of you ; but a Scotchman, sir, though you vote nineteen times against him, will accost you with equal complaisance after each time, and the twentieth time, sir, he will get your vote."—BOSWELL'S JOHNSON, p. 433.

**4154. PERSISTENCE, Success by.** *Charles Goodyear.* [The inventor of vulcanized rubber.] But Charles Goodyear was a man who, having undertaken a thing, could not give it up. He struggled on for five years—in debt, with a family, and exposed to the derision or reproaches of his friends. Several times he was in the debtors' prison. He sold his effects, he pawned his trinkets, he borrowed from his acquaintances, he reduced himself and his young family to the severest straits. When he could no longer buy wood to melt his rubber with, his children used to go out into the fields and pick up sticks for the purpose. Always supposing himself to be on the point of succeeding, he thought the quickest way to get his family out of their misery was to stick to India rubber.—CYCLOPEDIA OF BIOG., p. 218.

**4155. PERSISTENCE, Undeviating.** *Columbus.* Two boobies flew on board the ships, birds which, he observed, seldom fly twenty leagues from land. He sounded, therefore, with a line of two hundred fathoms, but found no bottom. He supposed he might be passing between islands, lying to the north and south, but was unwilling to waste the present favoring breeze by going in search of them ; besides, he had confidently affirmed that land was to be found by keeping steadfastly to the west ; his whole expedition had been founded on such a presumption ; he should, therefore, risk all credit and authority with his people were he to appear to doubt and waver, and to go groping blindly from point to point of the compass. He resolved, therefore, to keep one bold course always westward, until he should reach the coast of India ; and afterward, if advisable, to seek these islands on his return.—IRVING'S COLUMBUS, Book 3, ch. 2.

**4156. PERSUASION, Eloquence in.** *Pericles.* [Pericles gained the surname Olympius. The comedies of the times] indicate that this title was given him chiefly on account of his eloquence. For they tell us that in his harangues he thundered and lightened, and that his tongue was armed with thunder. Thucydides, the son of Miliesius, is said to have given a pleasant account of the force of his eloquence. Thucydides was a great and respectable man, who for a long time opposed the measures of Pericles ; and when Archidamus, one of the kings of Lacedæmon, asked him which was the best wrestler, Pericles or he, he answered, " When I throw him, he says he was never down, and he persuades the very spectators to believe so."—PLUTARCH'S PERICLES.

**4157. PESTILENCE, Devastating.** *England.* The first and the greatest lasted from the 31st of May to the 29th of September, 1849 ; in this year we find charters and other documents, dated . . . as the year of the great pestilence. . . . It was called the Black Plague. . . . This disease originated in upper India and China, in 1846, and gradually spreading through Asia, in four years comprehended nearly all Europe. Boccaccio tells us in England the pestilence . . . left scarcely a third

part of the population remaining. This is probably an exaggeration.—KNIGHT'S ENG., vol. 1, ch. 30, p. 469.

**4158. PESTILENCE, Rapid.** *Rome.* In a season of excessive rains the Tiber swelled above its banks, and rushed with irresistible violence into the valleys of the seven hills. A pestilential disease arose from the stagnation of the deluge, and so rapid was the contagion that four-score persons expired in an hour in the midst of a solemn procession, which implored the mercy of heaven.—GIBBON'S ROME, ch. 45, p. 417.

**4159. PETITION denied.** *Anti-Slavery.* In the light of the present day . . . it is hard to believe that during the Presidency of Mr. Van Buren . . . the House of Representatives voted that " every petition, memorial, resolution, proposition, or paper, touching or relating in any way or to any extent whatever to slavery or the abolition thereof, shall on presentation, without any further action thereon, be laid upon the table, without being debated, printed, or referred."—BLAINE'S TWENTY YEARS OF CONGRESS, p. 24.

**4160. PETITION, Immense.** *Chartists.* [On the 10th of April, 1848, Mr. Feargus O'Connor presented to the House of Commons the petition of the Chartists, which was said to have received 5,706,000 signatures.]—KNIGHT'S ENG., vol. 8, ch. 30, p. 559.

**4161. PETITION, Right of.** *Early Abolitionists.* These apostles of universal liberty besieged Congress with memorials praying for such legislation as would carry out their designs. . . . Representatives from the slave-holding States . . . sought to deny them a hearing, and declared that the mere consideration of their propositions by Congress would not only justify, but would inevitably precipitate a dissolution of the Union. Undaunted by any form of opposition, the Abolitionists stubbornly maintained their ground, and finally succeeded in creating a great popular excitement by simply insisting on the simple right of petition as inseparable from free government and free citizenship. [John Quincy Adams was their champion for the right of petition.]—BLAINE'S TWENTY YEARS OF CONGRESS, p. 23.

**4162. PETITION, Tender.** *For Strafford's Life.* Men vote unanimously with their party, from fear of each other, for measures which, when taken singly, they would abhor to think of. Man in a mass is no longer man—he becomes an element. To move this deaf and cruel element of the House of Commons, Charles [II.] used every effort to flatter the pride and touch the feeling of these tribunes of the people. He wrote a most pathetic letter, bedewed with his tears, and sent it to the Parliament, to render it more irresistible, by the hand of a child, his son, the Prince of Wales, whose beauty, tender age, and innocence ought to have made refusal impossible from subjects petitioned by such a suppliant.—LAMARTINE'S CROMWELL, p. 14.

**4163. PHILANTHROPY, Example of.** *John Howard.* [He built neat cottages, which he let to his tenants on conditions favorable to virtue and good order.] One was, that the tenant should go to church once every Sunday ; another, that he should never go to the ale house ; another, that he should never gamble ; . . . children



go to school; . . . rent about \$10 a year. . . . One of his neighbors, too, observing what an excellent effect a clean and proper dwelling had upon the morals of a family, followed his example, and built a considerable number of cottages; so that, in about ten years, the whole village was rebuilt, and, from being one of the meanest, dirtiest, and most unhealthy places in the county, it became the prettiest, pleasantest, and most salubrious village in that part of England.—CYCLOPEDIA OF BIOG., p. 37.

**4164. PHILANTHROPY, Experimental.** *John Howard.* In one prison there were eight cells, sixteen steps below the surface of the earth, in size thirteen feet by nine, without window or lamp, and ventilated only by a funnel. Into these damp, cold, and noisome cells not a ray of light ever penetrated, and "in them," says Howard, "poor creatures were confined, day and night, for weeks, for months together." After only a few days' confinement in one of them a man would come out yellow, emaciated, and almost out of his senses. Howard was never content merely to ascertain the existence of such dungeons; he went down into them himself, remained in them an hour or more, conversed with their wretched inmates, and employed his [measuring] rule, his scales, and his thermometer to render his description exact.—CYCLOPEDIA OF BIOG., p. 48.

**4165. PHILANTHROPY, Practical.** *John Howard.* Howard began by improving the dwellings of his tenants. One after another he pulled down the ancient hovels, and built, in their stead, neat and convenient cottages, containing never less than three rooms. To each cottage he attached a small garden in the rear for vegetables, and in front a little patch for flowers, surrounding the whole with a pretty picket fence. As the ground was low and marshy, he had it drained by a system of ditches, which almost banished from the place the agues and the fevers to which the inhabitants had before been subject. When he had completed one cottage, he let it to the man in the village who bore the best character for sobriety and industry, and he let it at the same rent that was paid for the wretched huts.—CYCLOPEDIA OF BIOG., p. 36.

**4166. PHILOSOPHY, Advantage of.** *Fortitude.* When a certain stranger derided Dionysius at Corinth, in a very rude and scornful manner, for having, in the meridian of his power, taken pleasure in the discourse of philosophers, and at last asked him what he had got by the wisdom of Plato, "Do you think," said he, "that we have reaped no advantage from Plato, when we bear in this manner such a change of fortune?"—PLUTARCH'S TIMOLEON.

**4167. PHILOSOPHY, Speculative.** *Impracticable.* Speculative philosophers have seldom been good legislators; the history of great men affords not one example of the two characters combined. The Republic of Plato is still an ideal system of beautiful puerilities to statesmen; the Politics of Aristotle have seldom had a legislative copyist; the Utopia of Sir Thomas More is still a Utopia, the source of proverbial expression to our language, but of no laws to our commonwealths; the new Atlantis of Bacon is yet a dream, notwithstanding its utilitarian sug-

gestions; Locke's fundamental Constitutions of Carolina were found impracticable; and Rousseau's *Contra Social* ranks only as an example of political rhetoric.—STEVENS' METHODISM, vol. 2, p. 393.

**4168. PHYSICIAN, Empirical.** *Successful.* Louis XV. was . . . given over by the physicians, and received the last sacraments; but a violent remedy prescribed by an empiric arrested the disease, and in the course of a few days he was pronounced out of danger.—STUDENTS' FRANCE, ch. 23, § 12.

**4169. PHYSICIAN, Mythological.** *Æsculapius.* He was the god of medicine and the patron of the medical profession. The most common story makes him the son of Apollo. He went about healing diseases and raising the dead to life. Pluto, god of Hades, took alarm at the latter exploit, and complained to Zeus that Æsculapius was invading his bailiwick. He acknowledged the justice of the complaint, and struck Æsculapius dead with a flash of lightning. . . . The serpent was his favorite type. . . . The priests of the temple were the only regular practitioners of antiquity, but in later times the priests took pupils and initiated them into the mysteries of medicine, and these were regarded as regularly trained physicians.—AM. CYCLOPEDIA, "ÆSCULAPIUS."

**4170. PHYSICIANS, Commingling.** *Death of Charles II.* All the medical men of note in London were summoned. So high did political animosities run, that the presence of some Whig physicians was regarded as an extraordinary circumstance. One Roman Catholic, whose skill was then widely renowned, Doctor Thomas Short, was in attendance. Several of the prescriptions have been preserved. One of them is signed by fourteen doctors. The patient was bled largely. Hot iron was applied to his head. A loathsome volatile salt, extracted from human skulls, was forced into his mouth. He recovered his senses: but he was evidently in a situation of extreme danger.—MACAULAY'S ENG., ch. 4, p. 402.

**4171. PHYSICIANS, Disagreement of.** *Death of Charles II.* The fourteen doctors who deliberated on the king's case contradicted each other and themselves. Some of them thought that his fit was epileptic, and that he should be suffered to have his doze out. The majority pronounced him apoplectic, and tortured him during some hours like an Indian at a stake. Then it was determined to call his complaint a fever, and to administer doses of bark. One physician, however, protested against this course, and assured the queen that his brethren would kill the king among them. Nothing better than dissension and vacillation could be expected from such a multitude of advisers.—MACAULAY'S ENG., ch. 4, p. 410.

**4172. PHYSIQUE, Proof by.** *Representatives.* In 1695 the French court sent Harlay, the president of the Parliament of Paris, to sound the Dutch as to the possibility of a peace. Pale and very thin was the envoy. "Are you a sample," said the rough republicans, "of the wretched condition of France?" "Let me send for my wife," replied the clever lawyer, "and she will give you a notion of our thriving state."—KNIGHT'S ENG., vol. 5, ch. 12.

**4173. PIETY, Claims of. *Crusaders.*** Such immense and seemingly inexhaustible torrents pouring down upon Constantinople gave, as we may naturally suppose, very great uneasiness to the Emperor Alexius. Excellent politician as he was, he found it impossible to prevent continual differences and a great deal of bloodshed. The Crusaders imagined that the piety and merit of the undertaking gave them a just claim to be maintained and supported gratuitously by all who professed themselves to be Christians. They behaved with insufferable insolence and folly; and matters came at length to that extremity, that it was seriously proposed by these new Crusaders to begin operations against the infidels by the destruction of Constantinople, the capital of the Christian world in the east.—*TYTLER'S HIST.*, Book 6, ch. 9, p. 158.

**4174. PIETY, Manly. *Gustavus XII.*** Europe first learned from him the importance of infantry. All Germany was astonished at the strict discipline which, at the first, so creditably distinguished the Swedish army within their territories; all disorders were punished with the utmost severity, particularly impiety, theft, gambling, and duelling. The Swedish articles of war enforced frugality. In the camp, the king's tent not excepted, neither silver nor gold was to be seen. The general's eye looked as vigilantly to the morals as to the martial bravery of his soldiers; every regiment was ordered to form round its chaplain for morning and evening prayers. In all these points the lawgiver was also an example. A sincere and ardent piety exalted his courage. Equally free from the coarse infidelity which leaves the passions of the barbarian without control, and from the grovelling superstition of Ferdinand, who humbled himself to the dust before the Supreme Being while he haughtily trampled on his fellow-creature, in the height of his success he was ever a man and a Christian; in the height of his devotion, a king and a hero.—*THIRTY YEARS' WAR*, § 236.

**4175. PIETY, Ostentatious. *Saladin the Grand Vizier.*** In faith and practice he was a rigid Musliman; he ever deplored that the defence of religion had not allowed him to accomplish the pilgrimage of Mecca; but at the stated hours, five times each day, the sultan devoutly prayed with his brethren; the involuntary omission of fasting was scrupulously repaid; and his perusal of the Koran, on horseback between the approaching armies, may be quoted as a proof, however ostentatious, of piety and courage.—*GIBBON'S ROMES*, ch. 59, p. 23.

**4176. PIETY, Practical. *Persian Religion.*** Such is the system of cosmogony contained in these books of the *Zendavesta*, upon which the whole religion of the ancient *Parsi* was founded. The practical part of this religion consisted, first, in acknowledging and adoring Ormusd, the principle of all good, by a strict observance of purity in thought, words, and actions; secondly, in showing a proportional detestation of Ahriman, his productions, and his works. The most acceptable service to Ormusd was observing the precepts of the *Zendavesta*, reading that work, and repeating its liturgies. The chief among its forms of prayer are addressed not directly to Ormusd, but through the medium of

his greatest works, the sun, the moon, and stars.—*TYTLER'S HIST.*, Book 1, ch. 11, p. 124.

**4177. PIETY, Private. *Cromwell's.*** Sir John Goodricke used to relate a remarkable anecdote, which we should probably assign to the siege of Knaresborough Castle, in 1644, and which was told him when a boy by a very old woman, who had formerly attended his mother in the capacity of midwife. "When Cromwell came to lodge in our house, in Knaresborough," said she, "I was then but a young girl. Having heard much talk about the man, I looked at him with wonder. Being ordered to take a pan of coals and air his bed, I could not, during the operation, forbear peeping over my shoulder several times to observe this extraordinary person, who was seated at the far side of the room untying his garters. Having aired the bed, I went out, and shutting the door after me, stopped and peeped through the keyhole, when I saw him rise from his seat, advance to the bed, and fall on his knees, in which attitude I left him for some time. When returning again, I found him still at prayer; and this was his custom every night so long as he stayed at our house; from which I concluded he must be a good man. . . . How many of us writers and readers would stand the test of the keyhole?"—*HOOD'S CROMWELL*, ch. 1, p. 24.

**4178. PIETY for Profit. *Persecution.*** [In 1189, when the Jews in York had been murdered, the bonds which they had deposited with the officers of the cathedral were obtained by their murderers and burned in the nave of the church.] One great object of the persecution was accomplished. A load of debt was wiped off the estates of many a servant of the cross by the destruction of his victims, and with them the evidence of his own obligations was destroyed.—*KNIGHT'S ENG.*, vol. 1, ch. 21, p. 306.

**4179. PIETY in Public Life. *William Cecil.*** [William Cecil, Lord Burleigh, the faithful counsellor of Elizabeth for forty years, died in 1598. He was the first of a generation of professional statesmen. He had a deep and abiding sense of responsibility.] Walsingham, seeing him come in from prayers, wished he were as good a servant of God as the lord treasurer. . . . The reply of Burleigh is worthy to be held in remembrance: "I hold it meet for us to ask God's grace to keep us sound at heart who have so much in our power; and to direct us to the well-doing of all the people, whom it is easy for us to injure and ruin."—*KNIGHT'S ENG.*, vol. 3, ch. 18, p. 278.

**4180. PIETY by Reaction. *Samuel Johnson.*** *BOSWELL*: "They [women] are not more afraid of death than men are." *JOHNSON*: "Because they are less wicked." *DR. ADAMS*: "They are more pious." *JOHNSON*: "No, hang 'em, they are not more pious. A wicked fellow is the most pious when he takes to it. He'll beat you all at piety."—*BOSWELL'S JOHNSON*, p. 521.

**4181. PIETY, Reward of. *Mohammedan.*** [The Mohammedan Khalif Ali had the bravery of Omar and the piety of Mahomet; he wrote verses and maxims that remain in Mussulman philosophy, if not quite as revelations, at least as inspirations of Islam. Many of them rival the wisdom and asceticism of the Christians.



He often uttered this in his good fortune and in his reverses: "He who would be rich without treasure, powerful without empire, a servant without a master, has only to despise the vanities of this world and make himself the servant of God; he will find those three things in Him."—LAMARTINE'S TURKEY, p. 177.

**4182. PIETY, Sacrifices of.** *To Aid Columbus.* The generous spirit of Isabella was enkindled. It seemed as if, for the first time, the subject broke upon her mind in its real grandeur, and she declared her resolution to undertake the enterprise. There was still a moment's hesitation. The king looked coldly on the affair, and the royal finances were absolutely drained by the war. Some time must be given to replenish them. How could she draw on an exhausted treasury for a measure to which the king was adverse! St. Angel watched this suspense with trembling anxiety. The next moment reassured him. With an enthusiasm worthy of herself and of the cause, Isabella exclaimed, "I undertake the enterprise for my own crown of Castile, and will pledge my jewels to raise the necessary funds." This was the proudest moment in the life of Isabella; it stamped her renown forever as the patroness of the discovery of the New World.—IRVING'S COLUMBUS, Book 2, ch. 6.

**4183. PIETY, Sincere.** *Cromwell.* [Eliot Warburton.] "And," says that lively and prejudiced writer, "if all the letters of the dark Cromwell could have been opened, what would they have revealed?" Well, they all have been discovered, all have been opened; and we suppose never, in the history of man, has there been presented such a transparent wholeness. It is *one* mirror of simple nobleness; every little note, and every family epistle, and every letter to the state officers—all reveal the same man. "A single eye, and a whole body full of light." . . . We have pictures given to us of his household. Upon the occasion of the signing of the treaty of peace with Holland, the ambassador gives an account of his reception at the Protector's Court. How calm and quiet and dignified the account of that reception! Music, indeed, was playing while they were dining, but after that the Protector gave out a hymn; and as he handed the book to the ambassador, he told him "that was the best paper that had passed between them as yet." Dignified and beautiful is the account of the gentle behavior of the Protector to the wife and daughter of the ambassador. Then, after a walk on the banks of a river for half an hour, the prayers in the family; and so the evening closed—very much, indeed, such a simple evening as we and our friends might spend together.—HOOD'S CROMWELL, ch. 15, p. 197.

**4184. PIETY, Supremacy of.** *Natural Affections.* [When Rome was taken by the Gauls the vestal virgins attempted to escape.] They took, however, with them the choicest and most sacred things they had, and fled with them along the side of the river, where Lucius Albinus, a plebeian, among others that were making their escape, was carrying his wife and children and some of his most necessary movables in a wagon. But when he saw the vestals in a helpless and weary condition, carrying in their arms the sacred symbols of the gods, he immediately took out his family and goods, and put the vir-

gins in the wagon, that they might make their escape to some of the Grecian cities. This piety of Albinus, and the veneration he expressed for the gods at so dangerous a juncture, deserves to be recorded.—PLUTARCH'S CAMILLUS.

**4185. PIRACY, Ancient.** *English.* Like the galleys of the Middle Ages, such boats could only creep cautiously along from harbor to harbor in rough weather; but in smooth water their swiftness fitted them admirably for the piracy by which the men of these tribes were already making themselves dreaded. Its flat bottom enabled them to beach the vessel on any fitting coast; and a step on shore at once transformed the boatmen into a war-band. From the first the daring of the English race broke out in the secrecy and suddenness of the pirates' swoop, in the fierceness of their onset, in the careless glee with which they seized either sword or oar. "Foes are they," sang a Roman poet of the time, "fierce beyond other foes and cunning as they are fierce; the sea is their school of war and the storm their friend; they are sea-wolves that prey on the pillage of the world!" . . . The piracy of our fathers had thus brought them to the shores of a land which, dear as it is now to Englishmen, had not as yet been trodden by English feet.—HIST. OF ENG. PEOPLE, § 24.

**4186. PIRATES, Connivance with.** *Government.* The buccaneers, encouraged by the Senate's connivance, were more daring than ever. They had become a sea community, led by high-born adventurers, who maintained out of their plunder a show of wild magnificence. The oars of the galleys of their commanders were plated with silver; their cabins were hung with gorgeous tapestry. They had bands of music to play their triumphs. They had a religion of their own, an Oriental medley called the Mysteries of Mithras. They had captured and pillaged four hundred considerable towns, and had spoiled the temple of the Grecian gods. They had maintained and extended their depots, where they disposed of their prisoners to the slave-dealers. Roman citizens who could not ransom themselves, and could not conveniently be sold, were informed that they could go where they pleased; they were led to a plank projecting over some vessel's side, and were bidden depart—into the sea.—FROUDE'S CÆSAR, ch. 10.

**4187. PIRATES, Period of.** *Romans.* Crete was completely in their hands also, and they had secret friends along the entire Mediterranean shores. They grew at last into a thousand sail, divided into squadrons under separate commanders. They were admirably armed. They roved over the waters at their pleasure, attacking islands or commercial ports, plundering temples and warehouses, arresting every trading vessel they encountered, till at last no Roman could go abroad on business save during the winter storms, when the sea was comparatively clear. They flaunted their sails in front of Ostia itself; they landed in their boats at the villas on the Italian coast, carrying off lords and ladies, and holding them to ransom. They levied blackmail at their pleasure. The wretched provincials had paid their taxes to Rome in exchange for promised defence, and no defence was provided. The revenue which ought to have been spent on the protection of the empire a few patricians were

dividing among themselves. The pirates had even marts in different islands, where their prisoners were sold to the slave-dealers; and for fifteen years nothing was done or even attempted to put an end to so preposterous an enormity. The ease with which these buccaneers of the old world were eventually suppressed proved conclusively that they existed by connivance. It was discovered at last that large sums had been sent regularly from Crete to some of the most distinguished members of the aristocracy.—FROUDE'S CÆSAR, ch. 9.

**4188. PITY reversed.** *For the Injurer.* The Catholic [emperor] Sigismund has acquired the honors of a saint and martyr; but the hands of the royal saint were stained with the blood of his innocent son, whom he inhumanly sacrificed to the pride and resentment of a stepmother. He soon discovered his error, and bewailed the irreparable loss. While Sigismund embraced the corpse of the unfortunate youth, he received a severe admonition from one of his attendants: "It is not his situation, O king! it is thine which deserves pity and lamentation."—GIBBON'S *ROME*, ch. 38, p. 580.

**4189. PLAGIARISM a Felony.** *Hayward.* [Hayward dedicated his Life of Henry IV. to the Earl of Essex, who was suspected of rebellion. Elizabeth asked Bacon whether he did not see treason in the book. He replied that he saw no treason, but very much felony, for every second sentence was stolen from Tacitus.—KNIGHT'S *ENG.*, vol. 3, ch. 18, p. 286.

**4190. PLAGUE, Desolating.** *Widespread.* It was the inevitable consequence of rapine and oppression, which extirpated the produce of the present, and the hope of future harvests. Famine is almost always followed by epidemical diseases, the effect of scanty and unwholesome food. Other causes must, however, have contributed to the furious plague, which, from the year 250 to the year 265, raged without interruption in every province, every city, and almost every family of the Roman Empire. During some time five thousand persons died daily in Rome; and many towns that had escaped the hands of the barbarians were entirely depopulated.—GIBBON'S *ROME*, ch. 10, p. 329.

**4191. PLAGUE, Destructive.** *Rome.* Such was the universal corruption of the air, that the pestilence which burst forth in the fifteenth year of Justinian was not checked or alleviated by any difference of the seasons. In time, its first malignity was abated and dispersed; the disease alternately languished and revived; but it was not till the end of a calamitous period of fifty-two years that mankind recovered their health, or the air resumed its pure and salubrious quality. No facts have been preserved to sustain an account, or even a conjecture, of the numbers that perished in this extraordinary mortality. I only find that during three months five, and at length ten, thousand persons died each day at Constantinople; that many cities of the East were left vacant, and that in several districts of Italy the harvest and the vintage withered on the ground. The triple scourge of war, pestilence, and famine afflicted the subjects of Justinian; and his reign is disgraced by a visible decrease of the human species, which has never

been repaired in some of the fairest countries of the globe.—GIBBON'S *ROME*, ch. 43, p. 297.

**4192. PLEASURE in Benevolence.** *John Howard.* An anecdote will serve to show how heartily his wife entered into his plans. At the close of a year, when he had made up his accounts, he found that he had a balance on hand, and, as he made it a rule to spend all his income, he proposed to his wife that they should employ this sum in visiting London. "What a pretty cottage it would build!" said she; and a cottage was built with it accordingly.—*CYCLOPEDIA OF BIOG.*, p. 38.

**4193. PLEASURE before Business.** *Henry VIII.* was nothing minded to travail in the busy affairs of his realm. [The almoner, Thomas Wolsey, would] disburden the king of so weighty a charge and troublesome business, putting the king in comfort that he shall not need to spare any time of his pleasure for any business that shall necessarily happen in the council, as long as he, being there and having the king's authority and commandment, doubted not to see all things sufficiently furnished and perfected.—KNIGHT'S *ENG.*, vol. 2, ch. 16, p. 265.

**4194. PLEASURE, Demoralizing.** *Romans.* The people of Rome, viewing, with a secret pleasure, the humiliation of the aristocracy, demanded only bread and public shows, and were supplied with both by the liberal hand of Augustus. The rich and polite Italians, who had almost universally embraced the philosophy of Epicurus, enjoyed the present blessings of ease and tranquillity, and suffered not the pleasing dream to be interrupted by the memory of their old tumultuous freedom.—GIBBON'S *ROME*, ch. 3, p. 74.

**4195. PLEASURE, Devotion to.** *Tarentines.* Pyrrhus brought to the aid of the Tarentines [against the Romans] an army of 30,000 men. He was astonished that a war, in which they were a principal party, did not, in the least, interrupt the amusements of that frivolous and dissolute people. They gave him some magnificent festivals, and then purposed to leave him to fight, while they continued their entertainments. This conduct, justly exciting both contempt and indignation, Pyrrhus ordered the theatres to be shut up, closed the public assemblies, where the Tarentines idly consumed the time in frivolous talk, and mustering the citizens, enjoined a continued and rigorous exercise to every man who was capable of bearing arms. So severely felt was this duty, that it is said a large number of the inhabitants actually fled from their country rather than suffer a deprivation of their usual pleasures.—TYTLER'S *HIST.*, Book 3, ch. 7, p. 355.

**4196. — — —.** *Alexander.* Arrived at Ecbatana, Alexander celebrated his entry into the ancient capital of Media with magnificent games and festivals, in which every refinement of luxury was contrived that could flatter the senses or feed the voluptuous passions. Whole days and nights were consumed in riot and debauchery, in which the meanest soldier vied with his prince in the most unrestrained indulgence.—TYTLER'S *HIST.*, Book 2, ch. 4, p. 193.

**4197. PLEASURE, Extravagance in.** *Hunting.* [Malek, the distinguished Turkish general,]



both in peace and in war was in action and in the field. . . . Hunting was the pleasure, and even the passion, of the sultan, and his train consisted of 47,000 horses; but after the massacre of a Turkish chase, for each piece of game he bestowed a piece of gold on the poor, a slight atonement, at the expense of the people, for the cost and mischief of the amusement of kings.—GIBBON'S *ROME*, ch. 5, p. 521.

**4198. PLEASURE, Harmless.** *Samuel Johnson.* "Is not *harmless pleasure* very tame?" JOHNSON: "Nay, sir; harmless pleasure is the highest praise. Pleasure is a word of dubious import; pleasure is in general dangerous, and pernicious to virtue; to be able therefore to furnish pleasure that is harmless, pleasure pure and unalloyed, is as great a power as man can possess." This was, perhaps, as ingenious a defence as could be made; still, however, I was not satisfied.—BOSWELL'S *JOHNSON*, p. 411.

**4199. PLEASURE, Interruption of.** *Talleyrand.* [After the exile of Napoleon I. the allied sovereigns were in congress at Vienna, with seven hundred ambassadors. They were relieved in their toils by feasting and dancing.] Talleyrand was . . . making his toilet for a ball. . . . His hands were wet with perfumery; . . . two barbers were curling his hair. His niece . . . ran into the room with a note, . . . marked secret and in haste. Talleyrand, looking up from the midst of his curling irons, powders, and perfumes, requested his niece to open and read the note. She did so, and, turning pale, he exclaimed, "Heavens! Bonaparte has left Elba! What is to become of my ball this evening?" . . . "If a thunderbolt," says Allison, "had fallen in the midst of the brilliance assembled in the imperial ball-room at Vienna, it could not have excited greater consternation than this simple announcement."—ABBOTT'S *NAPOLEON B.*, vol. 2, ch. 26.

**4200. PLEASURE, Passion for.** *Athenians.* In addition to these symptoms of decline, luxury was extending her baneful influence, in enervating and corrupting the patriotic spirit. A taste for the productions of the fine arts and a passionate pursuit of pleasure had, in the Athenian republic particularly, entirely supplanted heroic virtue. Poets, musicians, sculptors, comedians, were now the only great men of Attica. While the bewitching dramas of Sophocles and Euripides charmed the ears, and the sculptures of Phidias, of Glycon, and Praxiteles fascinated the eyes of the refined and voluptuous Athenians, military glory was forgotten; and the defence of the state, no longer the care of its citizens, was committed to mercenaries, who filled both its fleets and its armies.—TYTLER'S *HIST.*, Book 2, ch. 3, p. 168.

**4201. PLEASURE, Perilous.** *Frederick V.* [The elector palatine of Bohemia.] Instead of devoting himself with untiring energies to the affairs of his kingdom, Frederick wasted his time in amusements; instead of filling his treasury by a wise economy, he squandered his revenues by a needless theatrical pomp and a misplaced munificence. With a light-minded carelessness, he did but gaze at himself in his new dignity, and in the ill-timed desire to enjoy his crown, he forgot the more pressing duty of se-

curing it on his head.—*THIRTY YEARS' WAR*, § 134.

**4202. PLEASURE, Pursuit of.** *Epicurus.* The philosophy too of the pagan world was but ill calculated to supply the place of religion in the refinement of morals. The doctrines of Epicurus, which were highly prevalent at the time of the birth of Christ, by representing pleasure as the chief good, by imposing no restraint on the indulgence of the passions, and limiting all happiness to the enjoyments of the present life, tended to corrupt and degrade human nature to a rank little superior to that of the brutes.—TYTLER'S *HIST.*, Book 5, ch. 4, p. 2.

**4203. PLEASURE in Sinning.** *Samuel Johnson* [said to Miss Adams:] "You put me in mind of Dr. Barrowby, the physician, who was very fond of swine's flesh. One day when he was eating it he said, 'I wish I was a Jew.' 'Why so?' said somebody; 'the Jews are not allowed to eat your favorite meat.' 'Because,' said he, 'I should then have the gust of eating it, with the pleasure of sinning.'"—BOSWELL'S *JOHNSON*, p. 522.

**4204. PLEASURE, Vitiating by.** *Andronicus.* [A Greek prince.] Andronicus the younger was touched with remorse, or fatigued with business, or deceived by negotiation; pleasure rather than power was his aim; and the license of maintaining a thousand hounds, a thousand hawks, and a thousand huntsmen was sufficient to sully his fame and disarm his ambition.—GIBBON'S *ROME*, ch. 63, p. 180.

**4205. PLEASURE, Watering-place.** *England.* The passion for drinking mineral waters and for bathing in medicinal springs sent the fashionable world, in the beginning of the eighteenth century, to a round of idleness and dissipation, of card-playing and dancing, at the crowded cottages of Tunbridge Wells and the fishing hovels of Scarborough.—KNIGHT'S *ENG.*, vol. 5, ch. 1, p. 10.

**4206. PLEASURE, Wearisome.** *Charles II.* [Charles II. became celebrated for his prodigality and devotion to mere pleasure.] Burnet writes: . . . The king, who was often weary of time, and did not know how to get round the day, liked the going to the House [of Parliament] as a pleasant diversion; so he went constantly.—KNIGHT'S *ENG.*, vol. 4, ch. 17, p. 305.

**4207. PLEASURES condemned.** *Puritans.* It was a sin to hang garlands on a May-pole, to drink a friend's health, to fly a hawk, to hunt a stag, to play at chess, to wear love-locks, to put starch into a ruff, to touch the virginals, to read the Fairy Queen. Rules such as these—rules which would have appeared insupportable to the free and joyous spirit of Luther, and contemptible to the serene and philosophical intellect of Zwingli, threw over all life more than a monastic gloom.—MACAULAY'S *ENG.*, ch. 1, p. 76.

**4208. PLEASURES, Expensive.** *Metropolitan.* [In Rome and Constantinople, the two capitals of the Roman Empire] the annual games of the theatre, the circus, and the amphitheatre cost £4000 of gold, (about) £160,000 sterling; and if so heavy an expense surpassed the faculties or the inclination of the magistrates themselves, the sum was supplied from the Imperial treasury.—GIBBON'S *ROME*, ch. 17, p. 112.

**4209. PLEASURES of Sense.** *Mohammedan.* Mahomet used often to say : "The things in this world that are most agreeable to my heart and senses are children, women, and perfumes ; but I have never tasted complete happiness but in prayer."—LAMARTINE'S *TURKEY*, p. 153.

**4210. ———** *Mahomet.* Perfumes and women were the two sensual enjoyments which his nature required, and his religion did not forbid ; and Mahomet affirmed that the fervor of his devotion was increased by these innocent pleasures. The heat of the climate inflames the blood of the Arabs, and their libidinous complexion has been noticed by the writers of antiquity. Their incontinence was regulated by the civil and religious laws of the Koran ; their incestuous alliances were blamed ; the boundless license of polygamy was reduced to four legitimate wives or concubines ; their rights both of bed and dowry were equitably determined ; the freedom of divorce was discouraged ; adultery was condemned as a capital offence ; and fornication, in either sex, was punished with a hundred stripes. Such were the calm and rational precepts of the legislator ; but in his private conduct Mahomet indulged the appetites of a man, and abused the claims of a prophet. A special revelation dispensed him from the laws which he had imposed on his nation ; the female sex, without reserve, was abandoned to his desires ; and this singular prerogative excited the envy rather than the scandal, the veneration rather than the envy, of the devout Mussulmans.—GIBBON'S *MAHOMET*, p. 54.

**4211. PLEASURES, Wasteful.** *Poet Shelley.* Peacock [his first friend] also notices his habit of floating paper boats, and gives an amusing description of the boredom suffered by Hogg on occasions when Shelley would stop by the side of pond or mere to float a mimic navy. The not altogether apocryphal story of his having once constructed a boat out of a bank-post-bill, and launched it on the lake in Kensington Gardens, deserves to be alluded to in this connection.—*SYMONDS' SHELLEY*, ch. 4.

**4212. PLEDGE, Temperance.** *Father Mathew's.* Father Mathew's wonder-working pledge was as follows : "I promise, with the divine assistance, as long as I continue a member of the Teetotal Temperance Society, to abstain from all intoxicating drinks, except for medicinal or sacramental purposes, and to prevent as much as possible, by advice and example, drunkenness in others." When these words had been slowly uttered, Father Mathew, with uplifted hand, pronounced a brief prayer : "May God bless you, and give you strength and grace to keep your promise." To which he sometimes added, as he made the sign of the cross : "In this sign alone you may hope to persevere and conquer."—*CYCLOPEDIA OF BIOG.*, p. 111.

**4213. PLOT, A fictitious.** *The Popish Plot.* Titus Oates, a clergyman of the Church of England, had, by his disorderly life and heterodox doctrine, drawn on him the censure of his spiritual superiors, had been compelled to quit his benefice, and had ever since led an infamous and vagrant life. He had once professed himself a Roman Catholic, and had passed some time on the Continent in English colleges of the order of Jesus. In those seminaries he had heard much

wild talk about the best means of bringing England back to the true Church. From hints thus furnished he constructed a hideous romance, resembling rather the dream of a sick man than any transaction which ever took place in the real world. The pope, he said, had intrusted the government of England to the Jesuits. The Jesuits had, by commissions under the great seal of their society, appointed Catholic clergymen, noblemen, and gentlemen to all the highest offices in Church and State. The papists had burned down London once. They had tried to burn it down again. They were at that moment planning a scheme for setting fire to all the shipping in the Thames. They were to rise at a signal and massacre all their Protestant neighbors. A French army was at the same time to land in Ireland. All the leading statesmen and divines of England were to be murdered. Three or four schemes had been formed for assassinating the king. He was to be stabbed. He was to be poisoned in his medicine. He was to be shot with silver bullets.—*MACAULAY'S ENG.*, ch. 2, p. 218.

**4214. PLOT, Imaginary.** *Negro.* In the year 1741 occurred . . . "The Negro Plot" [in N. Y.] Slavery was permitted in the province, and negroes constituted a large faction of the population. Several destructive fires had occurred, and it was believed that they had been kindled by incendiaries. The slaves were naturally distrusted ; now they became feared and hated. Some degraded women came forward and gave information that the negroes had made a plot to burn the city, kill all who opposed them, and set up one of their own number as governor. The whole story was the essence of absurdity ; but the people were alarmed and ready to believe anything. The reward of freedom was offered any slave who would reveal the plot. Many witnesses rushed forward with foolish and contradictory stories ; the jails were filled with the accused ; and more than thirty of the miserable creatures, with hardly the form of a trial, were convicted and then hanged or burned to death. Others were transported and sold as slaves in foreign lands. As soon as the supposed peril had passed and the excited people regained their senses, it came to be doubted whether the whole shocking affair had not been the result of terror and fanaticism. The verdict of after times has been that *there was no plot at all*.—*RIDPATH'S U. S.*, ch. 20, p. 182.

**4215. POET respected.** *Pindar.* The Thebans, on a false report of his death in battle against the Illyrians, had expelled the Macedonian garrison, and put to death its commanders, Amyntas and Timolaus. Alexander offered pardon to the city on condition of absolute submission, and the delivering up of the principal offenders. The Thebans were obstinate, and the consequence was that Thebes was taken by storm, and abandoned to the fury of the Macedonian troops, who plundered and destroyed it. Six thousand of the inhabitants were put to the sword, and 30,000 sold to slavery. The priests, however, with their families, were treated with reverence ; and while the streets and fortifications of the city were reduced to a mass of ruins, the conqueror showed his respect to the memory of Pindar by preserving from destruction the great poet's house, which was still occupied by his descendants.—*TYTLER'S HIST.*, Book 2, ch. 4, p. 178.



**4216. POET, Terrorizing.** *Robert Burns.* The farmers and the well-to-do people welcomed him gladly, and were proud that such a man had come to be a dweller in their vale. Yet the ruder country lads and the lower peasantry, we are told, looked on him not without dread, "lest he should pickle and preserve them in sarcastic song." "Once at a penny wedding, when one or two wild young lads quarrelled, and were about to fight, Burns rose up and said, 'Sit down and—, or else I'll hang you up like potato-bogles in sang to-morrow.' They ceased, and sat down as if their noses had been bleeding."—SHAIRP'S BURNS, ch. 5.

**4217. POETRY, Bad.** *Criticised.* Philoxenus, who was himself an excellent poet, attempted to undeceive Dionysius in the favorable opinion he had of his own abilities, but was sent to the Quarries for the liberty he took. However, the next day he was restored to favor, and Dionysius repeated to him some verses he had taken extraordinary pains with, expecting his approbation. But the poet, instead of giving it, looked round to the guards, and said to them, very humorously, "Take me back to the Quarries."—PLUTARCH'S TIMOLEON, LANGHORNE'S NOTE.

**4218. POETRY, Heartless.** *Gray's.* [It is] a laborious mosaic, through the hard, stiff lineaments of which little or true grace could be expected to look; real feeling, and all freedom of expressing it, are sacrificed to pomp, to cold splendor; for vigor we have a certain mouthing vehemence, too elegant indeed to be tumid, yet essentially foreign to the heart, and seen to extend no deeper than the mere voice and gestures.—CARLYLE'S GOETHE, ch. 1.

**4219. POETRY, Inspiration for.** *Robert Burns.* "You know," he says, "our country custom of coupling a man and woman together as partners in the labors of the harvest. In my fifteenth summer my partner was a bewitching creature, a year younger than myself. . . . She was a bonnie, sweet, sonsie lass. In short, she, altogether unwittingly to herself, initiated me in that delicious passion which, in spite of acid disappointment, gin-horse prudence, and book-worm philosophy, I hold to be the first of human joys here below! How she caught the contagion I cannot tell. . . . Indeed, I did not know myself why I liked so much to loiter behind with her, when returning in the evening from our labors; why the tones of her voice made my heartstrings thrill like an Æolian harp; and especially why my pulse beat such a furious ratan when I looked and fingered over her little hand, to pick out the cruel nettle-strings and thistles. . . . My girl sung a song which was said to be composed by a country laird's son, on one of his father's maids, with whom he was in love; and I saw no reason why I might not rhyme as well as he; for, excepting that he could shear sheep and cast peats, his father living in the moorlands, he had no more scholar-craft than myself. Thus with me began love and poetry."—SHAIRP'S BURNS, ch. 1.

**4220. POETRY, Pathos in.** *Dante.* Dante Alighieri is supposed to have invented a new species of epic poetry by the introduction of angels and devils in place of the heathen deities; yet there is some reason to presume that the An-

tiachus of Ischanus, were it yet remaining, would deprive Dante of the merit of originality in that particular. His *Divina Commedia*, however, has far higher merits of its own. It shows genius of the very greatest order, and has never been surpassed in *terrible* pathos, or in the picturesque of descriptive power.—TYTLER'S HIST., Book 4, ch. 16, p. 248.

**4221. POETRY, Power of.** *Welsh.* A decisive battle, fought in the year 1283, determined forever the fate of Wales. Llewellyn was killed, and with him expired the government and the distinction of his nation. Wales was soon after formally united to the kingdom of England, and the title of its principality has ever since been borne by the eldest son of the king. Some circumstances of extreme barbarity marked this conquest upon the part of Edward. The Welsh bards kept alive an heroic spirit of freedom and independence, by rehearsing in their songs the glorious achievements of the ancient Britons: Edward [I.] ordered these unhappy minstrels to be massacred wherever they were found.—TYTLER'S HIST., Book 6, ch. 12, p. 189.

**4222. POETRY, Primacy of.** *Created with Man.* The poetical spirit appears almost coeval with the very rudest condition of society. Other branches of human knowledge which have arisen in the gradual progress of improvement have owed their origin to the wandering and adventurous spirit of the species, or to the wants and sufferings of mankind; but poetry seems to have been created with man, and is contemporaneous with his language; and what is more remarkable, it is in this early age that poetry often assumes its highest character, and arrives at its greatest perfection.—TYTLER'S HIST., Book 4, ch. 3, p. 426.

**4223. POETRY, Utility of.** *Ancients.* Poetry or song was therefore in all nations the first vehicle of history, and the earliest mode of promulgating laws; for nothing was found equally capable of striking with force the imagination and impressing the memory. . . . When society has made some advancement, and laws are established to guard the rights and privileges of men, a legislator, observing with what avidity the songs of the bards are listened to, how universally they are circulated, and how tenaciously retained, judiciously avails himself of the same vehicle for the publication of his laws. Plato, in his "Minos," informs us that the first laws of all nations were composed in verse and sung. Apollo is recorded to have been one of the first legislators, and to have published his laws to the sound of his harp—that is, set them to music. That this mode of promulgation was in use among the ancient Greeks, the word *Nomos*, which signifies both a law and a song, is direct proof; and Aristotle, in his problems, inquiring into the reason of this conformity of names between two such different objects, gives this express reason, that before the use of writing it was customary to keep the laws in remembrance by singing them; and this, according to the same author, was the custom of many different nations. The laws of the ancient inhabitants of Spain were all in verse, as were likewise the laws of Tuisto, the first legislator of the ancient Germans.—TYTLER'S HIST., Book 1, ch. 3, p. 27.

**4224. POETRY, Weakness for.** *Frederick the Great.* In the midst of all the great king's calamities, his passion for writing indifferent poetry grew stronger and stronger. Enemies all around him, despair in his heart, pills of corrosive sublimate hidden in his clothes, he poured forth hundreds upon hundreds of lines, hateful to gods and men—the insipid dregs of Voltaire's Hippocrene—the faint echo of the lyre of Chaulieu. It is amusing to compare what he did during the last months of 1757 with what he wrote during the same time. It may be doubted whether any equal portion of the life of Hannibal, of Cæsar, or of Napoleon will bear a comparison with that short period, the most brilliant in the history of Prussia and of Frederick.—MACAULAY'S *FREDERICK THE GREAT*, p. 90.

**4225. POISON well applied.** *Cæsar Borgia.* [See No. 5436.] Italy was at length delivered of this monster and his son. It is said they had prepared poisoned wine for the entertainment of some wealthy cardinals, and that the pope himself, and his son, drank by mistake of a bottle intended only for his guests. The pope suffered an agonizing death, but Borgia escaped by having himself sewed up in the belly of a mule. He survived, however, but a short time, and reaped no other fruits of his own and his father's accumulated crimes but the universal abhorrence of mankind.—*TYTLER'S HIST.*, Book 6, ch. 14, p. 221.

**4226. POISONING, Slow.** *Sir Thomas Overbury.* It was perhaps the small share which James [I.] had of the affections of his people that produced his attachment to particular favorites. Robert Carr, whom he created Earl of Somerset, had no other pretensions to recommend him but a graceful person and a good address. He was a weak and an unprincipled man. He fell from the king's favor on conviction of his being guilty of a crime for which he should have suffered an ignominious death—the murder of Sir Thomas Overbury. Somerset had married the Countess of Essex—a most debauched woman, who, to accomplish this marriage, had procured a divorce from the Earl of Essex, in which she had found a chief obstacle in Sir Thomas Overbury, a confidant of Somerset. This flagitious woman now prevailed on her husband, Somerset, to have Overbury removed by poison, which they accomplished in a most barbarous manner, by feeding him daily for some months with poisoned victuals, while confined, through the means of Somerset, in the Tower. For this murder Somerset and his countess were condemned to suffer death, but they both received the king's pardon.—*TYTLER'S HIST.*, Book 6, ch. 29, p. 397.

**4227. POISONS, Study of.** *Cleopatra.* Cleopatra at the same time was making a collection of poisonous drugs, and being desirous to know which was the least painful in the operation, she tried them on the capital convicts. Such poisons as were quick in their operation she found to be attended with violent pain and convulsions; such as were milder were slow in their effect; she therefore applied herself to the examination of venomous creatures, and caused different kinds of them to be applied to different persons under her own inspection. These experiments she repeated daily, and at length she found that the bite of the asp was the most eligible kind of

death, for it brought on a gradual kind of lethargy, in which the face was covered with a gentle sweat, and the senses sunk easily into stupefaction; and those who were thus affected showed the same uneasiness at being disturbed or awaked that people do in the profoundest natural sleep.—*PLUTARCH'S ANTONY*.

**4228. POLICE, Inefficient.** *Reign of Charles II.* The machinery for keeping the peace was perfectly contemptible. There was an act of the Common Council which provided that more than a thousand watchmen should be constantly on the alert in the city from sunset to sunrise, and that every inhabitant should take his turn of duty; but the act was negligently executed. Few of those that were summoned left their homes, and these few generally found it more agreeable to tiddle in alehouses than to pace the streets.—*MACAULAY'S ENG.*, ch. 3, p. 336.

**4229. POLITENESS, Use of.** *William, Prince of Orange.* His manners [when King of England] were altogether Dutch. Even his countrymen thought him blunt. To foreigners he often seemed churlish. In his intercourse with the world in general he appeared ignorant or negligent of those arts which double the value of a favor and take away the sting of a refusal.—*MACAULAY'S ENG.*, ch. 7, p. 151.

**4230. POLITICIAN, Artful.** *Pompey.* The renewed term of his government was on the eve of expiring; but this extraordinary man had no design of relinquishing his military command. To secure himself against a deprivation of power, he bribed Curio, one of the tribunes, to make a proposal which wore the appearance of great moderation, and regard for the public liberty. This was, that Cæsar and Pompey should either both continue in their governments, or both be recalled, as they were equally capable of endangering the safety of the commonwealth by an abuse of power. The motion passed, and Cæsar immediately offered to resign on condition that his rival should follow his example; but Pompey rejected the proposal, probably aware of the real designs of Cæsar, but too confidently relying on the strength of his own party, and the influence he had with his troops.—*TYTLER'S HIST.*, Book 4, ch. 3, p. 406.

**4231. — — —.** *Cromwell.* The great majority [of the army], however, were disposed to support their general, as elective first magistrate of a commonwealth, against all factions which might resist his authority. . . . That his elevation to power might not seem to be his own mere act, he convoked a council, composed partly of persons on whose support he could depend, and partly of persons whose opposition he might safely defy. This assembly, which he called a Parliament, the populace nicknamed from one of the most conspicuous members, Barebone's Parliament.—*MACAULAY'S ENG.*, ch. 1, p. 125.

**4232. POLITICS, Alliance in.** *William Pitt.* At that day the good-will of the people was, in England, the most uncertain tenure of office, for they had no strength in Parliament; their favorite [William Pitt] held his high position [prime-minister] at the sufferance of the aristocracy. "I borrow," said Pitt, "the Duke of Newcastle's majority to carry on the public business."—*BANCROFT'S U. S.*, vol. 4, ch. 12.



**4233. POLITICS, Abuse in.** *Josiah Quincy.* [When a Member of Congress he was thus addressed:] "Quincy, I thought I had abused you enough; but I find it will not do." "Why, what is the matter now? I do not mean to speak again." "No matter," said Grundy; "by Heavens, I must give you another thrashing." "Why so?" asked the member from Massachusetts. "Why," said Grundy, "the truth is, a d—d fellow has set up against me in my district—a perfect Jacobin—as much worse than I am as worse can be. Now, except Tim Pickering, there is not a man in the United States so perfectly hated by the people of my district as yourself. You must therefore excuse me. I must abuse you, or I shall never get re-elected. I will do it, however, genteelly. I will not do it as that fool of a Clay did—strike so hard as to hurt myself. But abuse you I must. You understand; I mean to be friends, notwithstanding. I mean to be in Congress again, and must use the means."—*CYCLOPEDIA OF BIOG.*, p. 754.

**4234. POLITICS, Anger in.** *John Adams.* President Adams, exasperated by his unexpected defeat, would not bring himself to remain in Washington long enough to witness the inauguration of his successor, but, about daylight on the morning of the 4th of March, he left Washington; and thus, for a few hours, there was actually no head to the government. To us, reading coolly of the events of those times, such conduct appears undignified and silly. We can, however, but faintly realize the madness of party spirit at that day, and the distrust and bitterness with which the elder Federalists regarded the victorious Republicans.—*CYCLOPEDIA OF BIOG.*, p. 352.

**4235. POLITICS, Bitterness in.** *Van Buren's Administration.* [In December of 1839 General Harrison was again nominated by the Whigs as their leader.] On the Democratic side Mr. Van Buren had no competitor; but the unanimity of his party could hardly compensate for his misfortunes and blunders. The canvass was the most exciting in the political history of the country. The President was blamed with everything. The financial distress was laid at his door. Extravagance, bribery, corruption—everything bad was charged upon him. Men of business advertised to pay \$6 a barrel for flour if Harrison should be elected; \$3 a barrel if Van Buren should be successful. The Whig orators tossed about the luckless administration through all the figures and forms of speech; and the President himself was shot at with every sort of dart that partisan wit and malice could invent. The enthusiasm in the ranks of the opposition rose higher and higher; and the result was the defeat of the Democrats in every State except [seven]. . . . The electoral votes of these States—numbering sixty—were given to Van Buren; and the remainder, amounting to two hundred and thirty-four, were cast for General Harrison. After controlling the destinies of the government for nearly forty years, the Democratic party was temporarily routed.—*RIDPATH'S U. S.*, ch. 55, p. 439.

**4236. POLITICS, Candidates in.** *Roman.* It was customary for those who were candidates for any magistracy to appear in the *Comitia*, clad in white apparel. The plebeians, who aspired to the military tribunate, appeared accordingly

in that dress; but as the votes were called by centuries, and the patricians had been at some pains to influence their dependents, it happened that not one of the plebeians was elected.—*TYLER'S HIST.*, Book 3, ch. 6, p. 340.

**4237. POLITICS, Changes in.** *English Revolution.* With very different feelings had the news of this great revolution been received in France. The politics of a long, eventful, and glorious reign had been confounded in a day. England was again the England of Elizabeth and Cromwell; and all the relations of all the states of Christendom were completely changed by the sudden introduction of this new power into the system. The Parisians could talk of nothing but what was passing in London.—*MACAULAY'S ENG.*, ch. 10, p. 552.

**4238. ———.** *The Restoration.* Every one hoped in this desire to change their condition and disown all things they had before advised. Every ballad singer sang up and down the streets ribald rhymes, made in reproach of the late commonwealth.—*KNIGHT'S ENG.*, vol. 4, ch. 14, p. 235.

**4239. POLITICS, Clerical.** *James II.* [William, Prince of Orange, had invaded England, and James was anxious.] To the prelates he spoke with peculiar acrimony. "I could not," he said, "prevail on you the other day to declare against this invasion; but you are ready enough to declare against me. Then you would not meddle with politics. You have no scruple about meddling now. You would be better employed in teaching your flocks how to obey than in teaching me how to govern. You have excited this rebellious temper among them; and now you foment it."—*MACAULAY'S ENG.*, ch. 10, p. 467.

**4240. POLITICS a Compromise.** *England.* [After the flight of James II. to France.] It was moved that King James II., having endeavored to subvert the Constitution of the kingdom by breaking the original contract between king and people, and, by the advice of Jesuits and other wicked persons, having violated the fundamental laws, and having withdrawn himself out of the kingdom, had abdicated the government, and that the throne had thereby become vacant. . . . It is idle, however, to examine these memorable words, as we should examine a chapter of Aristotle or of Hobbes. Such words are to be considered not as words, but as deeds. If they effect that which they are intended to effect, they are rational, though they may be contradictory. If they fail of attaining their end, they are absurd, though they carry demonstration with them. Logic admits of no compromise. The essence of politics is compromise. It is therefore not strange that some of the most important and most useful political instruments in the world should be among the most illogical compositions that ever were penned.—*MACAULAY'S ENG.*, ch. 10, p. 579.

**4241. POLITICS, Contradiction in.** *Election of 1848.* General Cass was born in New England of Puritan stock. All his mature life had been spent in the free Northwest. . . . General Taylor was born in Virginia, was reared in Kentucky, . . . had passed all his life in the South, . . . and was the owner of a large number of slaves. Yet in the face of these facts Gen

eral Cass ran as the distinctive pro-slavery candidate, and General Taylor . . . was supported throughout the North by the anti-slavery Whigs. . . . But this contradiction was apparent, not real.—BLAINE'S TWENTY YEARS OF CONGRESS, p. 86.

**4242. POLITICS, Controversial.** *Reign of Charles II.* Never before had political controversy been carried on with so much freedom; never before had political clubs existed with so elaborate an organization or so formidable an influence. The one question of the exclusion occupied the public mind. All the presses and pulpits of the realm took part in the conflict. On one side it was maintained that the Constitution and religion of the State would never be secure under a popish king; on the other, that the right of James to wear the crown in his turn was derived from God, and could not be annulled, even by the consent of all the branches of the Legislature. Every county, every town, every family, was in agitation. The civilities and hospitalities of neighborhood were interrupted. The dearest ties of friendship and of blood were sundered. Even schoolboys were divided into angry parties; and the Duke of York and the Earl of Shaftesbury had zealous adherents on all the forms of Westminster and Eton. The theatres shook with the roar of the contending factions.—MACAULAY'S ENG., ch. 2, p. 239.

**4243. POLITICS, corrupted.** "*Treats.*" It was a shrewd saying, whoever said it, that the man who first ruined the Roman people was he who first gave them treats and gratuities.—PLUTARCH'S CAIUS MARCIUS.

**4244. ———.** *Reign of Charles II.* Scarcely any rank or profession escaped the infection of the prevailing immorality; but those persons who made politics their business were perhaps the most corrupt part of the corrupt society.—MACAULAY'S ENG., ch. 2, p. 170.

**4245. ———.** *Reign of Charles II.* Among those politicians who, from the Restoration to the accession of the house of Hanover, were at the head of the great parties in the State, very few can be named whose reputation is not stained by what, in our age, would be called gross perfdy and corruption. It is scarcely an exaggeration to say that the most unprincipled public men who have taken part in affairs within our memory would, if tried by the standard which was in fashion during the latter part of the seventeenth century, deserve to be regarded as scrupulous and disinterested.—MACAULAY'S ENG., ch. 2, p. 171.

**4246. POLITICS, Devices in.** "*Log-rolling.*" After Duke Marlborough had won his famous victory at Blenheim, which checked the dangerous ambition of France, party spirit ran so high that the Tories attempted to tack on the twice defeated bill against Occasional Conformity to a money bill, which was to enable the war to be continued. The scheme was defeated. The tackers, as they were called, became ridiculous to the nation.—KNIGHT'S ENG., vol. 5, ch. 18, p. 239.

**4247. POLITICS, Disappointments in.** *Henry Clay.* Old "*Rough and Ready.*" as Taylor was called by his troops, . . . was chosen over Mr. Clay as the standard-bearer of his party. . . . To

the overwhelming chagrin of Mr. Clay a man unknown in political circles was preferred as the candidate of the party of which he felt himself to have been the creator. Mr. Clay was enraged by the insult, and never became reconciled to it. Though he gave in the end a quiet vote for Taylor, he stubbornly refused during the campaign to open his lips or write a word in favor of his election.—BLAINE'S TWENTY YEARS OF CONGRESS, p. 76.

**4248. POLITICS, Dislike for.** *Samuel Johnson.* I mentioned politics. JOHNSON: "Sir, I'd as soon have a man to break my bones as talk to me of public affairs, internal or external. I have lived to see things all as bad as they can be."—BOSWELL'S JOHNSON, p. 484.

**4249. POLITICS, Disrelished.** *Gibbon in Parliament.* Gibbon's political career is the side of his history from which a friendly biographer would most readily turn away. Not that it was exceptionally ignoble or self-seeking if tried by the standard of the time, but it was altogether commonplace and unworthy of him. The fact that he never even once opened his mouth in the House is not in itself blameworthy, though disappointing in a man of his power. It was indeed laudable enough if he had nothing to say. But why had he nothing to say? His excuse is timidity and want of readiness. We may reasonably assume that the cause lay deeper. With his mental vigor he would soon have overcome such obstacles if he had really wished and tried to overcome them. The fact is, that he never tried because he never wished. It is a singular thing to say of such a man, but nevertheless true, that he had no taste or capacity whatever for politics. He lived at one of the most exciting periods of our history; he assisted at debates in which constitutional and imperial questions of the highest moment were discussed by masters of eloquence and state policy, and he hardly appears to have been aware of the fact.—MORRISON'S GIBBON, ch. 6.

**4250. POLITICS, Duplicity in.** *Leo X.* [In the early part of the sixteenth century, when France and Austria were warring against each other for twenty-eight years, with short intervals of peace, the authorities at Rome pursued a double policy toward the contending sovereigns.] It is related of Leo X. that he avowed "that when he had concluded a treaty with one party, he did not on that account cease to negotiate with the other."—KNIGHT'S ENG., vol. 2, ch. 17, p. 381.

**4251. POLITICS, Eminence in.** *Martin Van Buren.* In point of intellectual force, he must rank below the really eminent men with whom he was long associated in public life. But he was able, industrious, and, in political management, clever beyond any man who has thus far appeared in American politics.—BLAINE'S TWENTY YEARS OF CONGRESS, p. 85.

**4252. POLITICS, eschewed.** *Romans.* The seat of justice has been publicly debauched. Resolutions are introduced against corruption, but no law can be carried. The knights are alienated. The Senate has lost its authority. The concord of the orders is gone, and the pillars of the commonwealth which I set up are overthrown. We have not a statesman, or the shadow of one. My friend Pompey, who might have done something,



sits silent, admiring his fine clothes. Crassus will say nothing to make himself unpopular, and the rest are such idiots as to hope that although the constitution fall, they will save their own fishponds. [So Cicero wrote.]—FROUDE'S *CÆSAR*, ch. 12.

**4253. POLITICS, Failure of. Poor Ireland.** [In 1515 the oppression of the poor in Ireland was universal.] The noble folk, whether English or Irish, were oppressors. They seized upon horse meat and man's meat of the king's poor subjects by compulsion, for naught, without any penny paying therefor. . . . The deputy and his council were extortioners. The Church was wholly abandoned to lucre, none preaching or teaching but the mendicant friars. In every department of lay or spiritual rule the private weal, and not the common weal, was alone regarded. . . . The people despaired of a remedy for these complicated miseries, and said, "No medicine can be had now for the said infirmity but such as have been had afore this time; and folks were as wise that time as they be now; and since they never could find remedy, how should remedy be found by us?" [Quoted from State papers.]—KNIGHT'S *ENG.*, vol. 2, ch. 24, p. 387.

**4254. POLITICS, Forgiveness in. Napoleon I.** [After Napoleon's escape from exile at Elba, and his re-ascension of the throne of France,] members of that senate which had pronounced Napoleon's forfeiture of the throne called, tremblingly, with their congratulations. The emperor received them with courtesy, and gave no indication of the slightest resentment. "I leave that act," said he, "for history to relate. For my part, I forget all past occurrences."—ABBOTT'S *NAPOLEON B.*, vol. 2, ch. 26.

**4255. POLITICS, Generous. William Penn.** The next care of Penn was to draw up a frame of government for his province [of Pennsylvania]. Herein was his great temptation. He had almost exhausted his father's estate in aiding the persecuted Quakers. A stated revenue would be very necessary in conducting his administration. His proprietary rights under the charter were so ample that he might easily reserve for himself large prerogatives and great emoluments in the government. He had before him the option of being a consistent, honest Quaker or a politic wealthy governor. He chose like a man; right triumphed over riches. The constitution which he framed was liberal almost to a fault; and the people were allowed to adopt or reject it as they might deem proper.—RIDPATH'S *U. S.*, ch. 25, p. 210.

**4256. POLITICS, Hypocrisy in. Augustus.** The tender respect of Augustus for a free constitution which he had destroyed can only be explained by an attentive consideration of the character of that subtle tyrant. . . . a cool head, an unfeeling heart, and a cowardly disposition prompted him at the age of nineteen to assume the mask of hypocrisy, which he never afterward laid aside. With the same hand, and probably with the same temper, he signed the proscription of Cicero, and the pardon of Cinna. His virtues, and even his vices, were artificial; and according to the various dictates of his interest, he was at first the enemy, and at last the father, of the Roman world. When he framed the artful system of the Imperial authority, his moderation

was inspired by his fears. He wished to deceive the people by an image of civil liberty, and the armies by an image of civil government.—GIBBON'S *ROME*, ch. 3, p. 87.

**4257. POLITICS, Idealist in. John Milton.** On the course of affairs Milton's voice had no influence, as he had no part in their transaction. Milton was the last man of whom a practical politician would have sought advice. He knew nothing of the temper of the nation, and treated all that opposed his own view with supreme disdain. On the other hand, idealist though he was, he does not move in the sphere of speculative politics, or count among those philosophic names, a few in each century, who have influenced not action, but thought. Accordingly, his opinions have for us a purely personal interest. They are part of the character of the poet Milton, and do not belong to either world, of action or of thought.—MILTON, by M. PATTISON, ch. 11.

**4258. POLITICS, Insincerity in. James II.** To Barillon [the French minister] James expressed the strongest dislike of Halifax. "I know him well; I never can trust him. He shall have no share in the management of public business. As to the place which I have given him, it will just serve to show how little influence he has." But to Halifax it was thought convenient to hold a very different language. "All the past is forgotten," said the king, "except the service which you did me in the debate on the Exclusion bill."—MACAULAY'S *ENGLAND*, ch. 4, p. 416.

**4259. POLITICS, Judas in. Robert Ferguson.** Robert Ferguson, the Judas of Dryden's great satire, . . . belonged to the class whose office it is to render in troubled times to exasperated parties those services from which honest men shrink in disgust and prudent men in fear—the class of fanatical knaves. Violent, malignant, regardless of truth, insensible to shame, insatiable of notoriety, delighting in intrigue, in tumult, in mischief for its own sake, he toiled during many years in the darkest mines of faction. He lived among libellers and false witnesses. He was the keeper of a secret purse from which agents too vile to be acknowledged received hire, and the director of a secret press whence pamphlets, bearing no name, were daily issued. There is strong reason to believe that he provided for his own safety by pretending at Whitehall to be a spy on the Whigs, and by furnishing the government with just so much information as sufficed to keep up his credit. He was deeply engaged in the Rye House Plot. . . . When the conspiracy was detected and his associates were in dismay, he bade them farewell with a laugh, and told them that they were novices.—MACAULAY'S *ENG.*, ch. 5, p. 492.

**4260. POLITICS mismanaged. William, Prince of Orange.** [His invading army was successful on English soil, and James II. a fugitive in France.] Till after the suppression of the western insurrection grave causes of dissension had separated William both from Whigs and Tories. He had seen with displeasure the attempts of the Whigs to strip the executive government of some powers which he thought necessary to its efficiency and dignity. He had seen with still deeper displeasure the countenance given by a large section of that party to the pretensions of

Monmouth. The Opposition, it seemed, wished first to make the crown of England not worth the wearing, and then to place it on the head of a bastard and impostor. — MACAULAY'S *ENG.*, ch. 7, p. 167.

**4261. POLITICS misplaced.** *In Camp.* There were not wanting persons who warned him [Pompey] that Cæsar's legions might still be dangerous. Both Cicero and Cato had advised him to avoid a battle, to allow Cæsar to wander about Greece till his supplies failed and his army was worn out by marches. Pompey himself was inclined to the same opinion. But Pompey was no longer able to act on his own judgment. The senators who were with him in the camp considered that in Greece, as in Rome, they were the supreme rulers of the Roman Empire. All along they had held their sessions and their debates, and they had voted resolutions which they expected to see complied with. . . . They had gradually wrested his authority out of his hands, and reduced him to the condition of an officer of the Senatorial Directory. — FROUDE'S *CÆSAR*, ch. 22.

**4262. POLITICS modified.** *Reign of James II.* The bigotry of the most sturdy Churchman would not bear exportation across St. George's Channel. As soon as the Cavalier arrived in Ireland, and found that, without the hearty and courageous assistance of his Puritan neighbors, he and all his family would run imminent risk of being murdered by rapparees, his hatred of Puritanism, in spite of himself, began to languish and die away. It was remarked by eminent men of both parties, that a Protestant who, in Ireland, was called a high Tory, would in England have been considered as a moderate Whig. — MACAULAY'S *ENG.*, ch. 6, p. 122.

**4263. POLITICS, Parties in.** *Needed.* The kings presided in the senate, and had a double suffrage. They were likewise the generals of the republic; but in other respects their power was extremely limited. They could form no enterprise without the sanction of a council of the citizens, whose duty was to watch over their measures. On considering this circumscribed authority of the kings, Condillac has well remarked that the throne seemed preserved in the line of the Heraclidæ, only with the view of preventing any citizen aspiring to it; and two kings were in reality less dangerous to liberty than one, since they constantly kept alive two opposite parties, each restraining the other's ambition, and thus preventing all approach to tyranny. — TYTLER'S *HIST.*, Book 1, ch. 9, p. 91.

**4264. POLITICS, Partisan.** *Samuel Johnson.* An eminent public character being mentioned: JOHNSON: "I remember being present when he showed himself to be so corrupted, or at least something so different from what I think right, as to maintain that a member of Parliament should go along with his party, right or wrong. Now, sir, this is so remote from native virtue, from scholastic virtue, that a good man must have undergone a great change before he can reconcile himself to such a doctrine. It is maintaining that you may lie to the public; for you lie when you call that right which you think wrong, or the reverse. A friend of ours, who is too much an echo of that gentleman, observed that a man who does not stick uniformly to a party is only waiting to be bought.

Why then, said I, he is only waiting to be what that gentleman is already." — BOSWELL'S *JOHNSON*.

**4265. POLITICS, Power in.** *"King-Maker."* Warwick found an opportunity of revenge. His daughter was married to the Duke of Clarence, the king's brother. This prince he seduced from his allegiance, as well as many of the nobles of the York faction, and Warwick now openly stood forth the champion of the house of Lancaster. After various intermediate changes, Edward [IV.] was deposed from the throne, and Henry VI. once more reinstated by the hands of Warwick, who was now distinguished by the epithet of *the king-maker*. — TYTLER'S *HIST.*, Book 6, ch. 14, p. 226.

**4266.** — —. *Charles James Fox.* I asked him if it was true, as reported, that he had said lately, "I am for the king against Fox; but I am for Fox against Pitt." JOHNSON: "Yes, sir; the king is my master; but I do not know Pitt; and Fox is my friend." "Fox," added he, "is a most extraordinary man; here is a man . . . who has divided the kingdom with Cæsar; so that it was a doubt whether the nation should be ruled by the sceptre of George III. or the tongue of Fox." — BOSWELL'S *JOHNSON*, p. 522.

**4267. POLITICS, Prayer in.** *Samuel Johnson.* [His prayer, in view of becoming a politician, was found in his diary:] "Enlighten my understanding with the knowledge of right, and govern my will by thy laws, that no deceit may mislead me, nor temptation corrupt me; that I may always endeavor to do good, and hinder evil." — BOSWELL'S *JOHNSON*, p. 137.

**4268. POLITICS, Preaching.** *Puritan.* While nobles and statesmen were cowering in silence before the dreaded power of the kingship, the preachers spoke bluntly out. Not only Latimer, but Knox, Grindal, and Lever had uttered fiery remonstrances against the plunderers of Edward's [VI.] reign. Bradford had threatened them with the divine judgment which at last overtook them. "The judgment of the Lord! The judgment of the Lord!" cried he, with a lamentable voice and weeping tears. — *HIST. OF ENG. PEOPLE*, § 685.

**4269.** — —. *Under Cromwell.* Under no English government since the Reformation had there been so little religious persecution. The unfortunate Roman Catholics, indeed, were held to be scarcely within the pale of Christian charity; but the clergy of the fallen Anglican Church were suffered to celebrate their worship on condition that they would abstain from preaching about politics. — MACAULAY'S *HIST. OF ENG.*, ch. 1, p. 129.

**4270.** — —. *Jonathan Mayhew.* [Pastor of West Church, Boston. The king's stamp officer had been resisted by a mob.] On the next Lord's day but one, before a crowded audience, choosing as his text, "I would they were even cut off which trouble you; for, brethren, ye have been called unto liberty." He preached fervidly in behalf of civil and religious freedom. "I hope," said he, "no persons among ourselves have encouraged the bringing of such a burden as the Stamp Act on the country." — BANCROFT'S *U. S.*, vol. 5, ch. 16.



**4271.** ——. *Connecticut*. A.D. 1708. It was first the custom, and afterward the order, that "the ministers of the gospel should preach a sermon on the day appointed by law for the choice of civil rulers, proper for the direction of the towns in the work before them."—BANCROFT'S U. S., vol. 3, ch. 19.

**4272.** ——. *Friars*. When, in 1346, he [Edward III.] resolved upon the invasion of France, he published a manifesto upon the cause of the war, which he addressed to the Provincial of the Order of Preaching Friars in England, in which he exhorts him to urge his brethren to set forth his cause in their sermons.—KNIGHT'S ENG., vol. 1, ch. 27, p. 451.

**4273.** ——. *Reign of Charles II.* The pulpits resounded with harangues against the sin of rebellion. The treatises in which Filmer maintained that hereditary despotism was the form of government ordained by God, and that limited monarchy was a pernicious absurdity, had recently appeared, and had been favorably received by a large section of the Tory party. The University of Oxford, on the very day on which Russell was put to death, adopted by a solemn public act these strange doctrines, and ordered the political works of Buchanan, Milton, and Baxter to be publicly burned in the court of the schools.—MACAULAY'S ENG., ch. 2, p. 252.

**4274.** **POLITICS** without Principle. *Professional*. He catches without effort the tone of any sect or party with which he chances to mingle. He discerns the signs of the times with a sagacity . . . with which a Mohawk warrior follows a track through the woods. But we shall seldom find, in a statesman so trained, integrity, constancy, or any of the virtues of the noble family of Truth. He has no faith in any doctrine, no zeal for any cause. . . . He sneers alike at those who are anxious to preserve and at those who are eager to reform. There is nothing in the State which he could not, without a scruple or a blush, join in defending or in destroying. Fidelity to opinions and to friends seems to him mere dulness and wrongheadedness. Politics he regards not as a science of which the object is the happiness of mankind, but as an exciting game of mixed chance and skill, at which a dexterous and lucky player may win.—MACAULAY'S ENG., ch. 2, p. 171.

**4275.** **POLITICS**, *Reverses in*. *Tyler's Administration*. For the first and only time in our political history, an administration conducting a war [with Mexico], victorious at every step, steadily lost ground in the country. The House of Representatives, which declared war on the 11th of May, 1846, was Democratic by a large majority. The House elected in the ensuing autumn, amid the resounding acclamations of Taylor's memorable victory at Monterey, had a decided Whig majority. This political reverse was due to three causes: the enactment of the tariff of 1846, which offended the manufacturing interests of the country; the receding of the administration on the Oregon question, which embarrassed the position and wounded the pride of the Northern Democrats; and the widespread apprehension that the war was undertaken for the purpose of extending and per-

petuating slavery.—BLAINE'S TWENTY YEARS OF CONGRESS, p. 64.

**4276.** **POLITICS**, *Revulsion toward*. *Dishonor*. [The Duke of Shrewsbury, formerly the favorite minister and secretary of State for William III., in 1700, when party violence had reached its climax, wrote Somers, the lord-chancellor:] I wonder that a man can be found in England who has bread that will be concerned in public business. Had I a son, I would sooner breed him a cobbler than a courtier, and a hangman than a statesman.—KNIGHT'S ENG., vol. 5, ch. 16, p. 240.

**4277.** **POLITICS**, *Sagacity in*. *Henry Clay*. Mr. Clay possessed extraordinary sagacity in public affairs, seeing and foreseeing where others were blinded by ignorance or prejudice. He was a statesman by intuition, finding a remedy before others could discover the disease. His contemporaries appreciated his rare endowments. On the day of his first entrance into the House of Representatives he was chosen speaker, though but thirty-four years of age. This was all the more remarkable because the House was filled with men of recognized ability, who had been long in the public service.—BLAINE'S TWENTY YEARS OF CONGRESS, p. 107.

**4278.** **POLITICS** in Saloons. *Reign of Charles II.* The coffee-house must not be dismissed with a cursory mention. It might, indeed, at that time, have been not improperly called a most important political institution. No Parliament had sat for years. The municipal council of the city had ceased to speak the sense of the citizens. Public meetings, harangues, resolutions, and the rest of the modern machinery of agitation had not yet come into fashion. Nothing resembling the modern newspaper existed. In such circumstances the coffee-houses were the chief organs through which the public opinion of the metropolis vented itself.—MACAULAY'S ENG., ch. 3, p. 341.

**4279.** **POLITICS**, *Selfishness in*. *Romans*. The Senate gave a notable evidence of their incapacity for selecting competent governors for the provinces by appointing in his [Crassus'] place Cæsar's old colleague, Bibulus. In their whole number there was no such fool as Bibulus. When he arrived in Syria he shut himself into a fortified town, leaving the Parthians to plunder and burn at their pleasure. Cicero mocked at him. The Senate thanked him for his distinguished services. The few serious men in Rome thought that Cæsar or Pompey should be sent out; or, if they could not be spared, at least one of the consuls of the year—Sulpicius Rufus or Marcus Marcellus. But the consuls were busy with home politics, and did not wish to go, nor did they wish that others should go and gather laurels instead of them. Therefore nothing was done at all, and Syria was left to fate and Bibulus.—FROUDE'S CÆSAR, ch. 20.

**4280.** **POLITICS**, *Trifles in*. *Whigs and Tories*. [William III. had two parties in Parliament who were very bitter toward each other.] He met with such treatment from both as once gave him occasion to say, in a pet, to Lord Halifax, that all the difference he knew between the two parties was that the Tories would cut his throat in

the morning, and the Whigs in the afternoon.—*KNIGHT'S ENG.*, vol. 5, ch. 16, p. 244.

**4281. POLITICS, Vexation in.** *Horace Greeley.* As the standard-bearer of the Liberal Republican and Democratic parties, Horace Greeley, editor of the *New York Tribune*, was nominated. This was the last act in that remarkable man's career. For more than thirty years he had been an acknowledged leader of public opinion in America. He had discussed with vehement energy and enthusiasm almost every question in which the people of the United States have any interest. After a lifetime of untiring industry he was now, at the age of sixty-one, called to the forefront of political strife. The canvass was one of wild excitement and bitter denunciations. Mr. Greeley was overwhelmingly beaten, and died in less than a month after the election. In his death the nation lost a great philanthropist, and journalism its brightest light.—*RDPATH'S U. S.*, ch. 68, p. 558.

**4282. POLITICS, Woman in.** *Reign of Charles II.* A negotiation was arranged which lasted several months. The chief agent between the English and French courts was the beautiful, graceful, and intelligent Henrietta, Duchess of Orleans, sister of [King] Charles, sister-in-law of [King] Louis XIV., and a favorite with both. The King of England offered to declare himself a Roman Catholic, to dissolve the Triple Alliance, and join with France against Holland, if France would engage to lend him such military and pecuniary aid as might make him independent of his Parliament.—*MACAULAY'S ENG.*, ch. 2, p. 192.

**4283. POLITICS, Young Men in.** *Disdained.* [Lord Clarendon, counsellor under Charles II.] Toward the young orators, who were rising to distinction and authority in the Lower House, his deportment was ungracious; and he succeeded in making them, with scarcely an exception, his deadly enemies. Indeed, one of his most serious faults was an inordinate contempt for youth, and this contempt was the more unjustifiable, because his own experience in English politics was by no means proportioned to his age; for so great a part of his life had been passed abroad, that he knew less of the world in which he found himself on his return than many who might have been his sons. . . . For these reasons he was disliked by the Commons.—*MACAULAY'S ENG.*, ch. 2, p. 183.

**4284. POMP in private Life.** *General Wallenstein.* [Being dismissed from the army, where he had won renown,] repose was the last thing that Wallenstein contemplated when he returned to private life. In his retreat he surrounded himself with a regal pomp which seemed to mock the sentence of degradation. Six gates led to the palace he inhabited in Prague, and a hundred houses were pulled down to make way for his courtyard. Similar palaces were built on his other numerous estates. Gentlemen of the noblest houses contended for the honor of serving him, and even imperial chamberlains resigned the golden key to the emperor, to fill a similar office under Wallenstein. He maintained sixty pages, who were instructed by the ablest masters. His antechamber was protected by fifty life-guards. His table never consisted of less than one hundred covers, and his seneschal was a per-

son of distinction. When he travelled his baggage and suite accompanied him in a hundred wagons, drawn by six or four horses; his court followed in sixty carriages, attended by fifty led horses. The pomp of his liveries, the splendor of his equipages, and the decorations of his apartments were in keeping with all the rest. Six barons and as many knights were in constant attendance about his person, and ready to execute his slightest order. Twelve patrols went their rounds about his palace, to prevent any disturbance. His busy genius required silence. The noise of coaches was to be kept away from his residence, and the streets leading to it were frequently blocked up with chains. His own circle was as silent as the approaches to his palace; dark, reserved, and impenetrable, he was more sparing of his words than of his gifts, while the little that he spoke was harsh and imperious. He never smiled, and the coldness of his temperament was proof against sensual seductions.—*THIRTY YEARS' WAR*, § 228.

**4285. POMP, Oriental.** *Royal.* While the successors of Cyrus reigned over Asia, the province of Assyria alone maintained, during a third part of the year, the luxurious plenty of the table and household of the great king. Four considerable villages were assigned for the subsistence of his Indian dogs; eight hundred stallions and sixteen thousand mares were constantly kept, at the expense of the country, for the royal stables; and as the daily tribute which was paid to the satrap amounted to one English bushel of silver, we may compute the annual revenue of Assyria at more than twelve hundred thousand pounds sterling.—*GIBBON'S ROME*, ch. 24, p. 481.

**4286. POMPOSITY, Expression of.** *Samuel Johnson.* Lord Lucan tells a very good story, which . . . is certainly characteristic: that when the sale of Thrale's brewery was going forward, Johnson appeared bustling about, with an ink-horn and pen in his button-hole, like an excise-man; and on being asked what he really considered to be the value of the property which was to be disposed of, answered, "We are not here to sell a parcel of boilers and vats, but the potentiality of growing rich beyond the dreams of avarice."—*BOSWELL'S JOHNSON*, p. 456.

**4287. POOR benefited.** *By Civilization.* Of the blessings which civilization and philosophy bring with them, a large proportion is common to all ranks, and would, if withdrawn, be missed as painfully by the laborer as by the peer. The market-place which the rustic can now reach with his cart in an hour was, a hundred and sixty years ago, a day's journey from him. The street which now affords to the artisan, during the whole night, a secure, a convenient, and a brilliantly lighted walk, was, a hundred and sixty years ago, so dark after sunset that he would not have been able to see his hand, so ill paved that he would have run constant risk of breaking his neck, and so ill watched that he would have been in imminent danger of being knocked down and plundered of his small earnings. Every bricklayer who falls from a scaffold, every sweeper of a crossing who is run over by a carriage, now may have his wounds dressed and his limbs set with a skill such as, a hundred and sixty years ago, all the wealth of a great



lord like Ormond, or of a merchant prince like Clayton, could not have purchased.—MACAULAY'S *ENG.*, ch. 3, p. 393.

**4288. POOR burdened.** *For the Rich.* More frequently than usual, in consequence of the king's captivity [Richard I. was captured while returning from the crusade, and imprisoned more than a year by the Emperor of Germany] and other accidents, aids of no small amount were imposed upon the citizens; and the rich men, sparing their own purses, wanted the poor to pay everything.—KNIGHT'S *ENG.*, vol. 1, ch. 22, p. 321.

**4289. POOR, Children of the.** *Wesleys.* [Samuel Wesley, the father of John Wesley, reared a family of ten children on] his Epworth living, which afforded but £130; . . . helived in continual conflict with poverty; . . . he was imprisoned for debt and died in debt. . . . The economy by which so large a family were reared and educated is a remarkable fact in its history.—STEVENS' *METHODISM*, vol. 1, p. 59.

**4290. POOR, Conspiracy against the.** *English Legislation.* In some points, such as his [Thomas More's] treatment of the question of labor, he still remains far in advance of current opinion. The whole system of society around him seemed to him "nothing but a conspiracy of the rich against the poor." Its economic legislation, from the statute of laborers to the statutes by which the parliament of 1515 strove to fix a standard of wages, was simply the carrying out of such a conspiracy by process of law. "The rich are ever striving to pare away something further from the daily wages of the poor by private fraud and even by public law, so that the wrong already existing (for it is a wrong that those from whom the State derives most benefit should receive least reward) is made yet greater by means of the law of the State." "The rich devise every means by which they may, in the first place, secure to themselves what they have amassed by wrong, and then take to their own use and profit, at the lowest possible price, the work and labor of the poor. And so soon as the rich decide on adopting these devices in the name of the public, then they become law." The result was the wretched existence to which the labor class was doomed, "a life so wretched that even a beast's life seems enviable."—HIST. OF *ENG. PEOPLE*, § 523.

**4291. POOR, Decrease of the.** *England.* There can hardly be a more important test of the condition of the common people than the ratio which this class bears to the whole society. At present the men, women, and children who receive relief are, in bad years, one tenth of the inhabitants of England, and, in good years, one thirtieth. Gregory King estimated them in his time at more than a fifth; and this estimate, which all our respect for his authority will scarcely prevent us from calling extravagant, was pronounced by Davenant eminently judicious.—MACAULAY'S *ENG.*, ch. 3, p. 391.

**4292. POOR, Discrimination against the.** *Law.* In 1704, . . . by the statute "for raising recruits for the land forces and marines," justices of the peace and mayors or other head officers of borough were empowered "to raise and levy such able-bodied men as have not any lawful calling

or employment, or visible means for their maintenance and livelihood, to serve as soldiers. The constables were to receive 10s. per head for bringing the tattered prodigals before the justices. This statute was renewed in 1705 and the system was also tried in the latter end of the reign of George II."—KNIGHT'S *ENG.*, vol. 5, ch. 18, p. 272.

**4293. POOR, Dwellings of the.** *Cellars.* In 1837 . . . in Liverpool there were 8000 cellars occupied by 30,000 people, few of which cellars, from the absence of drains and sewers, were entirely free from damp, and most of them were inundated after a fall of rain. In a report laid before the British Association for the Advancement of Science, it was stated that the proportion of the population who lived in cellars was 13 per cent; of Manchester, 11½ per cent; of Salford, 8 per cent; of Bury, 3¼ per cent.—KNIGHT'S *ENG.*, vol. 8, ch. 22, p. 393.

**4294. POOR, Hardships of the.** *Miners.* The report of a commission appointed by Parliament in 1840, to inquire into the employment of the children of the poorer classes in mines and collieries, exhibited in some mining districts a state of things, with regard not only to children but to women, which could scarcely be paralleled. . . . A child of six years of age, with a girdle round his or her waist, to which was attached a chain passing under the legs, and fastened to a cart, had thus to drag a load on all fours through avenues not so good as a common sewer. Children and women who were not employed in dragging loads by the girdle and chain had to carry loads of coal on their backs up steep ascents equal in distance to the height of St. Paul's fourteen times a day.—KNIGHT'S *ENG.*, vol. 8, ch. 22, p. 395.

**4295. POOR, First Laws for the.** *England.* The tentative process by which the principle of a public contribution for the relief of the poor was first approached, is distinctly set forth by the statute of 1551-52. A book was to be kept for each parish, in which should be entered the names of the householders, and of the impotent poor. In whitsun-week two or more persons were to be appointed as collectors of alms; and on the Sunday following, when the people are at church, "the said collectors shall gently ask and demand of every man and woman what they of their charity will give weekly toward the relief of the poor." The sums so collected weekly were to be distributed by the same collectors, "after such sort that the more impotent may have the more help, and such as can get part of their living have the less; and by the discretion of the collector to be put in such labor as they be able to do." If any person, being able, refuse to contribute, he was to be gently exhorted by the parson and churchwardens; and if their exhortations failed, he was to be sent for by the bishop, to be induced and persuaded to so charitable a deed. . . . The same principle is maintained by the statute of 1562-63: "If any person of his froward or wilful mind shall obstinately refuse to give weekly . . . according to his ability," the bishop had power to bind him to appear at the next sessions, when the justices, if he continued obstinate, might determine what sum he should pay, and commit him to prison if he persisted in his refusal.

[This was the first assertion of the principle of a compulsory assessment of property for the relief of the poor.]—KNIGHT'S ENG., vol. 3, ch. 17, p. 267.

**4296. POOR oppressed by Law.** *England.* [In 1388 no workingman, skilled or unskilled, was permitted to] bear buckler, sword, nor dagger except in the time of war. They were to abandon "all idle games of tennis, football, quoits, skittles, dice and casting stone." [An act of Parliament forbade it.]—KNIGHT'S ENG., vol. 2, ch. 1, p. 14.

**4297. POOR, Oppression of the.** *Servants.* [In the middle of the eighteenth century the justice of the peace] would commit a servant to Bridewell at any time when a master or mistress desired it.—KNIGHT'S ENG., vol. 7, ch. 6, p. 108.

**4298. — — —.** *Roman.* [When during the wars against the Sabines the poor of the city of Rome vainly plead for toleration,] they left the city, and withdrew to the hill now called *Sacred*, near the river Anio, but without committing any violence or other act of sedition. Only as they went along, they loudly complained that it was now a great while since the rich had driven them from their habitations; that Italy would anywhere supply them with air and water and a place of burial; and that Rome, if they had stayed in it, would afford them no other privilege, unless it were such, to bleed and die in fighting for their wealthy oppressors. The Senate was then alarmed, and from the oldest men of their body selected the most moderate and popular to treat with the people. At the head of them was Menenius Agrippa, who after much entreaty addressed to them, and many arguments in defence of the Senate, concluded his discourse with this celebrated fable: "The members of the human body once mutinied against the belly, and accused it of lying idle and useless, while they were all laboring and toiling to satisfy its appetites; but the belly only laughed at their simplicity, who knew not that, though it received all the nourishment into itself, it prepared and distributed it again to all parts of the body. Just so, my fellow-citizens," said he, "stands the case between the Senate and you. For their necessary counsels and acts of government are productive of advantage to you all, and distribute their salutary influence among the whole people."—PLUTARCH'S CAIUS MARCIUS.

**4299. POOR, Refuge for.** *James Oglethorpe.* Georgia, the thirteenth American colony, was founded in a spirit of pure benevolence. The laws of England permitted imprisonment for debt. Thousands of English laborers, who through misfortune and thoughtless contracts had become indebted to the rich, were annually arrested and thrown into jail. There were desolate and starving families. The miserable condition of the debtor class at last attracted the attention of Parliament. In 1728 a commissioner was appointed, at his own request, to look into the state of the poor, to visit the prisons of the kingdom, and to report measures of relief. The work was accomplished, the jails were opened, and the poor victims of debt returned to their homes. The noble commissioner was not yet satisfied. . . . To provide a refuge for the down-trodden poor of England, and the distressed Protestants of other countries, he now appealed to

George II. for the privilege of planting a colony in America. The petition was favorably heard, and on the 9th of June, 1732, a royal charter was issued by which the territory between the Savannah and Altamaha rivers, and westward from the upper fountains of those rivers to the Pacific, was organized and granted to a corporation for twenty-one years, to be held in trust for the poor.—RIDPATH'S U. S., ch. 29, p. 238.

**4300. POOR, Remembrance of the.** *In Trade.* Samuel Pepys writes of his visit to the Hague in 1660: "In every house of entertainment there hangs in every room a poor man's box, it being their custom to confirm all bargains by putting something into the box, and that binds as fast as anything."

**4301. POPE superseded, The.** *Henry VIII.* Yet Henry, though he had quarrelled with the pope [Clement VII.], and despoiled and abolished the monasteries, had not renounced the religion of the Church of Rome. He still prided himself on his title of Defender of the Faith, and he continued, in every respect, to be a good Catholic, except that he chose to be pope in his own kingdom.—TYTLER'S HIST., Book 6, ch. 20, p. 301.

**4302. POPE, Supremacy of the.** *Beneficial.* Even the spiritual supremacy arrogated by the pope was, in the Dark Ages, productive of far more good than evil. Its effect was to unite the nations of Western Europe in one great commonwealth. What the Olympian chariot course and the Pythian oracle were to all the Greek cities, from Trebizond to Marseilles, Rome and her bishop were to all Christians of the Latin communion, from Calabria to the Hebrides. Thus grew up sentiments of enlarged benevolence. Races separated from each other by seas and mountains acknowledged a fraternal tie and a common code of public law.—MACAULAY'S ENG., ch. 1, p. 8.

**4303. POPERY, Enslavement by.** *History.* [Lord Shaftesbury said in 1678:] Popery and slavery, like two sisters, go hand in hand; and sometimes one goes first, and sometimes the other; but wheresoever the one enters, the other is following close behind.—KNIGHT'S ENG., vol. 4, ch. 20, p. 332.

**4304. POPERY, Struggle with.** *Frederick II.* [The Emperor of Germany,] Frederick II., by his policy and his arms, carried on a vigorous contest with four popes successively without bringing any of them to submission. By two of these popes, Gregory IX. and Innocent IV., he was excommunicated and solemnly deposed; but Frederick kept possession of his throne and maintained his independence. In consequence of the last sentence of deposition, he wrote, in the most spirited manner, to all the princes of Germany, "I am not the first," says he, "whom the clergy have treated so unworthily, and I shall not be the last. But you are the cause of it, by obeying those hypocrites, whose ambition, you are sensible, is carried beyond all bounds. How many infamous actions may you not discover in the court of Rome! While those pontiffs are abandoned to the vices of the age, and intoxicated with pleasure, the greatness of their wealth extinguishes in their minds all sense of religion. It is, therefore, a work of charity to



deprive them of those pernicious treasures which are their ruin ; and in this cause you ought all to co-operate with me."—*TYTLER'S HIST.*, Book 6, ch. 9, p. 152.

**4305. POPES, Disreputable.** *John XII.* The influence of two sister prostitutes, Marozia and Theodora, was founded on their wealth and beauty, their political and amorous intrigues ; the most strenuous of their lovers were rewarded with the Roman mitre, and their reign may have suggested to the darker ages the fable of a female pope. The bastard son, the grandson, and the great-grandson of Marozia, a rare genealogy, were seated in the chair of St. Peter, and it was at the age of nineteen years that the second of these became the head of the Latin church. His youth and manhood were of a suitable complexion ; and the nations of pilgrims could bear testimony to the charges that were urged against him in a Roman Synod, and in the presence of Otho the Great. As John XII. had renounced the dress and decencies of his profession, the soldier may not perhaps be dishonored by the wine which he drank, the blood that he spilt, the flames that he kindled, or the licentious pursuits of gaming and hunting. His open simony might be the consequence of distress ; and his blasphemous invocation of Jupiter and Venus, if it be true, could not possibly be serious. But we read, with some surprise, that the worthy grandson of Marozia lived in public adultery with the matrons of Rome ; that the Lateran palace was turned into a school for prostitution, and that his rapes of virgins and widows had deterred the female pilgrims from visiting the tomb of St. Peter, lest, in the devout act, they should be violated by his successor.—*GIBBON'S ROME*, ch. 49, p. 61.

**4306. POPULARITY, Dangers of.** *Pompey.* A Roman commander, on landing in Italy after foreign service, was expected to disband his legions, and relapse into the position of a private person. A popular and successful general was an object of instinctive fear to the politicians who held the reins of government. The Senate was never pleased to see any individual too much an object of popular idolatry ; and in the case of Pompey their suspicion was the greater on account of the greatness of his achievements, and because his command had been forced upon them by the people against their will.—*FROUDE'S CÆSAR*, ch. 12.

**4307. POPULARITY deserved.** *Emperor Titus.* The desolation of Campania, occasioned by this terrible eruption of Vesuvius, was remedied to the utmost by the beneficence of Titus, who set apart large funds for the relief of the sufferers. In order to judge of their losses, he went himself to Campania, and by a kind of fatality, while absent on this benevolent expedition, a fire, which broke out in the city, desolated a great part of Rome. The losses occasioned to his subjects by these reiterated calamities he repaired at his own charges, not from the public money, which is generally the treasury of the prince's bounties, but from the sale of the superfluous ornaments and riches of his palaces. Thus this virtuous prince occupied himself by every means which generosity or benevolence could dictate in diffusing happiness among all classes of his subjects, when, to their unspeakable re-

gret, he was cut off in the third year of his reign. He died at the age of forty, leaving behind him the most merited and exalted epithet, *Deliciæ humani generis*—the delight of the human race.—*TYTLER'S HIST.*, Book 5, ch. 1, p. 494.

**4308. POPULARITY, Doctrinal.** *Arminian.* The Arminian doctrine, a doctrine less austere logical than that of the early Reformers, but more agreeable to the popular notions of the divine justice and benevolence, spread fast and wide. The infection soon reached the court. Opinions which, at the time of the accession of James [I.], no clergyman could have avowed without imminent risk of being stripped of his gown, were now the best title to preferment. A divine of that age who was asked by a simple country gentleman what the Arminians held, answered, with as much truth as wit, that they held all the best bishoprics and deaneries in England.—*MACAULAY'S ENG.*, ch. 1, p. 74.

**4309. POPULARITY, An evil.** *Sale of Indulgences.* The region round about Magdeburg, Halberstadt, Zerbst, and Halle was traversed by Tetzel as if he were a distinguished prelate of the Church. He rode in a magnificent wagon surrounded by a mounted body-guard. He was met at the gates of every city he entered by the monks and other clergy, the municipal councillors, teachers and students, men and women, old and young, amid the ringing of bells, the singing of church choirs, and the burning of torches. At the head of the procession was carried the papal bull upon a velvet cushion and taken into the church. Here was erected a red cross, on which was fastened the papal banner. Then Tetzel mounted the pulpit and importuned the people with his admonitions and recommendations of indulgences : " Now, now is the day of grace come to your very doors ! Ye women, sell your veils and purchase indulgences with the proceeds ! " He classified sins and misdemeanors, and fixed a definite tax for each and all. Thus, sacrilege or church robbery and perjury were rated at nine ducats ; a murder already committed, at eight ducats ; adultery, at six ducats, etc. It is said that upon his treasure-chest was inscribed the motto :

" Soon as the coin in the box doth ring,  
The soul can into heaven spring."

—*REIN'S LUTHER*, ch. 2, p. 13.

**4310. POPULARITY without Fame.** *Clay vs Webster.* It was not . . . in Mr. Webster's nature to become a partisan chief. Mr. Clay, on the other hand, was naturally and inevitably a leader. In all the discussions of the Senate in which constitutional questions were involved, Mr. Clay instinctively deferred to Mr. Webster. In the parliamentary debates which concerned the position of parties and the fate of measures, which enchaind the Senate and led captive the people, Mr. Clay was *facile princeps*. Mr. Webster argued the principle. Mr. Clay embodied it in a statute. Mr. Webster's speeches are still read with interest and studied with profit. Mr. Clay's speeches swayed listening senates and moved multitudes, but reading them is a disappointment.—*BLAINE'S TWENTY YEARS OF CONGRESS*, p. 107.

**4311. POPULARITY hindered.** *Reign of Charles II.* Among the statesmen of that age,

Halifax was, in genius, the first. His intellect was fertile, subtle, and capacious. His polished, luminous, and animated eloquence, set off by the silver tones of his voice, was the delight of the House of Lords. His conversation overflowed with thought, fancy, and wit. His political tracts well deserve to be studied for their literary merit, and fully entitle him to a place among English classics. To the weight derived from talents so great and various, he united all the influence which belongs to rank and ample possessions. Yet he was less successful in politics than many who enjoyed smaller advantages. Indeed, those intellectual peculiarities which make his writings valuable, frequently impeded him in the contests of active life; for he always saw passing events, not in the point of view in which they commonly appear to one who bears a part in them, but in the point of view in which, after the lapse of many years, they appear to the philosophic historian. With such a turn of mind, he could not long continue to act cordially with any body of men.—MACAULAY'S ENG., ch. 2, p. 227.

**4312. POPULARITY, A just.** *Julius Cæsar.* He was recognized as the greatest soldier which Rome had produced, the army, the people, Italy, the provinces all adoring his name. . . . No fault could be found with his administration. His wars had paid their own expenses. He had doubled the pay of his troops, but his military chest was still full, and his own wealth seemed boundless. He was adorning the Forum with new and costly buildings. Senators, knights, young men of rank who had been extravagant, had been relieved by his generosity, and were his pensioners. Gaul might have been impatient at its loss of liberty, but no word of complaint was heard against Cæsar for oppressive government. The more genius he had shown the more formidable he was. Let him be consul, and he would be the master of them all.—FROUDE'S CÆSAR, p. 49.

**4313. POPULARITY, Loss of.** *Sir Henry Vane.* The former governor of Massachusetts, the benefactor of Rhode Island, the ever-faithful friend of New England, adhered with undaunted firmness to the "glorious cause" of popular liberty, and, shunned by every man who courted the returning monarch [Charles II.], he became noted for the most catholic unpopularity. He fell from the affections of the English people, when the English people fell from the jealous care of their liberties. He had ever been incorrupt and disinterested, merciful and liberal.—BANCROFT'S U. S., vol. 2, ch. 11.

**4314. POPULARITY Lost.** *President John Adams.* Not to be once re-elected was then considered as a disgrace, and Mr. Adams was, for many years, regarded as a man who had been tried in a high place and found wanting. His grandson mentions that his letters, during the last year of his presidency, may be counted by thousands; while those of the next year averaged less than two a week! Gradually, however, as party passions subsided, the real and great merits of John Adams were once more recognized, and his errors and foibles were first forgiven, and then forgotten.—CYCLOPEDIA OF BIOG., p. 179.

**4315. POPULARITY, Means of.** *Themistocles.* [Themistocles, the Athenian general, sought popularity by] charging his memory with the names of the citizens, so that he readily called each by his own.—PLUTARCH'S THEMISTOCLES.

**4316. POPULARITY misjudged.** *Murdered Cæsar's.* The tyrannicides, as the murderers of Cæsar called themselves, had expected that the Roman mob would be caught by the cry of liberty, and would hail them as the deliverers of their country. They found that the people did not respond as they had anticipated. The city was stunned. The Forum was empty. The gladiators, whom they had secreted in the Temple, broke out and plundered the unprotected booths. A dead and ominous silence prevailed everywhere. At length a few citizens collected in knots. Brutus spoke, and Cassius spoke. They extolled their old constitution. They said that Cæsar had overthrown it; that they had slain him, not from private hatred or private interest, but to restore the liberties of Rome. The audience was dead and cold.—FROUDE'S CÆSAR, ch. 27.

**4317. POPULARITY necessary.** *Henry I.* An usurper must secure his power by acts of popularity. Henry, soon after his accession to the throne, granted a charter, extremely favorable to the liberties of the people, and which has been justly regarded as the groundwork of the claim of privileges made by the English barons in the reign of King John, which he confirmed by Magna Charta. These privileges, it is even contended by the zealous advocates for the rights of the people, were of a much more ancient date. "Henry I.," says Lord Lyttelton, "by this charter restored the Saxon laws which were in use under Edward the Confessor;" but with such alterations, or, as he styled them, emendations, as had been made by his father, with the advice of his parliament; at the same time annulling all civil customs and illegal exactions, by which the realm had been unjustly oppressed.—TYTLER'S HIST., Book 6, ch. 8, p. 134.

**4318. POPULARITY, Reaction of.** *Lafayette.* He made one more attempt to save the king [Louis XVI.] by inducing him to come to his camp and fight for his throne. This project being rejected, and the author of it denounced by Robespierre, his bust publicly burned in Paris, and the medal formerly voted him broken by the hand of the executioner, he deemed it necessary to seek an asylum in a neutral country. Having provided for the safety of his army, he crossed the frontiers, in August, 1792, accompanied by twenty-one persons, all of whom, on passing an Austrian post, were taken prisoners, and Lafayette was thrown into a dungeon. His noble wife, who had been for fifteen months a prisoner in Paris, hastened, after her release, to share her husband's captivity.

**4319. POPULARITY sacrificed.** *Lafayette.* From this moment dates the decline of Lafayette's popularity; and his actions, moderate and wise, continually lessened it. He demanded, as a member of the National Assembly, that persons accused of treason should be fairly tried by a jury, and he exerted all his power, while giving a constitution to his country, to preserve the monarchy. To appease the suspicions of the people that the king meditated a flight from Paris, he



declared that he would answer with his head for the king's remaining. When, therefore, in June, 1791, the king and queen made their blundering attempt to escape, Lafayette was immediately suspected of having secretly aided it. Danton cried out at the Jacobin club: "We must have the person of the king or the head of the commanding general!"—CYCLOPEDIA OF BIOG., p. 482.

**4320. POPULARITY** by Simplicity. *Charles II.* He rose early, and generally passed three or four hours a day in the open air. He might be seen, before the dew was off the grass in St. James' Park, striding among the trees, playing with his spaniels, and flinging corn to his ducks; and these exhibitions endeared him to the common people, who always love to see the great unbend.—CYCLOPEDIA OF BIOG., p. 398.

**4321. POPULARITY** sought. *Cimon.* To raise himself to some sort of equality with Cimon, who was then at the height of glory, Pericles made his court to the people. And as Cimon was his superior in point of fortune, which he employed in relieving the poor Athenians, in providing victuals every day for the necessitous, and clothing the aged, and beside this levelled his fences with the ground, that all might be at liberty to gather his fruit, Pericles had recourse to the expedient of dividing the public treasure.—PLUTARCH'S PERICLES.

**4322. POPULARITY**, Strange. *David Crockett.* Some men have talked, others have written, others have fought themselves into Congress; but David Crockett shot himself thither. It was his wonderful skill as a marksman and his daring as a bear-hunter which made him so popular in his district, that when he chose to run for office he usually distanced all competitors. He could shoot a humming-bird on the wing with a single ball. Seated upon the margin of a river, he would aim at a fish, and as soon as the crack of his rifle was heard, one of the little inmates of the stream would be seen struggling on the surface. He used to speak of his battered old rifle in words like these: "She's a mighty rough old piece, but I love her; for she and I have seen hard times. She mighty seldom tells me a lie. If I hold her right, she always sends the ball where I tell her."—CYCLOPEDIA OF BIOG., p. 662.

**4323. POPULARITY**, Tide of. *Duke of Monmouth.* [He was the illegitimate son of Charles II.] The interest which the populace took in him whom they regarded as the champion of the true religion, and the rightful heir of the British throne, was kept up by every artifice. When Monmouth arrived in London at midnight, the watchmen were ordered by the magistrates to proclaim the joyful event through the streets of the city; the people left their beds; bonfires were lighted; the windows were illuminated; the churches were opened, and a merry peal rose from all the steeples. When he travelled, he was everywhere received with not less pomp, and with far more enthusiasm, than had been displayed when kings had made progresses through the realm. He was escorted from mansion to mansion by long cavalcades of armed gentlemen and yeomen. Cities poured forth their whole population to receive him. Electors thronged round him, to assure him that their votes were at his disposal.—CYCLOPEDIA OF BIOG., p. 235.

**4324. POPULARITY**, Vanity of. *Cromwell's.* The pomp and enthusiasm which greeted him on his return from the double conquest of Ireland and Scotland dazzled not his constancy. "You see that crowd, you hear those shouts," he whispered in the ear of a friend who attended in the procession; "both would be still greater if I were on my way to the gallows." A light from above impressed on his clear judgment the emptiness of worldly popularity.—LAMARTINE'S CROMWELL, p. 55.

**4325. POPULARITY**, A vicious. *Nero's.* He was popular because he presented to the degraded populace their own image and similitude. The froglike unclean spirits which proceeded, as it were, out of his mouth were potent with these dwellers in an atmosphere of pestilence. They had lost all love for freedom and nobleness; they cared only for doles and excitement. Even when the infamies of a Petronius had been superseded by the murderous orgies of Tigellinus, Nero was still everywhere welcomed with shouts as a god on earth, and saluted on coins as Apollo, as Hercules, as "THE SAVIOUR OF THE WORLD." The poets still assured him that there was no deity in heaven who would not think it an honor to concede to him his prerogative; that if he did not place himself well in the centre of Olympus, the equilibrium of the universe would be destroyed. Victims were slain along his path, and altars raised for him—for this wretch, whom an honest slave could not but despise and loathe—as though he was too great for mere human honors. Nay, more, he found adorners and imitators of his execrable example—an Otho, a Vitellius, a Domitian, a Commodus, a Caracalla, an Heliogabalus—to poison the air of the world. The lusts and hungers of the world lamented him, and cherished his memory, and longed for his return.—FARRAR'S EARLY DAYS, ch. 5, p. 41.

**4326. POPULATION**, Changes of. *Constantinople.* [Why Constantine formed] his design of altering the seat of empire, it is not easy to determine. He fixed his eyes, however, on Byzantium, to which he gave the name of Constantinople. He erected there the most superb structures, and in order to people his new city, he made a law by which no Asiatic should have the right of disposing of his estate by testament, unless he possessed a dwelling-house in Constantinople. Those, again, who resided there were gratified by a variety of alluring privileges; and by means of these he drew the poorer inhabitants from Rome, while the richer voluntarily followed the prince and his court. The grandees brought with them their slaves, and Rome in a few years became almost depopulated. Italy was also greatly exhausted of her inhabitants, and Constantinople swelled at once to the most overgrown dimensions. When the empire was thus divided, all riches naturally centred in the new capital.—TYTLER'S HIST., Book 5, ch. 2, p. 510.

**4327. POPULATION**, Extension of. *Westward.* [In 1840] the population had reached the aggregate of seventeen million souls, being an increase since 1830 of over six millions. It was found from the tables that eleven twelfths of the people lived outside of the larger cities and towns, showing the strong preponderance of the agricultural over the manufacturing and commercial interest. One of the most interesting lessons of the census was

found in the fact that the wonderful growth of the United States was in *extent and area*, and not in *accumulation*; in the *spread* of civilization rather than in *intensity*. For since 1830 the average population of the country had not increased by so much as *one person to the square mile*.—RIDPATH'S U. S., ch. 55, p. 440.

**4328.** ——. *United States*. The centre of "representative population" has continually tended westward. In 1790 it was twenty-two miles east of Washington; it has never been east of the national metropolis since, and never can be again. At the census of 1800 it had been transferred thirty miles west of Washington; in 1820 it was seventy-one miles west of that city; in 1880 one hundred and eight miles. Its westward movement from 1830 to 1840 was no less than fifty-two miles—more than five miles a year. During about fifty years it has kept nearly the same parallel of latitude, having deviated only about ten miles southward, while it has advanced about two hundred miles westward.—STEVENS' M. E. CHURCH, vol. 1, p. 25.

**4329. PORTRAIT prohibited.** *Queen Elizabeth's*. A curious proof of how desirous Elizabeth was of the praise of beauty exists in a proclamation issued by her in 1563, in the thirty-third year of her age, and fifth of her reign, which sets forth, that, from the great desire which all ranks of people have shown to have portraits of her Majesty, there have been a great number of pictures made "which do not sufficiently express the natural representation of her Majesty's person, favor, or grace, but for the most part have erred therein;—And for that her Majesty perceiveth that a great number of her loving subjects are much grieved, and take great offence with the errors and deformities already committed by sundry persons in this behalf;—Therefore she straitly charges all manner of persons to forbear from painting, graving, printing, or making any portrait of her Majesty, or from showing or publishing such as are apparently deformed, until some perfect pattern or example shall be made by some coming person, which shall be approved by her."—NOTE IN TYTLER'S HIST., Book 6, ch. 28, p. 392.

**4330. POSITION, Value of.** *Battle of Issus*. Darius was impatient to check the presumption of Alexander, and, advancing to meet him, rashly entered the passes between the mountains of Cilicia, near the town of Issus, a situation where, from the nature of the ground, the greatest part of his army, if then attacked, could not possibly be brought to act with effect against the enemy. Alexander, though then weakened by disease (the consequence of a fever caught by imprudently bathing, when overheated, in the river Cydnus), no sooner received intelligence of the critical situation of the Persians in the defiles of a mountainous country than he hastened with the utmost ardor to attack them. . . . Historians have lavished all the powers of description in painting the splendor, riches, and magnificence of the military equipage of this immense host. That body of the Persians named the Immortals consisted of 10,000 chosen troops, who were clothed in robes of gold embroidery, adorned with precious stones, and wore about their necks massy collars of pure gold. The chariot of Darius was supported by statues of

gold; and the beams, axle, and wheels were studded with precious stones. Ten thousand horsemen followed the chariot with lances plated with silver. The mother and the wife of Darius had their separate chariots, attended by a numerous train of females on horseback; and the pageant was closed by a vast retinue of the wives of the Persian nobles and their children, guarded by some companies of foot lightly armed. Darius, caught thus at unawares, in the mountains of Cilicia, with this immense but most inefficient force, was taught, in the battle of Issus, how little confidence is to be placed in numbers, when matched against a few experienced and well-disciplined troops. The Persians were defeated with immense slaughter, their loss amounting, as is said, to 110,000 men, while that of the Macedonians, according to Diodorus and Quintus Curtius, was no more than 450.—TYTLER'S HIST., Book 2, ch. 4, p. 183.

**4331. POSSESSION, Right of.** *Micmac Indians*. [Edward Cornwallis, Governor of English colony at Halifax, demanded an oath of allegiance, and threatened confiscation of their lands if they refused.] "The land on which you sleep is mine," such was the message of the implacable tribe; "I sprung out of it as the grass does; I was born on it from sire to son; it is mine forever." So the council that met at Halifax voted all the poor red men to be "so many banditti, ruffians or rebels."—BANCROFT'S U. S., vol. 4, ch. 2.

**4332. POST-OFFICE opposed.** *Reign of Charles II.* An enterprising citizen of London, William Dockwray, set up, at great expense, a penny post, which delivered letters and parcels six or eight times a day in the busy and crowded streets near the Exchange, and four times a day in the outskirts of the capital. This improvement was, as usual, strenuously resisted. The porters complained that their interests were attacked, and tore down the placards in which the scheme was announced to the public. The excitement caused by Godfrey's death, and by the discovery of Coleman's papers, was then at the height. A cry was therefore raised that the penny post was a popish contrivance. The great Doctor Oates, it was affirmed, had hinted a suspicion that the Jesuits were at the bottom of the scheme, and that the bags, if examined, would be found full of treason. The utility of the enterprise was, however, so great and obvious that all opposition proved fruitless.—MACAULAY'S ENG., ch. 3, p. 360.

**4333. POSTERITY denied.** *Mahomet*. In the largest indulgence of polygamy, the founder of a religion and empire might aspire to multiply the chances of a numerous posterity and a lineal succession. The hopes of Mahomet were fatally disappointed. The virgin Ayesha and his ten widows of mature age and approved fertility were [unproductive of any son].—GIBBON'S ROME, ch. 50, p. 151.

**4334. POVERTY a Blessing.** *Ministerial*. When Bishop George was a young itinerant on his first circuit, the discouragements were so great and so numerous that he concluded to abandon the work and return home, but was detained for want of the money to pay his travelling expenses. He attempted to get it by teaching school, but was defeated. He was led to further reflection, and saw the snare into which he had



well-nigh fallen, and abhorred the idea of relinquishing his post dishonorably.—STEVENS' HISTORY OF M. E. CHURCH.

**4335. POVERTY, Blessings of.** *Blaise Pascal.* Poverty and sickness he regarded as among the chief of blessings. He almost went as far as the modern French philosopher, Proudhon, who said, "Property is robbery." "No Christian," he used to say, "has a right to use any more of his property than is strictly necessary for his maintenance and the maintenance of those dependent upon him;" all the rest, he thought, belonged to the poor and needy, and could not be withheld from them without injustice. He acted upon this principle most scrupulously. With regard to sickness, he considered it a signal favor of Heaven. "Pity me not," said he, when some one expressed sympathy for his sufferings—"pity me not, for sickness is the natural state of Christians; because, when a man is sick, he is just as he ought to be always—suffering pain, enduring the privation of all the good and all the pleasures of sense, exempt from the evil passions which work within him all his life, without ambition, free from avarice, and in the continual expectation of death."—CYCLOPEDIA OF BIOG., p. 104.

**4336. POVERTY, Crime of.** *In Law.* Under the law of Henry VIII. destitution was treated as a crime, and wandering poverty was to be stocked and scourged out of existence. [For a long time their own parish was the boundary within which the poor might endeavor to obtain a livelihood; beyond that circle they could not pass. In those parishes where there was the most capital and consequently the most labor,] there the poor people would endeavor to settle themselves. A natural struggle took place between those who wanted to come in and the authorities who were resolved to keep them out. A dread that under-tenants might become chargeable led to a domestic inquisition of a very tyrannous nature. At Leicester they were searched for every month. At Brighton no incomer was to be allowed until the constable and church-wardens had ascertained that he was unlikely to become burdensome to the town. A new tailor comes to Lynne, he receives a peremptory notice of a day on which he is to depart. The jury in that place even present a man who "harbores his wife's sister."—KNIGHT'S ENG., vol. 3, ch. 16, p. 269.

**4337. POVERTY, Devices in.** *Oliver Goldsmith.* [He set up as a doctor in the suburbs of London.] His coat was a second-hand one, of rusty velvet, with a patch on the left breast, which he adroitly covered with his three-cornered hat during his medical visits; and we have an amusing anecdote of his contest of courtesy with a patient who persisted in endeavoring to relieve him from the hat, which only made him press it more devoutly to his heart.—IRVING'S GOLDSMITH, ch. 6, p. 56.

**4338. POVERTY vs. Extravagance.** *Reign of Charles II.* [In 1666] there were large numbers of the humble retainers of the royal household who, when Lady Castlemain [mistress of the profligate king] ordered of her tradesman every jewel and service of plate that she fancied, and told her servant to send a note of their cost to the privy purse, were themselves absolutely starving. . . . One of the king's musicians, Evans, the famous man upon the harp, having

not his equal in the world, died for mere want, and was buried by the alms of the parish.—KNIGHT'S ENG., vol. 4, ch. 17, p. 293.

**4339. POVERTY, Genius in.** *Isaac Newton.* It is interesting to know that, during the ten years when he made his greatest discoveries, he was so poor that the two shillings a week which he paid as a member of the Royal Society was a serious burden to him, and some of his friends wished to get him excused from the payment. But this he would not permit.—PARTON'S NEWTON, p. 86.

**4340. POVERTY, Happiness with.** *General Grant.* [When a poor man at St. Louis he sold wood to Hon. H. T. Blow. At a grand reception at Washington he met his old acquaintances. He said to Mrs. Blow:] "Do you recollect when I used to supply your husband with wood, and pile it myself, and measure it, too . . . ?" "Oh yes, General, your face was familiar in those days." "Mrs. Blow, those were happy days; for I was doing the best I could to support my family."—HEADLEY'S GENERAL GRANT, p. 43.

**4341. POVERTY, Honorable.** *Admiral Blake.* [See No. 2131.] The Protector sent to him, after his last victory, a jewelled ring of the value of £500, and great would have been the acclamation greeting him on his return to his native land. But it was not decreed that he should stand upon her shores again. He returned homeward, and coveted a sight of old England's shores once more, and once more he beheld them—and that was all. He expired as his fleet was entering Plymouth Sound, on the 27th of August, 1657. A true model of a British sailor—he died poor. After all his triumphs and opportunities of accumulating wealth, he was not worth £500! A magnificent public funeral, and a resting-place in Henry VIII.'s chapel, was decreed for him; and there were few in the country who did not feel that his strength had been a mighty bulwark to the land.—HOOD'S CROMWELL, ch. 17, p. 209.

**4342. POVERTY inherited.** *Oliver Goldsmith.* Oliver Goldsmith was born on the 10th of November, 1728, at the hamlet of Pailas, or Pallasmore, County of Longford, in Ireland. He sprang from a respectable but by no means a thrifty stock. Some families seem to inherit kindness and incompetency, and to hand down virtue and poverty from generation to generation. Such was the case with the Goldsmiths. "They were always," according to their own accounts, "a strange family; they rarely acted like other people; their hearts were in the right place, but their heads seemed to be doing anything but what they ought." "They were remarkable," says another statement, "for their worth, but of no cleverness in the ways of the world." Oliver Goldsmith will be found faithfully to inherit the virtues and weaknesses of his race.—IRVING'S GOLDSMITH, ch. 1, p. 12.

**4343. POVERTY of Inventors.** *Charles Good-year's.* [The inventor of vulcanized rubber.] He was denounced as a man who neglected his family to pursue a ridiculous idea, which could never be of the slightest use to any one. In New York, at length, he found a man who had faith enough in his discovery to enter into partnership with him for bringing the new material before the public. From that time his children, indeed,

had enough to eat ; but it was three or four years more before his patent began to bring him in any considerable return.—CYCLOPEDIA OF BIOG., p. 219.

**4344.** ——. *Elias Howe.* [He invented the needle having the eye in the middle, also the sewing-machine.] “Before his wife left London,” testifies Mr. Inglis, “he had frequently borrowed money from me in sums of £5, and requested me to get him credit for provisions. On the evening of Mrs. Howe’s departure, the night was very wet and stormy, and, her health being delicate, she was unable to walk to the ship. He had no money to pay the cab-hire, and he borrowed a few shillings from me to pay it, which he repaid by pledging some of his clothing. Some linen came home from his washerwoman for his wife and children on the day of her departure. She could not take it with her on account of not having money to pay the woman.” After the departure of his family, the solitary inventor was still more severely pinched. “He has borrowed a shilling from me,” says Mr. Inglis, “for the purpose of buying beans, which I saw him cook and eat in his own room.” After three or four months of labor the machine was finished. It was worth £50. The only customer he could find for it was a workingman of his acquaintance, who offered £5 for it, if he could have time to pay it in. The inventor was obliged to accept this offer. The purchaser gave his note for the £5, which Charles Inglis succeeded in selling to another mechanic for £4. To pay his debts and his expenses home, Mr. Howe pawned his precious first machine and his letters-patent.—CYCLOPEDIA OF BIOG., p. 688.

**4345. POVERTY, Land.** *United States.* When the administration of Washington was organized in 1789, the government which he represented did not command a single dollar of revenue. They inherited a mountain of debt from the Revolutionary struggle ; they had no credit, and the only representative of value which they controlled was the vast body of public land in the Northwest Territory ; . . . but this called for expenditure in the extensive surveys, which were a prerequisite to sale and settlement. . . . The government . . . was *land poor*.—BLAINE’S TWENTY YEARS, ch. 9, p. 182.

**4346. POVERTY, Ministerial.** *Luther.* In the last will and testament of Martin Luther occurs the following remarkable passage : “Lord God, I thank Thee that Thou hast been pleased to make me a poor and indigent man upon earth. I have neither house, nor land, nor money, to leave behind me. Thou hast given me wife and children, whom I now restore to Thee. Lord, nourish, teach, and preserve them, as Thou hast me.”

———. *Bishop Asbury.* [He was a minister unsurpassed in labors and usefulness. He received] an allowance of only \$64 a year. His horses and carriages were given him by his friends ; all donations of money received by him he transferred to his fellow-laborers [who were in greater need. And] at one of the Western Conferences, affected by the painful evidences of want, he parted with his watch, his coat, and his shirts for them.—STEVENS’ M. E. CHURCH, vol. 2, p. 509.

**4347. POVERTY overestimated.** *Samuel Johnson.* Miss Adams . . . happened to tell him that a little coffee-pot, in which she had made him coffee, was the only thing she could call her own. He turned to her with a complacent gallantry : “Don’t say so, my dear ; I hope you don’t reckon my heart as nothing.”—BOSWELL’S JOHNSON, p. 522.

**4348. POVERTY and Politics.** *Romans.* The war required new levies, and the senate ordered that the plebeians should enroll and arm in defence of the common liberties. These peremptorily refused the summons, declaring that they knew no liberties to defend, since a foreign yoke could not be more intolerable than the bondage they experienced at home. The senate was assembled, and the matter solemnly deliberated. Some of the higher order generously gave their opinion for an entire remission of the debts of the poorer class of people ; others opposed the proposal, as sanctioning a violation of faith, and a criminal breach of legal obligation. Appius Claudius, a violent and proud patrician, maintained that the people suffered nothing more than their deserts, and that if not kept in poverty they would be forever factious and unruly. Amid these contending opinions, the senate was at a loss what decision to pronounce. An alarm spread of the approach of the enemy to attack the city, and this report gave fresh spirit to the populace. They persisted in their refusal to enter the rolls, and declared that if their grievances were not immediately redressed, they would quit the city.—TYTLER’S HIST., Book 3, ch. 3, p. 312.

**4349. POVERTY with Pride.** *Samuel Johnson.* Mr. Bateman’s lectures were so excellent that [young] Johnson used to come and get them at second-hand from Taylor, till his poverty being so extreme that his shoes were worn out, and his feet appeared through them, he saw that this humiliating circumstance was perceived by the Christ Church men, and he came no more. He was too proud to accept of money, and somebody having set a pair of new shoes at his door, he threw them away with indignation.—BOSWELL’S JOHNSON, p. 15.

**4350. POVERTY, Protected by.** *Caledonians.* The native Caledonians preserved, in the northern extremity of the island, their wild independence, for which they were not less indebted to their poverty than to their valor. Their incursions were frequently repelled and chastised ; but their country was never subdued. The masters of the fairest and most wealthy climates of the globe turned with contempt from gloomy hills, assailed by the winter tempest, from lakes concealed in a blue mist, and from cold and lonely heaths, over which the deer of the forest were chased by a troop of naked barbarians.—GIBBON’S ROME, ch. 1, p. 6.

**4351. POVERTY, Punishment of.** *Great Britain.* In the days when protection of property was avowed to be the end of government, the gallows was set up as the penalty of a petty theft ; and each year in Great Britain, at least four thousand unhappy men were immured in prison for the misfortune of poverty. A small debt exposed to a perpetuity of imprisonment ; one indiscreet contract doomed the miserable dupe to life-long confinement.—BANCROFT’S U. S., vol. 3, ch. 24.



**4352. POVERTY** ridiculed. *Scots.* WILKES: "Pray, Boswell, how much may be got in a year by an Advocate at the Scotch bar?" BOSWELL: "I believe £2000." WILKES: "How can it be possible to spend that money in Scotland?" JOHNSON: "Why, sir, the money may be spent in England; but there is a harder question. If one man in Scotland gets possession of £2000, what remains for all the rest of the nation?" WILKES: "You know, in the last war, the immense booty which Thurot carried off by the complete plunder of seven Scotch isles; he re-embarked with *three and sixpence*." Here, again, Johnson and Wilkes joined in extravagant, sportive raillery upon the supposed poverty of Scotland. [Boswell was a Scotchman.]—BOSWELL'S JOHNSON, p. 461.

**4353. POVERTY**, Royal. *German Emperor Charles IV.* The gold of Italy secured the election of the son; but such was the shameful poverty of the Roman emperor, that his person was arrested by a butcher in the streets of Worms, and was detained in the public inn, as a pledge or hostage for the payment of his expenses.—GIBBON'S *ROME*, ch. 49, p. 71.

**4354.** ———. *Baldwin II.* In the palace, or prison, of Constantinople, the successor of Augustus demolished the vacant houses for winter fuel, and stripped the lead from the churches for the daily expenses of his family. Some usurious loans were dealt with a scanty hand by the merchants of Italy; and Philip, his son and heir, was pawned at Venice as the security for a debt. Thirst, hunger, and nakedness are positive evils; but wealth is relative; and a prince who would be rich in a private station may be exposed by the increase of his wants to all the anxiety and bitterness of poverty.—GIBBON'S *ROME*, ch. 61, p. 121.

**4355. POVERTY**, School of. *Dr. Samuel Johnson.* Johnson was a poor man's son, and had himself tasted the bitter cup of extreme indigence. . . . He had paced the streets of London all night long, from not having where to lay his head; he had escaped prison for a trifle he owed by begging an alms of Richardson . . . and even knew what it was from sheer want to go without a dinner. When better days came, he loved the poor as few else loved them; and he nursed, in his house, whole nests of the lame, the blind, the sick and the sorrowful.—BANCROFT'S *U. S.*, vol. 7, ch. 24.

**4356. POVERTY**, Sorrows of. *Woman's Lot.* [Among the Turks], each chief of a tent had the absolute right of life and death over his family and his slaves. A barbarous usage authorized the father and mother, when poor, to bury alive their daughters at the moment of birth, to the end of preventing either the wretched lot which slavery reserves for woman, or the outrage and dishonor which a daughter may one day bring upon their name.—LAMARTINE'S *TURKEY*, p. 47.

**4357. POVERTY**, Spirit with. *Samuel Johnson.* Johnson and Savage were sometimes in such extreme indigence, that they could not pay for a lodging; so that they have wandered together whole nights in the streets. . . . He told Sir Joshua Reynolds, that one night in particular, when Savage and he walked round St. James's Square for want of a lodging, they were not at

all depressed by their situation; but, in high spirits and brimful of patriotism, traversed the square for several hours, inveighed against the minister, and "resolved they would *stand by their country*."—BOSWELL'S JOHNSON, p. 41.

**4358. POVERTY** a Tyrant. *Suffolk Workmen.* [Henry VIII. attempted to collect a tax of one third of every man's property, which was granted by the Suffolk clothiers who levied the burden on the poor workmen; they became riotous. The Duke of Norfolk, high treasurer of England interviewed them.] He asked who was their captain and bade that he should speak; then a well-aged man of fifty years and above, asked license of the duke to speak, which [was] granted with good will. "My Lord, . . . since you ask who is our captain, forsooth his name is Poverty, for he and his cousin Necessity hath brought us to this doing." [The tax was abandoned.]—KNIGHT'S *ENG.*, vol. 2, ch. 18, p. 302.

**4359. POVERTY** unknown. *In Athens.* [During the time of Solon there were none who asked for alms in Athens.] "In those days," says Isocrates, "there was no citizen that died of want, or begged in the streets, to the dishonor of the community." This was owing to the laws against idleness and prodigality, and the care which the *areopagus* took that every man should have a visible livelihood.—LANGHORNE'S *NOTE*, PLUTARCH'S *LIVELIHOOD*.

**4360. POVERTY** and Vice. *One-fifth Paupers.* [In the early part of the eighteenth century] one fifth of the whole population were paupers. Locke attributed the rapid increase of the poor rates "to the relaxation of discipline and the corruption of manners."—KNIGHT'S *ENG.*, vol. 5, ch. 4, p. 60.

**4361. POVERTY**, Virtuous. *Mixam, the Indian Chief.* A.D. 1652. The West India Company, dreading an attack from New England, had instructed their governor, "to engage the Indians in his cause." But the friendship of the Narragansetts for the Puritans could not be shaken. "I am poor," said Mixam, one of their sachems, "but no presents of goods, or of guns, or of powder and shot shall draw me into a conspiracy against my friends the English."—BANCROFT'S *U. S.*, vol. 2, ch. 15.

**4362. POWER**, Authority by. *Charles II.* [When Charles II. was deserted by his army and left at the mercy of the Parliament, he was visited by a soldier named Joyce, who summoned him to go to the army.] Joyce said he was sent by the authority of the army. "Where is your commission?" said the king. "There, behind me," pointing to the soldiers. "Believe me," replied Charles, "your instructions are written in a very legible character."—KNIGHT'S *ENG.*, vol. 4, ch. 5, p. 71.

**4363. POWER**, Balance of. *Origin.* Charles [VIII.] was now master of Naples; he entered the city in triumph, took the titles of Emperor and Augustus, and after giving a few entertainments to exhibit his magnificence, and imposing some enormous taxes to exemplify his authority, this most impolitic prince returned to France five months after he had left it, thinking his conquest sufficiently secured by leaving it to be defended by three or four thousand men, while almost all Europe had entered into a combination

to deprive him of it. . . . Such had been the sudden and decisive effect of this great confederacy against Charles VIII., that the princes of Europe thence derived a most useful lesson, and from that period considered it as a general law of policy to be always united in a tacit league to prevent the exorbitant increase of the power of any particular State or sovereign. Robertson, in his "History of Charles V.," asserts that the idea of the preservation of a *balance of power* in Europe has its date from this confederacy against Charles VIII.; and "from this era," says he, "we can trace the progress of that intercourse between nations which has linked the powers of Europe so closely together, and can discern the operations of that provident policy which, during peace, guards against remote and contingent dangers, and which in war has prevented rapid and destructive conquests."—*TYTLER'S HIST.*, Book 6, ch. 13, p. 215.

**4364.** ——. *Reign of Charles II.* The King of Spain was a sickly child. It was likely that he would die without issue. His eldest sister was Queen of France. A day would almost certainly come, and might come very soon, when the house of Bourbon might lay claim to that vast empire on which the sun never set. The union of two great monarchies under one head would doubtless be opposed by a Continental coalition; but for any continental coalition France, single handed, was a match. England could turn the scale. . . . Nothing, therefore, could be more gratifying to Louis [XIV.] than to learn that [Charles II.] the princes of the house of Stuart needed his help, and were willing to purchase that help by unbounded subserviency. He determined to profit by the opportunity, and laid down for himself a plan to which, without deviation, he adhered, till the Revolution of 1688 disconcerted all his politics.—*MACAULAY'S ENG.*, ch. 2, p. 194.

**4365. POWER, Boast of. Pompey.** Pompey was so much elated, . . . and his confidence made him so extremely negligent, that he laughed at those who seemed to fear the war. And when they said that if Caesar should advance in a hostile manner to Rome they did not see what forces they had to oppose him, he bade them, with an open and smiling countenance, give themselves no pain. "For if in Italy," said he, "I do but stamp upon the ground, an army will appear."—*PLUTARCH'S POMPEY*.

**4366. POWER, Humbled. Roman. Alaric.** . . . the king of the Goths, who no longer dissembled his appetite for plunder and revenge, appeared in arms under the walls of the capital; and the trembling Senate, without any hopes of relief, prepared, by a desperate resistance, to delay the ruin of their country. But they were unable to guard against the secret conspiracy of their slaves and domestics, who, either from birth or interest, were attached to the cause of the enemy. At the hour of midnight the Salarian gate was silently opened, and the inhabitants were awakened by the tremendous sound of the Gothic trumpet. Eleven hundred and sixty-three years after the foundation of Rome, the imperial city, which had subdued and civilized so considerable a part of mankind, was delivered to the licentious fury of the tribes of Germany and Scythia.—*GIBBON'S ROME*, ch. 81, p. 282.

**4367. POWER, Personal. Napoleon I.** [When the allied sovereigns were in congress at Vienna, in 1815, dividing the spoils resulting from the overthrow of Bonaparte, he escaped from his exile at Elba. The news created consternation.] A proscribed exile, without money and without arms, floating upon the waters of the Mediterranean, simply by the magic of his name plunged all the courts and all the armies of Europe into commotion. Two powers at that moment equally divided Europe. One power was Napoleon Bonaparte, solitary and alone; the other power was all the combined monarchs and armies and navies of Christendom.—*ABBOTT'S NAPOLEON B.*, vol. 2, ch. 26.

**4368.** ——. *Napoleon I.* [See No. 4367.] Chateaubriand had pithily said: "If the cocked hat and surtout of Napoleon were placed on a stick on the shores of Brest, it would cause Europe to run to arms, from one end to the other."—*ABBOTT'S NAPOLEON B.*, vol. 2, ch. 26.

**4369. POWER, Threat of. Agrippina.** At last the quarrel between [young] Nero and Agrippina [his mother] became so fierce that she did not hesitate to reveal to him all the crimes which she had committed for his sake [including murder], and if she could not retain her sway over his mind by gratitude, she terrified him with threats that she who had raised him to the throne could hurl him from it. Britannicus was the true heir; Nero, but for her, would have remained a mere Ahenobarbus [his former name]. She was the daughter of Germanicus; she would go in person to the praetorian camp, with Britannicus by her side, and then let the maimed Burrhus and the pedagogic Seneca see whether they could prevent her from restoring to the throne of his fathers the injured boy who had been ousted by her intrigues on behalf of an adopted alien. "I made you emperor, I can unmake you. Britannicus is the true emperor, not you."—*FARRAR'S EARLY DAYS*, ch. 4, p. 23.

**4370. PRAISE, Demoralized by. Cicero.** Cicero followed the counsel of Cato. He set off in the middle of the night, and embarked at Brundisium for Macedonia, on his way to Thessalonica, where he had fixed the scene of his exile. Here he betrayed in a lamentable degree the weakness of his mind. The letters which he wrote to Atticus . . . "resemble more the wailings of an infant or the strains of a tragedy composed to draw tears, than the language of a man supporting the cause of integrity in the midst of unmerited trouble." "I wish I may see the day (he thus writes to his friend) when I shall be disposed to thank you for having prevented me from resorting to a voluntary death; for I now bitterly regret that I yielded in that matter to your entreaty. What species of misfortune have I not endured? Did ever any one fall from so high a state, in so good a cause, with such abilities and knowledge, and with such a share of the public esteem? Out off in such a career of glory, deprived of my fortune, torn from my children, debarred the sight of a brother dearer to me than myself—but my tears will not allow me to proceed." . . . The historian I have just quoted truly says, "It appears from this and many other scenes of the life of this remarkable man, that though he loved virtuous actions, yet his virtue was accompanied with so



unsuitable a thirst of the praise to which it entitled him, that his mind was unable to sustain itself without this foreign assistance; and when the praise to which he aspired for his consulate was changed into obloquy and scorn, he seems to have lost the sense of good or evil in his own conduct and character." How different this conduct from the sentiments he had expressed as a philosopher.—*TYTLER'S HIST.*, Book 4, ch. 1, p. 403.

**4371. PRAISE, Extravagant.** *Cicero.* Speeches of acknowledgment he had naturally to make both to the Senate and the Assembly. In addressing the people he was moderately prudent; he glanced at the treachery of his friends, but he did not make too much of it. He praised his own good qualities, but not extravagantly. He described Pompey as "the wisest, best, and greatest of all men that had been, were, or ever would be."—*FROUDE'S CÆSAR*, ch. 15.

**4372. PRAISE, Offensive.** *John Howard.* [The philanthropist and prisoners' friend.] News reached him that a number of his admirers were preparing to erect a monument in his honor. It is no exaggeration to say that he was *horrified* at the intelligence. He wrote immediately to England to say that if the design were carried out he should be ashamed to return to his country. Nothing, he added, that his worst enemy could devise could be such a "punishment" to him as the erection of the proposed monument, and he wondered his friends should not have known him better than to sanction such a project. He declared that he claimed no credit for anything he had done, but that in his exertions on behalf of prisoners, he had been merely "riding his hobby-horse." In consequence of his urgent entreaties, the scheme was given up.—*CYCLOPEDIA OF BIOG.*, p. 74.

**4373. PRAISE, Servile.** *Nero.* He gave a loose rein to the meanest and most vicious passions. He prompted the young nobility to exhibit themselves as actors upon the stage; he forced the Roman knights to fight, like gladiators, in the arena; and in these disgraceful amusements he bore himself a principal part. Burrhus, the captain of the prætorian guards, a man of talents and of virtue—although, at times, he had appeared to show too much compliance with the will of his master—was not, in the opinion of Nero, sufficiently obsequious, and was therefore removed by poison. Upon his death, Seneca, who lost a powerful friend, retired from the court. Nero had no longer any around him but the profligate and abandoned like himself. *Poppeæ*, a woman of great beauty but abandoned morals, had been seduced from her husband by Otho, who in his turn prostituted her to the emperor, to serve his own purposes of ambition. She soon gained such an ascendancy over Nero, that he was induced to divorce his wife Octavia to make way for her to the throne; and such was, at this time, the infamous servility of the Roman Senate, that a panegyric was pronounced in praise of the emperor, and a deputation sent to congratulate him on this auspicious event.—*TYTLER'S HIST.*, Book 5, ch. 1, p. 487.

**4374. PRAISE, Undiscerning.** *Rebuked.* When Aristides gave in his accounts, Themistocles raised a strong party against him, accused him of

misapplying the public money, and . . . got him condemned. But the principal and most respectable of the citizens, incensed at this treatment of Aristides, interposed and prevailed, not only that he might be excused the fine, but chosen again chief treasurer. He now pretended that his former proceedings were too strict, and, carrying a gentler hand over those that acted under him, suffered them to pilfer the public money, without seeming to find them out, or reckoning strictly with them; so that, fattening on the spoils of their country, they lavished their praises on Aristides, and, heartily espousing his cause, begged of the people to continue him in the same department. But when the Athenians were going to confirm him by their suffrages, he gave them this severe rebuke: "While I managed your finances with all the fidelity of an honest man, I was loaded with calumnies; and now when I suffer them to be a prey to public robbers, I am become a mighty good citizen; but I assure you, I am more ashamed of the present honor than I was of the former disgrace; and it is with indignation and concern that I see you esteem it more meritorious to oblige ill men than to take proper care of the public revenue." By thus speaking and discovering their frauds, he silenced those that recommended him with so much noise and bustle, but at the same time received the truest and most valuable praise from the worthiest of the citizens.—*PLUTARCH'S ARISTIDES*.

**4375. PRAYER, Brief.** *Dying.* The Princess Anne, daughter of Charles I., died when she was very young. On her dying-bed she was requested by one of her attendants to pray. She said she was not able to say her long prayer, meaning the Lord's Prayer, but she would say her short one, "Lighten mine eyes, O Lord, that I sleep not the sleep of death." She had no sooner pronounced these few words than her gentle spirit entered that bright and happy world where prayer is exchanged for praise.

**4376. PRAYER, Brief.** *A Busy Man's.* [Sir Jacob Astley] before the charge at the battle of Edgehill made a most excellent, pious, short, and soldierly prayer: for he lifted up his eyes and hands to Heaven, saying, "O Lord, Thou knowest how busy I must be this day; if I forget Thee, do not Thou forget me." And with that rose, crying, "March on, boys."—*KNIGHT'S ENG.*, vol. 4, ch. 1, p. 4.

**4377. PRAYER at Death.** *Samuel Johnson*, previous to his receiving the Holy Sacrament in his apartment, composed, and fervently uttered this prayer: "Almighty and most merciful Father, I am now, as to human eyes it seems, about to commemorate, for the last time, the death of Thy Son Jesus Christ, our Saviour and Redeemer. Grant, O Lord, that my whole hope and confidence may be in His merits, and Thy mercy; enforce and accept my imperfect repentance; make this commemoration available to the confirmation of my faith, the establishment of my hope, and the enlargement of my charity; and make the death of Thy Son Jesus Christ effectual to my redemption. Have mercy upon me, and pardon the multitude of my offences. Bless my friends, have mercy upon all men. Support me, by Thy Holy Spirit, in the days of weakness, and at the hour of death, and receive

me at my death, to everlasting happiness, for the sake of Jesus Christ. Amen.

**4378. PRAYER before Fighting.** *General Skippin.* [During the conflict of the Revolution, . . . Skippin, the general of the London trained bands, called them about him, and made the following famous oration]: Come, my boys, my brave boys, let us pray heartily and fight heartily. I will run the same fortunes and hazards with you. Remember the cause is for God, and for defence of yourselves, your wives, and children. Come, my honest, brave boys, pray heartily and fight heartily, and God will bless us.—*KNIGHT'S ENG.*, vol. 4, ch. 1, p. 11.

**4379. PRAYER of Gratitude.** *Abraham Lincoln.* On the day of the receipt of the capitulation of Lee, . . . the Cabinet meeting was held an hour earlier than usual. Neither the President nor any member . . . was able, for a time, to give utterance to his feelings. At the suggestion of Mr. Lincoln all dropped on their knees, and offered in silence and in tears their humble and heartfelt acknowledgments to the Almighty for the triumph He had granted to the National cause.—*RAYMOND'S LINCOLN*, p. 735.

**4380. PRAYER, Helpful.** *Abraham Lincoln.* Mr. Noah Brooks, one of Mr. Lincoln's most intimate and personal friends, in . . . *Harper's Magazine* gives the following: . . . To the remark that he might remember that in all these cares, he was daily remembered by those who prayed, not to be heard of men, as no man had ever before been remembered . . . he . . . said . . . I have been told so, and I have been a good deal helped by just that thought. Then he solemnly and slowly added, "I should be the most presumptuous blockhead upon this footstool if I for one day thought I could discharge the duties which have come upon me since I came into this place without the aid and enlightenment of One who is stronger and wiser than all others."—*RAYMOND'S LINCOLN*, p. 732.

**4381. PRAYER a necessity.** *Mahomet.* [After the siege of Mecca], he was followed by the deputies of Tayef, who dreaded the repetition of a siege. "Grant us, O apostle of God, a truce of three years, with the toleration of our ancient worship!" "Not a month, not an hour." "Excuse us at least from the obligation of prayer." "Without prayer religion is of no avail." They submitted in silence; their temples were demolished, and the same sentence of destruction was executed on all the idols of Arabia.—*GIBBON'S ROME*, ch. 50, p. 140.

**4382. PRAYER, Refuge in.** *Washington.* Mr. Potts the Quaker . . . relates that one day while the Americans were reencamped at Valley Forge [during the darkest days of the Revolution] he strolled up the creek, and when not far from his dam, heard a solemn voice. He walked quietly in the direction of it, and saw Washington's horse tied to a sapling. In a thicket near by was the beloved chief upon his knees in prayer, his face suffused with tears. Like Moses at the bush, Isaac felt that he was on holy ground, and withdrew unobserved.—*BENSON J. LOSSING'S NOTE IN CUSTIS' WASHINGTON*, vol. 1, ch. 6.

**4383. PRAYER refused.** *Cromwell.* The army and the Parliament, instigated by the Puritans and republicans, determined on the king's trial.

Cromwell appeared to hesitate before the enormity of the outrage. From his place in the House he spoke more in the tone of an inspired enthusiast than a rational politician, and appeared to surrender his consent under the influence of a supernatural impression. "If any one," said he, with an extravagant emotion which approached insanity, "had voluntarily proposed to me to judge and punish the king, I should have looked upon him as a prodigy of treason; but since Providence and necessity have imposed this burden on us, I pray Heaven to bless your deliberations, although I am not prepared to advise you in this weighty matter. Shall I confess to you," added he, in a tone and attitude of inward humiliation, "that when, a short time since, I offered up a prayer for the preservation of his Majesty, I felt my tongue cleave to my palate? I took this extraordinary sensation as an unfavorable answer from Heaven, rejecting my humble entreaty."—*LAMARTINE'S CROMWELL*, p. 41.

**4384. — — —.** *James II.* Some rigid Calvinists [Covenanters] had from the doctrine of reprobation drawn the consequence that to pray for any person who had been predestined to perdition was an act of mutiny against the eternal decrees of the Supreme Being. Three poor laboring men deeply imbued with this unamiable divinity were arrested by an officer in the neighborhood of Glasgow. They were asked whether they would pray for King James VII. They refused to do so except under the condition that he was one of the elect. A file of musketeers was drawn out. The prisoners knelt down; they were blindfolded; and, within an hour after they had been stopped, their blood was lapped up by the dogs.—*MACAULAY'S ENG.*, ch. 4, p. 464.

**4385. PRAYER of Soldiers.** *Cromwell's.* [During the revolution which preceded the Commonwealth, Cromwell called a meeting of the officers of the army at Windsor Castle.] These zealous men spent one whole day in prayer. They were exhorted by Cromwell to a thorough consideration of their actions as an army, and of their private ways as Christians. . . . They, with bitter weeping, took sense and shame of their iniquities. They came to a clear agreement that it was their duty to go forth and fight the enemies that had appeared against them.—*KNIGHT'S ENG.*, vol. 4, ch. 6, p. 89.

**4386. PRAYER, Subdued by.** *A Miser.* [Samuel Hick, an early English Methodist preacher, once plead in vain with a rich miser for a donation to Coke's West India missions.] At last he fell upon his knees in prayer. "I will give thee a guinea if thou wilt give over," said the covetous man; but he continued to pray for the miser, and for the heathen for whose salvation a guinea would have been so insignificant a pittance. "I tell thee to give over," exclaimed the miser again; "I will give thee two guineas if thou wilt give it up." Hick bore it away to a missionary meeting.—*STEVENS' METHODISM*, vol. 3, p. 126.

**4387. PRAYER and Swearing.** *Andrew Johnson.* Colonel Moody "the fighting Methodist parson was in Nashville the day it was reported that [General] Buel had decided to evacuate the city. The rebels, strongly reinforced, were said to be within two miles of the city. Said Moody . . . I found him in his office . . . walking the



floor . . . manifesting intense feeling, he said, "Moody, we are sold out ! Buel is a traitor !" . . . Then he commenced pacing the floor, twisting his hands and chafing like a chained tiger. Suddenly he turned and said, "Moody, can you pray ?" . . . As the prayer became fervent, Johnson came over on his hands and knees to Moody's side and put his arm over him and manifested the deepest emotion. Closing the prayer with a hearty, "Amen" from each, they arose. Johnson . . . said, "Moody, I feel better !" Shortly afterward he said, "Moody, will you stand by me ?" "Certainly I will," was the answer. . . . The current of his thought having changed, he said, "Oh, Moody, I don't want you to think I have become a religious man because I asked you to pray. I am sorry to say it, but I am not, and have never pretended to be religious. . . . But, Moody, there is one thing about it—I do believe in Almighty God. And I believe also in the Bible, and I say damn me if Nashville shall be surrendered !" And Nashville was not surrendered.—RAYMOND'S LINCOLN, p. 747.

**4388. PRAYERS, Attendance at.** *Josiah Quincy.* For sixteen years Mr. Quincy was President of Harvard College—a difficult and laborious office. His son tells us, that, during the whole sixteen years of his presidency, he was never absent from the six-o'clock morning prayers but three times, and that was occasioned by his being obliged to attend a distant court as a witness on behalf of the college.—CYCLOPEDIA OF BIOG., p. 759.

**4389. PREACHER, Remarkable.** "*Black Harry.*" Harry Hosier, better known as "Black Harry," was the travelling servant of Bishop Asbury, and had a popularity as a preacher which excelled that of the bishop himself. Dr. Rush, whose predilections for Methodist preaching are well known, did not disdain to hear him, and making allowance for his illiteracy (for he could not read), pronounced him "the greatest orator in America."—STEVENS' M. E. CHURCH, vol. 2, p. 174.

**4390. PREACHERS, Lay.** *Puritans.* [In 1653, Whitelock, ambassador extraordinary to Sweden, was informed by the famous Queen Christina that she had been told that many officers of the Commonwealth under Cromwell "will themselves pray and preach to the soldiers." And she asked, "Is that true ?" Whitelock replied, "Yes, madam, it is . . . very true. While their enemies are swearing, or debauching, or pillaging, the officers and the soldiers of the Parliament's army used to be encouraging and exhorting one another out of the Word of God, and praying together to the Lord of Hosts for His blessing to be with them, who hath showed His approbation of this military preaching by the success He hath given them. . . . 'Tis the opinion of many good men with us, that a long cassock, with a silk girdle and a great beard, do not make a learned or good preacher, without gifts of the Spirit of God, and laboring in His vineyard ; and whosever studies the Holy Scripture, and is enabled to do good to the souls of others, and endeavors the same, is nowhere forbidden by that Word, nor is it blamable."—KNIGHT'S ENG., vol. 4, ch. 9, p. 144.

**4391. — — —.** *Puritans.* [In 1642 the Puritan clergy were hated and called "preach-

ing cobblers," "pulpit praters." Some defended them "in a merry way," saying that, when such men first began to "take up that duty which the prelates let fall," they each invaded the other's calling—that chandlers, cutlers, weavers, and the like preached, while the archbishop himself, instead of preaching, was busied in projects about leather, salt, soap, and such commodities as belonged to those tradesmen.—KNIGHT'S ENG., vol. 3, ch. 30, p. 485.

**4392. PREACHING a Crime.** *In Scotland.* [By act of . . . Parliament under James II.] His commands were obeyed. A statute framed by the ministers of the crown was promptly passed, which stands forth, even among the statutes of that unhappy country at that unhappy period, pre-eminent in atrocity. It was enacted, in few but emphatic words, that whoever should preach in a conventicle under a roof, or should attend, either as preacher or as hearer, a conventicle in the open air, should be punished with death and confiscation of property.—MACAULAY'S ENG., ch. 4, p. 460.

**4393. PREACHING a Duty.** *John Bunyan.* Mr. Wingate, when the information was first brought to him, supposed that he had fallen on a nest of Fifth Monarchy men. He inquired, when Bunyan was brought in, how many arms had been found at the meeting. When he learned that there were no arms, and that it had no political character whatever, he evidently thought it was a matter of no consequence. He told Bunyan that he had been breaking the law, and asked him why he could not attend to his business. Bunyan said that his object in teaching was merely to persuade people to give up their sins. He could do that and attend to his business also. Wingate answered that the law must be obeyed. He must commit Bunyan for trial at the Quarter Sessions ; but he would take bail for him, if his securities would engage that he would not preach again meanwhile. Bunyan refused to be bailed on any such terms. Preach he would and must, and the recognizances would be forfeited. After such an answer, Wingate could only send him to jail ; he could not help himself.—FROUDE'S BUNYAN, ch. 5.

**4394. PREACHING, Genuine.** *Reign of James II.* [The king courted the favor of Dissenters for the secret purpose of advancing the Roman Catholic faith. By general indulgence they were relieved from persecutions. The Puritan] soon began to regret the days of persecution. While the penal laws were enforced, he had heard the words of life in secret and at his peril ; but still he had heard them. When the brethren were assembled in the inner chamber, when the sentinels had been posted, when the doors had been locked, when the preacher, in the garb of a butcher or a drayman, had come in over the tiles, then at least God was truly worshipped. No portion of Divine truth was suppressed or softened down for any worldly object. All the distinctive doctrines of the Puritan theology were fully and even coarsely set forth. [To secure the favor of the court the preachers became conservative and hesitating.]—MACAULAY'S ENG., ch. 7, p. 213.

**4395. PREACHING to please.** *Dangerous.* [Preamble to the statute of 1703, for making settled provision for the clergy, says :] "Divers

mean and stipendary preachers are in many places entertained to serve the curés and officiate there, who, depending for necessary maintenance upon the good-will and liking of their hearers, have been and are thereby under temptation of too much complying and suiting their doctrine to the humors, rather than the good, of their hearers; which hath been a great occasion of faction and schism, and contempt of the ministry.—KNIGHT'S ENG., vol. 5, ch. 17, p. 271.

**4396. PREACHING, Profitless.** *"Hung in Chains."* [In 1539] there was an image in Wales called Garvell Gathern, to which the people resorted by hundreds, believing that the wooden block had power to save. Darvell Gathern was brought to London and burnt in Smithfield. But the "huge and great image" was brought under the gallows, where an observant friar, Forest, was hung in chains alive; and the idol being set on fire under the wretched man, who was accused of heresy and treason, they were consumed together. Worst of all, "there was also prepared a pulpit, where a right reverend father in God, and a renowned and pious clerk, the Bishop of Worcester, called Hugh Latimer, declared to him [Forest] his errors, and openly and manifestly by the Scripture of God confuted them, and with many and godly exhortations moved him to repentance. But such was his forwardness, that he neither would hear nor speak."—KNIGHT'S ENG., vol. 2, ch. 25, p. 408.

**4397. PREACHING by Women.** *Samuel Johnson.* [Boswell said,] I told him I had been that morning at a meeting of the people called Quakers, where I had heard a woman preach. JOHNSON: "Sir, a woman's preaching is like a dog's walking on his hind legs. It is not done well; but you are surprised to find it done at all."—BOSWELL'S JOHNSON, p. 128.

**4398. PRECEDENCE, Infinitesimal.** *Samuel Johnson.* Johnson, for sport perhaps, or from the spirit of contradiction, eagerly maintained that Derrick had merit as a writer. Mr. Morgann argued with him directly in vain. At length he had recourse to this device. "Pray, sir," said he, "whether do you reckon Derrick or Smart the best poet?" Johnson at once felt himself roused, and answered, "Sir, there is no settling the point of precedence between the louse and the flea."—BOSWELL'S JOHNSON, p. 489.

**4399. PRECEDENCE, Quarrels for.** *Ambassadors.* An idle dispute about precedence had happened in London between the Spanish and French ambassadors. Louis immediately ordered the Spanish ambassador at Paris to quit the kingdom, and recalled his own from the court of Spain. Philip IV. was threatened with a renewal of the war, unless a proper submission should be made, and an acknowledgment of the precedence of France, to which that monarch was obliged to consent. A similar affront offered to the French ambassador at Rome was followed by a yet more humiliating satisfaction. The pope was obliged to beg pardon by his legate, and a pillar was erected at Rome to perpetuate the affront and the reparation.—TYTLER'S HIST., Book 6, ch. 36, p. 457.

**4400.** ——. *Greeks.* When the confederates came to have their several posts assigned them [in their conflict with the Persians], who

had invaded Greece, there was a great dispute between the Tegetæ and the Athenians, the Tegetæ insisting that, as the Lacedæmonians were posted in the right wing, the left belonged to them, and, in support of their claim, setting forth the gallant actions of their ancestors. As the Athenians expressed great indignation at this, Aristides stepped forward and said: "Time will not permit us to contest with the Tegetæ the renown of their ancestors and their personal bravery; but to the Spartans and to the rest of the Greeks we may say that the post neither gives valor nor takes it away, and whatever post you assign us, we will endeavor to do honor to it, and take care to reflect no disgrace upon our former achievements. For we are not come hither to quarrel with our allies, but to fight our enemies; not to make encomiums upon our forefathers, but to approve our own courage in the cause of Greece. And the battle will soon show what value our country should set on every State, every general, and private man." After this speech the council of war declared in favor of the Athenians, and gave them the command of the left wing.—PLUTARCH'S ARISTIDES.

**4401. PRECEDENCE valued.** *Cæsar.* When Julius Cæsar came to a little town, in passing the Alps, his friends, by way of mirth, took occasion to say, "Can there here be any disputes for offices, any contentions for precedence, or such envy and ambition as we see among the great?" To which Cæsar answered, with great seriousness, "I assure you, I had rather be the first man here than the second man in Rome."—PLUTARCH'S CÆSAR.

**4402. PRECOCITY, Remarkable.** *James Watt.* On one occasion, when he was bending over a marble hearth, with a piece of chalk in his hand, a friend of his father said: "You ought to send that boy to a public school, and not allow him to trifle his time at home." "Look how my child is occupied before you condemn him," replied the father. Though only six years of age, he was trying to solve a problem in geometry.—SMILES' BRIEF BIOGRAPHIES, p. 4.

**4403.** ——. *Alexander Pope.* The precocious boy, after the age of twelve, had to form his own mind, and work out his own aspirations, in his "paternal cell" at Binfield. In this modest dwelling he wrote his "Pastorals," his "Windsor Forest," his "Temple of Fame," his "Essay on Criticism," his "Rape of the Lock." He set to learning Latin and Greek by himself about twelve, and when he was about fifteen he resolved that he would go up to London and learn French and Italian. At sixteen he formed an acquaintance with Wycherley, a man of seventy. He was known at that time to Congreve. At an earlier age he had been taken to a coffee-house to see Dryden.—KNIGHT'S ENG., vol. 5, ch. 26, p. 416.

**4404. PREDESTINATION, Belief in.** *William, Prince of Orange.* The Princes of Orange had generally been the patrons of the Calvinistic divinity, and owed no small part of their popularity to their zeal for the doctrines of election and final perseverance. . . . His theological opinions, however, were even more decided than those of his ancestors. The tenet of predestination was the keystone of his religion. He even declared that if he were to abandon that tenet,



he must abandon with it all belief in a superintending Providence, and must become a mere Epicurean.—MACAULAY'S ENG., ch. 7, p. 152.

**4405.** ———. *Scandinavians.* They believed implicitly in fate or predestination, and in the absolute impossibility of a man's avoiding that course or destiny which was prescribed for him. But while this was their firm persuasion, they allowed likewise the moral agency of man, and the possibility of his deserving rewards and punishments for his actions, a difficulty which more enlightened people have long labored to reconcile.—TYTLER'S HIST., Book 5, ch. 6, p. 28.

**4406. PREDICTIONS, Editorial.** *Civil War.* The New York people derided the rebellion. The *Tribune* declared that it was nothing "more or less than the natural recourse of all mean-spirited and defeated tyrannies to rule or ruin, making, of course, a wide distinction between the will and power, for the hanging of traitors is sure to begin before one month is over. . . . Jeff Davis & Co. will be swinging from the battlements of Washington, at least by the Fourth of July."—POLLARD'S FIRST YEAR OF THE WAR, ch. 3, p. 70.

**4407. PREDICTIONS, Parental.** *For Peter Cooper.* While the ex-lieutenant Cooper was making and selling hats in a shop in Little Dock Street, a son was born to him, whom he named Peter, after the great apostle, with a full conviction that "the boy would come to something," and with the conscientious conviction that he had been instructed to do so by what he firmly believed to be a celestial vision. If it were but a superstition, the probability seems very strong that somebody was right.—LESTER'S LIFE OF PETER COOPER, p. 10.

**4408. PREDICTIONS realized.** *New York.* In one of the letters written to Ettyvesant [the colonial governor] by the secretary of the [West India Company], the remarkable prediction is made that the commerce of New Amsterdam should cover every ocean and the ships of all nations crowd into her harbor. But for many years the growth of the city was slow. As late as the middle of the century the better part of Manhattan Island were still divided among the farmers, Central Park was a forest of oaks and chestnuts. [17th century.]—RIDPATH'S U. S., ch. 19, p. 168.

**4409. PREJUDICE, Commercial.** *National Bank.* The original plan of a national bank was met . . . by every sort of objection. Some said it was a new thing, and they did not understand it. Others said the project came from Holland, and there were too many Dutch things already. Tories said that a bank and a monarchy could not exist together. Whigs said that a bank and liberty were incompatible, for that the Crown would command the wealth of the bank. [It was established in 1694.]—KNIGHT'S ENG., vol. 5, ch. 11, p. 171.

**4410. PREJUDICE, Deluded by.** *Reign of Charles II.* The Marquess of Worcester . . . observed the expansive power of moisture rarified by heat. After many experiments, he had succeeded in constructing a rude steam-engine, which he called a fire water-work, and which he pronounced to be an admirable and most forcible

instrument of propulsion. But the marquess was suspected to be a madman, and known to be a Papist. His inventions, therefore, found no favorable reception. His fire water-work might, perhaps, furnish matter for conversation at a meeting of the Royal Society, but was not applied to any practical purpose.—MACAULAY'S ENG., ch. 3, p. 346.

**4411. PREJUDICE in History.** *Dionysius.* It is not improbable that the hatred which the Greeks ever affected to bear to the name of tyrant has made their historians blacken the character of Dionysius more than he deserved. We read of the constant terror he was under of assassination; of his never venturing to harangue the people but from the top of a tower; of the dungeon he contrived for the imprisonment of state criminals, constructed in the form of the cavity of the ear, which, communicating with an aperture in his private apartment, he could distinctly hear any word that the prisoner uttered; of the horror he had of allowing himself to be shaved, and of his making his daughters singe off his beard with nut-shells. But how is all this consistent with the certain facts—of his commanding his armies in person; his overseeing his numerous artisans employed in the public works; his familiar intercourse with men of science, his magnificent entertainments, and, at length, his dying of a debauch at a public festival? Great allowance must be made for the prejudices of those writers who have given us the character of Dionysius.—TYTLER'S HIST., Book 3, ch. 8, p. 360.

**4412. PREJUDICE, Investigation with.** *Roman Emperor Julian.* Instead of listening to the proofs of Christianity with that favorable attention which adds weight to the most respectable evidence, he heard with suspicion, and disputed with obstinacy and acuteness, the doctrines for which he already entertained an invincible aversion. Whenever the young princes were directed to compose declamations on the subject of the prevailing controversies, Julian always declared himself the advocate of Paganism; under the specious excuse that, in the defence of the weaker cause, his learning and ingenuity might be more advantageously exercised and displayed.—GIBBON'S ROME, ch. 22, p. 412.

**4413. PREJUDICE, National.** *French—English.* The English . . . are the only people who have been unable to claim the authorship of the "Imitation of Jesus"; a Frenchman might write it, a German, an Italian, never an Englishman. From Shakespeare to Milton, from Milton to Byron, their beautiful and sombre literature is sceptical, Judaical, Satanic, in a word antichristian. "As regards law," as a legist well says, "the English are Jews, the French Christians." A theologian might express himself in the same manner as regards faith. The American Indians, with that penetration and originality they so often exhibit, expressed this distinction in their fashion. "Christ," said one of them, "was a Frenchman whom the English crucified in London; Pontius Pilate was an officer in the service of Great Britain."—MICHELET'S JOAN OF ARC, p. 51.

**4414. PREJUDICE, Opposition of.** *Reign of Charles II.* [See No. 4882.] An act, the first of our many turnpike acts, was passed, imposing

a small toll on travellers and goods, for the purpose of keeping some parts of this important line of communication in good repair. This innovation, however, excited many murmurs, and the other great avenues to the capital were long left under the old system. A change was at length effected, but not without great difficulty ; for unjust and absurd taxation to which men are accustomed is often borne far more willingly than the most reasonable impost which is new. It was not till many toll-bars had been violently pulled down, till the troops had in many districts been forced to act against the people, and till much blood had been shed, that a good system was introduced. By slow degrees reason triumphed over prejudice.—MACAULAY'S ENG., ch. 3, p. 350.

**4415. PREJUDICE against Progress.** *Iron by Coal.* A man wiser than others in his generation, Edward, Lord Dudley, obtained in 1619 a patent for smelting iron ore by pit coal. He would probably have bestowed immense riches upon his country had not his iron works been destroyed in an outbreak of that popular ignorance which has too often interrupted the course of scientific improvement. The notion of smelting iron ore by coal was not fairly tried till 1740.—KNIGHT'S ENG., vol. 5, ch. 1, p. 13.

**4416. PREJUDICE, Reaction of.** *Methodism.* The fear of being called Methodists was one of the causes that made too many of the clergy careless in their lives and indifferent in their vocation [in the middle of the eighteenth century].—KNIGHT'S ENG., vol. 7, ch. 6, p. 110.

**4417. PREJUDICE, Sectional.** *North and South.* The Southern people considered that they were opposing [in the secession struggle] an enemy who had proved himself a foe to mankind, religion, and civilization.—POILLARD'S FIRST YEAR OF THE WAR, ch. 11, p. 263.

**4418. PREJUDICE and Superstition.** *Lepers.* [In 1321] the Lepers . . . were popularly accused of having poisoned all the wells and fountains in Poitou and Guienne. The grounds of this horrible charge are not distinctly known ; the Lepers were reported to be under the influence of sorcery and magic, the belief in which was then universal ; another account represented them as hired agents of the Moorish King of Granada ; a third, as accomplices of the Jews. The Lepers were arrested in all parts of France, and barbarously tortured ; every petty official in the kingdom was authorized to deal with them at his sole discretion ; and great multitudes, thus condemned in defiance of all forms of justice, perished in the flames.—STUDENTS' FRANCE, ch. 9, § 23.

**4419. PREMONITION, Accidental.** *Charles I.* [In 1643, during the civil wars, Charles I. was at Oxford, and, in the public library, one of his lords suggested, as a diversion, that the king make a trial of his fortune by *Sortes Virgilianæ*, which was a usual kind of augury some ages past. The king opened a Virgil at the part giving] Dido's imprecation against Æneas, which Mr. Dryden translates :

"Yet let a race untam'd and haughty foes,  
His peaceful entrance with dire arms oppose ;  
Oppress'd with numbers in th' unequal field,  
His men discourag'd, and himself expell'd,

Let him for succor sue from place to place,  
Torn from his subjects, and his son's embrace,  
First let him see his friends in battle slain,  
And their untimely fate lament in vain ;  
And when, at length, the cruel war shall cease,  
On hard conditions may he buy his peace.  
Nor let him then enjoy supreme command,  
But fall untimely by some hostile hand,  
And lie unburied on the barren sand."

Charles seemed concerned at the accident [which, in some measure, proved a prediction of his overthrow].—KNIGHT'S ENG., vol. 4, ch. 2, p. 26.

**4420. PREMONITION of Death.** *Charles V.* A deadly poison had been administered to . . . in his early youth, through the unnatural machinations of the King of Navarre. A German physician arrested the progress of the venom by opening an issue in his arm, forewarning him that, if at any time the issue should close, his death was inevitable within fifteen days.—STUDENTS' FRANCE, ch. 10.

**4421. — —.** *Abraham Lincoln.* "No man," said Mrs. Stowe, "has suffered more and deeper, albeit with a dry, weary, patient pain, that seemed to some like insensibility, than President Lincoln." "Whichever way it [the rebellion] ends," he said to her, "I shan't last long after it is over."—RAYMOND'S LINCOLN, p. 726.

**4422. — —.** *Abraham Lincoln.* "He told me," says a correspondent of the *Boston Journal*, "that he was certain he should not outlast the rebellion." . . . There was dissension among the Republican leaders. Many of his best friends had deserted him, and were talking of an opposition . . . convention to nominate another candidate ; and universal gloom was among the people. [He also said,] "I feel a presentiment that I shall not outlast the rebellion. When it is over my work will be done."—RAYMOND'S LINCOLN, p. 727.

**4423. PREPARATION, Constant.** *"Minute-men."* A.D. 1774. Out of Boston the power of [last royal governor] Gage was at an end. In the county of Worcester, the male inhabitants, from the age of sixteen to seventy, formed themselves into companies and regiments, chose their own officers, and agreed that one third part of the enrolled should hold themselves ready to march "at a minute's warning." "In time of peace, prepare for war," was the cry of the country.—BANCROFT'S U. S., vol. 7, ch. 11.

**4424. PREPARATION for Oratory.** *Demosthenes.* The substance of the speeches which he heard he committed to memory, and afterward reduced them to regular sentences and periods, meditating a variety of corrections and new forms of expression, both for what others had said to him and he had addressed to them. Hence it was concluded that he was not a man of much genius, and that all his eloquence was the effect of labor. A strong proof of this seemed to be, that he was seldom heard to speak anything extempore, and though the people often called upon him by name, as he sat in the assembly, to speak to the point debated, he would not do it unless he came prepared. For this, many of the orators ridiculed him ; and Pytheas, in particular, told him that all his arguments smelt of the lamp. Demosthenes retorted sharply upon him, "Yes, indeed, but your lamp and mine, my friend, are not conscious to the same labors." To



others he did not pretend to deny his previous application, but told them he neither wrote the whole of his orations, nor spoke without first committing part to writing. He further affirmed, that this showed him a good member of a democratic state; for the coming prepared to the rostrum was a mark of respect for the people. Whereas, to be regardless of what the people might think of a man's address showed his inclination for oligarchy, and that he had rather gained his point by force than by persuasion. Another proof they give us of his want of confidence on any sudden occasion, is, that when he happened to be put into disorder by the tumultuary behavior of the people, Demades often rose up to support him in an extempore address, but he never did the same for Demades.—*PLUTARCH'S DEMOSTHENES*.

**4425. PREROGATIVE, Royal.** *Reign of Severus.* The lawyers and historians concurred in teaching that the inspired authority was held, not by the delegated commission, but by the irrevocable resignation of the Senate, that the [Roman] Emperor was freed from the restraints of the civil laws, and could command by his arbitrary will the lives and fortunes of his subjects, and might dispose of the empire as of his private patrimony.—*GIBBON'S ROME*, ch. 5, p. 149.

**4426.** ———. *James II.* James . . . was resolved to bring to issue the question of the king's dispensing power—that is, the right of the sovereign to abrogate express laws by the exercise of his prerogative. This prerogative had been exercised in the earliest times of the Constitution; but had gradually become more and more limited, as the legislative power had become more defined.—*KNIGHT'S ENG.*, vol. 4, ch. 25, p. 407.

**4427. PRESBYTERIANISM despised.** *By Charles II.* Lauderdale related to Burnet that the king [Charles II.] told him to let presbytery go, "for it was not a religion for gentlemen." [A religion of blindness and servility was the religion wanted.]—*KNIGHT'S ENG.*, vol. 4, ch. 15, p. 253.

**4428. PRESENT declined.** *William Pitt.* [In 1747 William Pitt was paymaster-general for George II.] When a subsidy was advanced to a foreign power, it had been customary for the itching palm of office to demand a half per cent as its honorarium. Pitt astonished the King of Sardinia by sending him the sum without deduction which Parliament had voted; and he raised his majesty's astonishment still higher when he refused a present as a compliment to his integrity. Pitt was a poor man.—*KNIGHT'S ENG.*, vol. 6, ch. 12, p. 179.

**4429. PRESENT, A perplexity.** *The French Minister.* A dry humor, nay, sometimes a most droll humor, guides his [Cromwell's] dealings with him. [Cardinal] Mazarin was, we know, a most miserable miser, a kind of griffin in threadbare wings, watching his heaps and cellars of gold. How well Cromwell knew him. He sent presents to Cromwell, we find—the richest and the stateliest presents of hangings and pictures and jewels. Whereupon Cromwell came out generously too, and sent the Frenchman what he knew, to his market eye, would be of more value than hangings, pictures, or books; he sent him some tons of British tin! Was it not character-

istic of the shrewdness of the man? The supple Mazarin never found himself so perplexed.—*HOOD'S CROMWELL*, ch. 16, p. 210.

**4430. PRESENTMENT, A true.** *John Howard.* He had a strong presentiment that from this journey [to the East] he should never return, and therefore thought it wrong to expose his servant to its manifold perils. The man, however, so earnestly entreated to be allowed to accompany him, that his scruples were at last overcome. All his preparations were made with a view to the probability of his never again seeing his native land. He made his will with great deliberation, bequeathing a great number of small legacies to his dependents and friends, overlooking no one who had the slightest claim to his favor. [He went to investigate the plague near its place of origin.]—*CYCLOPEDIA OF BIOG.*, p. 73.

**4431. PRESENTS bring Presents.** *Pudding.* Stow records that the widow Cornwallis obtained a fair house and tenements of a dissolved priory by the timely present of some fine puddings to the king [Henry VIII.]—*KNIGHT'S ENG.*, vol. 2, ch. 25, p. 413.

**4432. PRESENTS, Solicitation of.** *Alexander.* [Alexander the Great was generally more offended at those who refused his presents than at those who asked . . . favors.] He had given nothing to Serapion, one of the youths that played with him at ball, because he asked nothing. One day, when they were at their diversion, Serapion took care always to throw the ball to others of the party; upon which Alexander said, "Why do you not give it me?" "Because you did not ask for it," said the youth. The repartee pleased the king much; he laughed, and immediately made him very valuable presents.—*PLUTARCH'S ALEXANDER*.

**4433. PRESS defended, The.** *Liberty.* [In 1830 Charles X. of France signed an ordinance by which the liberty of the periodical press was suspended. The proprietors and editors of the chief opposition papers consulted the most eminent lawyers, who gave their opinion that the ordinance was not legal, and ought not to be submitted to. Forty-four conductors of newspapers signed a protest in which they declared their intention to resist the ordinance. The government said, "This protest has this day lost that character of legality which commands obedience; we resist it." There was occasionally a cry in the streets of "Long live the Charter! Down with the ministers!" The next day a more ominous cry went forth—"Up with Liberty! Down with the Bourbons!" Sentinels were placed around the offices of the four principal newspapers to prevent their sale, but they were thrown out of the window; then the presses were broken. Then followed the three terrible days of July—the revolution against the family of Bourbons and the uncrowning of Charles X.]—*KNIGHT'S ENG.*, vol. 8, ch. 13, p. 253.

**4434. PRESS, Education by the.** *Edgar Allan Poe.* [Poe became joint-editor of the *Southern Literary Messenger*.] Here we have Edgar Poe installed at twenty-two as a public teacher through the medium of the press; a young man incompetent to manage a small store, unable to manage himself, and yet a public writer. Not

many months pass before he lapses into his old habits of drunkenness.—SMILES' BRIEF BIOGRAPHIES, p. 339.

**4435. PRESS, Freedom of the. Safety by.** When, in 1695, the English press became seditious, [John Milton] advocated its freedom, saying: "Though all the winds of doctrine were let loose to play upon the earth, so truth be in the field, we do injuriously, by licensing and prohibiting, to misdoubt her strength. Let her and falsehood grapple. Who ever knew truth put to the worse in a free and open encounter?"—KNIGHT'S ENG., vol. 5, ch. 12, p. 177.

**4436. ———. Libellous.** [In 1803 Bonaparte, having been greatly irritated by the articles published in England, asked that the government suppress the newspapers which published articles unfriendly to himself. He was informed that the press was free, and beyond the power of the government to suppress. He then demanded the prosecution of a French publisher for "a libel on a friendly government." Bonaparte gained the case.]—KNIGHT'S ENG., vol. 7, ch. 24, p. 421.

**4437. ———. Frederick the Great.** One bookseller sent to the palace a copy of the most stinging lampoon that perhaps was ever written in the world, the "Memoirs of Voltaire," published by Beaumarchais, and asked for his Majesty's orders. "Do not advertise it in an offensive manner," said the king, "but sell it by all means. I hope it will pay you well." Even among statesmen accustomed to the license of a free press such steadfastness of mind as this is not very common.—MACAULAY'S FREDERICK THE GREAT, p. 48.

**4438. ———. At New York. A.D. 1734.** A newspaper was established to defend the popular cause; . . . its printer, John Peter Zenger, was imprisoned on the charge of publishing false and malicious libels. . . . At the trial the publishing was confessed; but the aged Andrew Hamilton, . . . of Philadelphia, pleading for Zenger, justified the publication by asserting its truth. "You cannot be admitted," interrupted the chief-justice, "to give the truth of a libel in evidence." "Then," said Hamilton to the jury, "we appeal to you for witnesses of the facts. The jury have the right to determine both the law and the facts, and they ought to do so." [He plead for the cause of liberty.] . . . "the liberty of opposing arbitrary power by speaking and writing the truth." The jury gave their verdict, "Not guilty." The people of the colonies exulted. . . . A patriot of the Revolution esteemed this trial to have been the morning star of the American Revolution.—BANCROFT'S U. S., vol. 3, ch. 23.

**4439. PRESS, Political. Feared.** [Roger L'Es-trange, inspector of the press for Charles II, in 1666, said:] A public mercury makes the multitude "too familiar with the actions and counsils of their superiors, too pragmatical and censorious, and gives them, not only an itch, but a colorable right and license to be meddling with the government." . . . "To keep the multitude in the right course he thinks the prudent management of a gazette may contribute to a very high degree."—KNIGHT'S ENG., vol. 4, ch. 17, p. 281.

**4440. PRESS, Power of the. Feared.** [The great Duke of Marlborough, and hero of Blenheim, was a brave soldier, but a moral coward. To his wife he wrote,] "The villainous way of printing stabs me to the heart." This moral cowardice is a curious revelation of human inconsistency. "The villainous way of printing" was ever a terror to the man who would charge a redoubt with the utmost coolness. "Paper-bullets of the brain" were far more terrible to him than a volley of grape-shot.—KNIGHT'S ENG., vol. 5, ch. 24, p. 374.

**4441. PRESS, Progress of. America.** As early as 1704 the Boston *News-Letter*, first of periodicals in the New World, was published in the city of the Puritans; but fifteen years elapsed before another experiment of the same sort was made. In 1721 the New England *Courant*, a little sheet devoted to free thought and the extinction of rascality, was established at Boston by the two Franklins—James and Benjamin. In 1740, New York had but one periodical, Virginia one, and South Carolina one, and at the close of the French and Indian war there were no more than ten newspapers published in the Colonies. The chief obstacles to such publications were the absence of great cities and the difficulty of communication between distant sections of the country. Boston and Philadelphia had each no more than eighteen thousand inhabitants; New York but twelve thousand. In all Virginia there was not one important town; while as far south as Georgia there was scarcely a considerable village; to reach this widely scattered population with periodical publications was quite impossible.—RIDPATH'S U. S., ch. 36, p. 282.

**4442. PRESS, Responsibility of the. False News.** The publisher of false news was a person for whom the pillory was an especial terror [in 1709].—KNIGHT'S ENG., vol. 5, ch. 26, p. 403.

**4443. PRESUMPTION, Foolish. Rienzi the Roman.** At the hour of worship, he [Rienzi] showed himself to the returning crowds in a majestic attitude, with a robe of purple, his sword, and gilt spurs; but the holy rites were soon interrupted by his levity and insolence. Rising from his throne, and advancing toward the congregation, he proclaimed in a loud voice: "We summon to our tribunal Pope Clement, and command him to reside in his diocese of Rome; we also summon the sacred college of cardinals. We again summon the two pretenders, Charles of Bohemia and Lewis of Bavaria, who style themselves emperors; we likewise summon all the electors of Germany, to inform us on what pretence they have usurped the inalienable right of the Roman people, the ancient and lawful sovereigns of the empire." Unsheathing his maiden sword, he thrice brandished it to the three parts of the world, and thrice repeated the extravagant declaration, "And this, too, is mine!" The Pope's vicar, the Bishop of Orvieto, attempted to check this career of folly; but his feeble protest was silenced by martial music.—GIBBON'S ROME, ch. 70, p. 483.

**4444. PRESUMPTION, Reward of. Indignity.** [Darius the Great sent ambassadors to the Athenians to demand earth and water, which denoted submission.] The Athenians threw them into a ditch, and told them, *There was earth and water enough.*—PLUTARCH'S THEMISTOCLES.



**4445. PRETENDER, An honored.** *Michael.* A Greek, who styled himself the father of Constantine, . . . appeared at Salerno, and related the adventures of his fall and flight. That unfortunate friend was acknowledged by the duke [Robert Guiscard] and adorned with the pomp and titles of imperial dignity; in his triumphal progress through Apulia and Calabria, Michael was saluted with the tears and acclamations of the people; and Pope Gregory VII. exhorted the bishops to preach, and the Catholics to fight, in the pious work of his restoration. His conversations with Robert were frequent and familiar; and their mutual promises were justified by the valor of the Normans and the treasures of the East. Yet this Michael, by the confession of the Greeks and Latins, was a pageant and an impostor; a monk who had fled from his convent, or a domestic who had served in the palace. The fraud had been contrived by the subtle Guiscard; and he trusted that, after this pretender had given a decent color to his arms, he would sink, at the nod of the conqueror, into his primitive obscurity.—GIBBON'S *ROME*, ch. 36, p. 467.

**4446. PRETENDERS, Numerous.** *Mustapha.* [Mustapha, the pretender, called himself the son of the Great Bajazet, and claimed to have been concealed twelve years among the Greeks; he was discovered to be an impostor and executed.] A similar character and claim was asserted by several rival pretenders; thirty persons are said to have suffered under the name of Mustapha; and these frequent executions may perhaps insinuate that the Turkish court was not perfectly secure of the death of the lawful prince.—GIBBON'S *ROME*, ch. 65, p. 279.

**4447. PRIDE, Absence of.** *Julius Cæsar.* About himself and his own exploits there is not one word of self-complacency or self-admiration. In his writings, as in his life, Cæsar is always the same—direct, straightforward, unmoved, save by occasional tenderness, describing with unconscious simplicity how the work which had been forced upon him was accomplished.—FROUDE'S *CÆSAR*, ch. 28.

**4448. PRIDE, Characteristic.** *Sir Edward Seymour.* [William of Orange had invaded England and he was welcomed by the people.] The most important of the new-comers was Seymour, who had recently inherited a baronetcy which added little to his dignity, and who, in birth, in political influence, and in parliamentary abilities, was beyond comparison the foremost among the Tory gentlemen of England. At his first audience he is said to have exhibited his characteristic pride in a way which surprised and amused the prince. "I think, Sir Edward," said William, meaning to be very civil, "that you are of the family of the Duke of Somerset." "Pardon me, sir," said Sir Edward, who never forgot that he was the head of the elder branch of the Seymours, "the Duke of Somerset is of my family."—MACAULAY'S *ENG.*, ch. 9, p. 469.

**4449. PRIDE concealed.** *By Humility.* [Agessilaus was a Lacedæmonian.] We have no portrait or statue of him. He would not suffer any to be made while he lived, and at his death he was utterly forbade it. We are only told that he was a little man, and that he had not a commanding aspect.—PLUTARCH'S *AGESSILAUS*.

**4450. PRIDE, Defensive.** *Samuel Johnson.* Dr. Adams expostulated with Johnson, and suggested that his not being admitted when he called on him was probably not to be imputed to Lord Chesterfield. Chesterfield kept Johnson waiting in an anteroom while other company received his attention, . . . and in confirmation of this, he insisted on Lord Chesterfield's general affability and easiness of access, especially to literary men. "Sir," said Johnson, "that is not Lord Chesterfield; he is the proudest man this day existing." "No," said Dr. Adams, "there is one person, at least, as proud; I think, by your own account, you are the prouder man of the two." "But mine" (replied Johnson instantly) "was defensive pride." This, as Dr. Adams well observed, was one of those happy turns for which he was so remarkably ready.—BOSWELL'S *JOHNSON*, p. 69.

**4451. PRIDE, Folly of.** *Destructive.* [Alp Arslan the Turk] meditated the . . . glorious conquest of Turkestan. . . . But the progress of the great king was retarded by the governor of Berzem; and Joseph the Carizmian presumed to defend his fortress against the powers of the East. When he was produced a captive in the royal tent, the sultan, instead of praising his valor, severely reproached his obstinate folly; and the insolent replies of the rebel provoked a sentence, that he should be fastened to four stakes, and left to expire in that painful situation. At this command, the desperate Carizmian, drawing a dagger, rushed headlong toward the throne; the guards raised their battle-axes; their zeal was checked by Alp Arslan, the most skilful archer of the age; he drew his bow, but his foot slipped, the arrow glanced aside, and he received in his breast the dagger of Joseph, who was instantly cut in pieces. The wound was mortal; and the Turkish prince bequeathed a dying admonition to the pride of kings. "In my youth," said Alp Arslan, "I was advised by a sage to humble myself before God; to distrust my own strength, and never to despise the most contemptible foe. I have neglected these lessons; and my neglect has been deservedly punished. Yesterday, as from an eminence I beheld the numbers, the discipline, and the spirit of my armies, the earth seemed to tremble under my feet; and I said in my heart, Surely thou art the king of the world, the greatest and most invincible of warriors. These armies are no longer mine; and, in the confidence of my personal strength, I now fall by the hand of an assassin."—GIBBON'S *ROME*, ch. 57, p. 519.

**4452. PRIDE, Humiliated.** *Samuel Johnson.* Sir Joshua [Reynolds] told me a pleasant characteristic anecdote of Johnson, about the time of their first acquaintance. When they were one evening together at the Miss Cotterells', the then Duchess of Argyle, and another lady of high rank, came in. Johnson, thinking that the Miss Cotterells were too much engrossed by them, and that he and his friend were neglected, as low company of whom they were somewhat ashamed, grew angry; and resolving to shock their supposed pride, by making their great visitors imagine that his friend and he were low indeed, he addressed himself in a loud tone to Mr. Reynolds, saying, "How much do you think you and I could get in a week if we were to work as

hard as we could?"—as if they had been common mechanics.—BOSWELL'S JOHNSON, p. 64.

**4453. PRIDE, Mortified.** *Oliver Goldsmith's.* Goldsmith's incessant desire of being conspicuous in company was the occasion of his sometimes appearing to such disadvantage as one should hardly have supposed possible in a man of his genius. When his literary reputation had risen deservedly high, and his society was much courted, he became very jealous of the extraordinary attention which was everywhere paid to Johnson. One evening, in a circle of wits, he found fault with me for talking of Johnson as entitled to the honor of unquestionable superiority. "Sir," said he, "you are for making a monarchy of what should be a republic." He was still more mortified, when, talking in a company with fluent vivacity, and, as he flattered himself, to the admiration of all who were present, a German who sat next him, and perceived Johnson rolling himself, as if about to speak, suddenly stopped him, saying, "Stay, stay—Doctor Shonson is going to say something."—BOSWELL'S JOHNSON, p. 219.

**4454. PRIDE of Rivalry.** *Cicero.* Cicero's natural place was at Cæsar's side; but to Cæsar alone of his contemporaries he was conscious of an inferiority which was intolerable to him. In his own eyes he was always the first person. He had been made unhappy by the thought that posterity might rate Pompey above himself. Closer acquaintance had reassured him about Pompey, but in Cæsar he was conscious of a higher presence, and he rebelled against the humiliating acknowledgment.—FROUDE'S CÆSAR, ch. 27.

**4455. PRIDE, Sacrifices for.** *Oliver Goldsmith.* [He had suddenly resolved to go beyond the sea—anywhere. His mortification because of reproof in college was the cause. See No. 5369.] He accordingly sold his books and clothes, and sallied forth from the college walls the very next day, intending to embark at Cork for—he scarce knew where—America, or any other part beyond sea. With his usual heedless imprudence, however, he loitered about Dublin until his finances were reduced to a shilling; with this amount of specie he set out on his journey. . . . For three whole days he subsisted on his shilling; when that was spent, he parted with some of the clothes from his back, until, reduced almost to nakedness, he was four-and-twenty hours without food, inasmuch that he declared a handful of gray pease, given to him by a girl at a wake, was one of the most delicious repasts he had ever tasted. Hunger, fatigue, and destitution brought down his spirit and calmed his anger. Fain would he have retraced his steps, could he have done so with any salvo for the fingerings of his pride.—IRVING'S GOLDSMITH, p. 25.

**4456. PRIDE, Subjugation of.** *Luther.* In the monastery every one was proud to see the youthful and learned scholar in the garb of the order—the black cowl with the scapulary. Yet the new arrival could not be exempted from any of the most menial services which it was customary to impose upon the novices in order to break their self-will and to overcome their pride. Thus Luther was obliged to assist in the cleaning of the cells. He was also sent out with the beggar's sack, through the streets of the city, to

solicit food and money. And although he himself did not feel humiliated in the performance of these menial duties—for he was inspired with a burning desire faithfully to fulfil his vows of poverty and obedience—yet the professors of the university interposed their objections.—REIN'S LUTHER, ch. 3, p. 30.

**4457. PRIDE, Vainglorious.** *Henry VIII.* He had one great object ever present to his mind in peace or in war: to display Henry the king, in his presumed superiority of mind and body, made doubly impressive by his regal magnificence. A more vainglorious and self-willed coxcomb never wore a crown. In his first experience in war, in 1513, his qualities were exhibited in a way which sufficiently betokens the total absence of real greatness of character.—KNIGHT'S ENG., vol. 2, ch. 16, p. 267.

**4458. PRIESTS, Interference of.** *Meddling.* The interference of the clergy with men's temporal affairs was never-ceasing; and the officiousness was often hastily resented by members of the family where the priest was supreme. John Paston complains that his mother's chaplain has turned her affection from her sons: "Sir James [the priest] and I be twain; we fell out before my mother with 'thou proud priest,' and 'thou proud squire,' my mother taking his part, so I have almost shut the bolt of my mother's house." [A.D. 1450-1485.]—KNIGHT'S ENG., vol. 2, ch. 8, p. 125.

**4459. PRIMOGENITURE disregarded.** *Old Testament.* Their whole history, far from favoring the notion that primogeniture is of divine institution, would rather seem to indicate that younger brothers are under the especial protection of Heaven. Isaac was not the eldest son of Abraham, nor Jacob of Isaac, nor Judah of Jacob, nor David of Jesse, nor Solomon of David. Indeed, the order of seniority among children is seldom strictly regarded in countries where polygamy is practised.—MACAULAY'S ENG., ch. 1, p. 67.

**4460. PRINCIPLE, Importance of.** *Tax on Tea.* "You are quarrelling for threepence a pound on tea, an atom on the shoulders of a giant," said the Tories; . . . [Alexander Hamilton] answered, "The Parliament claims a right to tax us in all cases whatever; its late acts are in virtue of that claim; it is the principle against which we contend."—BANCROFT'S U. S., vol. 7, ch. 19.

**4461. PRINCIPLES limited.** *James II.* A fatal delusion had taken possession of his mind, which was never dispelled till it had ruined him. He firmly believed that, do what he might, the members of the Church of England would act up to their principles. It had, he knew, been proclaimed from ten thousand pulpits, it had been solemnly declared by the University of Oxford, that even tyranny as frightful as that of the most depraved of the Cæsars did not justify subjects in resisting the royal authority, and hence he was weak enough to conclude that the whole body of Tory gentlemen and clergymen would let him plunder, oppress, and insult them without lifting an arm against him. [He made the attempt and was driven from the throne into exile in France.]—MACAULAY'S ENG., ch. 6, p. 58.

**4462. PRINCIPLES, Weight of.** *Independence Day.* The nation, when it made choice of a day



for its great anniversary, selected not the day of the resolution of independence, when it closed the past, but that of the declaration of the principles on which it opened its new career.—BANCROFT'S U. S., vol. 8, ch. 70.

**4463. PRINTING, Beginning of.** *An Almanac.* In 1638, Stephen Daye, an English printer, arrived at Boston, bringing a font of types, and in the following year set up a press at Cambridge. The first American publication was an almanac calculated for New England, and bearing the date of 1639. During the next year Thomas Welde and John Eliot, two ministers of Roxbury, and Richard Mather, of Dorchester, translated the Hebrew Psalms into English verse, and published their rude work in a volume of three hundred pages—the first book printed on this side of the Atlantic.—RIDPATH'S U. S., ch. 13, p. 132.

**4464. PRINTING restricted.** *Punishment.* [In 1638 the Star-Chamber attempted to regulate the press. By its decree, "printing in corners without a license" was punishable by the orthodox process of whipping and the pillory.]—KNIGHT'S ENG., vol. 3, ch. 27, p. 431.

**4465. PRINTING, Suspicious.** *Magic.* The circumstance which, of all others, most conduced to the advancement and universal dissemination of learning at this period was the admirable invention of the art of printing. Printing seems to have been invented about the year 1440, at Strasburg, by John Gutenberg, but considerably improved by John Faust and Peter Schöffer. This noble invention was, at its first appearance, deemed so extraordinary that the servants of John Faust, who came to Paris to sell some of his early publications, were accused of magic, and the Parliament ordered all their books to be committed to the flames. It must be owned, however, to the honor of Louis XI., that he condemned this decision of the Parisian judges, and ordered the value of the books to be paid to their proprietors.—TYTLER'S HIST., Book 6, ch. 16, p. 253.

**4466. PRISONERS, Cruelty to.** *England.* [In 1637, the sheriff of London was sent for to answer a charge of having been kind to Mr. Prynne as he passed on his way to prison at Carnarvon. Mr. Prynne had written a book against theatres.]—KNIGHT'S ENG., vol. 3, ch. 26, p. 423.

**4467. ———.** *"The Fleet."* Those prisoners who refused to bear their oppressions [from extortionate and avaricious keepers] without remonstrance were put in irons, and were confined in damp and loathsome dungeons. [In the same city, a similar prison for debtors, the Marshalsea, disclosed similar enormities.] Thumb-screws and iron skull-caps were here the received instruments of torture. Three hundred and thirty prisoners were crowded into a few narrow wards, forty or fifty being locked up through the night in a room sixteen feet square. The prison allowance was insufficient to support life, and the donations of the charitable were intercepted by the scoundrels in authority.—KNIGHT'S ENG., vol. 6, ch. 4, p. 65.

**4468. PRISONERS, Enslaved.** *Indian.* In the prosecution of the war the colonists were actuated by a shameful spirit of avarice. The object was not so much to punish or destroy the savages as to take them prisoners. A bounty

was offered for every captured Indian, and as fast as the warriors were taken they were sold as slaves for the West Indies. The petty strife continued for a year, and was then concluded with a treaty of peace.—RIDPATH'S U. S., ch. 28, p. 232.

**4469. PRISONERS, Extortion from.** *Fleet.* [In 1730, in the management of the Fleet, one of the London debtors' prisons [a system of fraud and extortion was laid bare by a committee of Parliament], which showed how impossible it was for any but the affluent prisoner to obtain the humblest lodging and the coarsest food. Those without money were handed over to "the common side;" too happy if disease, engendered by filth and starvation, soon released them from their miseries.]—KNIGHT'S ENG., vol. 6, ch. 4, p. 64.

**4470. PRISONS of Tyranny.** *France.* France had many Bastilles, where, without legal trial or sentence, men suspected of designs against the government, or who had given offence to a royal courtier or a royal mistress, might be shut up even to the end of their days, under the authority of a *lettre de cachet*, through whose mysterious agency they vanished out of society, and were as if dead.—KNIGHT'S ENG., vol. 7, ch. 9, p. 171.

**4471. PRIVACY of Conversation.** *Lacedæmonian.* [All the Lacedæmonian people ate their daily food at the public tables. The following custom prevailed:] When they first entered, the oldest man present pointed to the door, and said, *Not a word spoken in this company goes out there.*—PLUTARCH'S LYCURGUS.

**4472. PRIVATIONS, Ministerial.** *John Wesley.* Returning from St. Hilary Downs, Mr. Wesley and his assistant, John Nelson, stopped to pick blackberries. Wesley said, "Brother Nelson, we ought to be thankful that there are plenty of blackberries, for this is the best country I ever saw for getting a stomach, but the worst I ever saw for getting food. Do the people think we can live by preaching?" Nelson replied, "I know not what they may think; but one asked me to eat something as I came from St. Just, when I ate heartily of barley bread and honey." He said, "You are well off; I had a thought of begging a crust of bread of the woman where I met the people at Morvah, but forgot it till I had got some distance from the house."—STEVENS' METHODISM, vol. 1, p. 193.

**4473. PRIVILEGES, Pre-eminent.** *Conquest of Scotland.* [By King Edward I. of England.] The flight of Bruce left his followers at Edward's mercy. Noble after noble was sent to the block. The Earl of Athole pleaded kindred with royalty. "His only privilege," burst forth the king, "shall be that of being hanged on a higher gallows than the rest."—HIST. OF ENG. PEOPLE, § 292.

**4474. PROCESSION, Funeral.** *Alexander's.* Aridæus having been deputed . . . to take upon himself the care of that solemnity, had employed two years in preparing everything that could possibly render it the most pompous and splendid funeral that had ever been seen. When all things were ready . . . orders were given for the procession to begin. This was preceded by a great number of pioneers and other workmen,

whose office was to make all the ways practicable through which the procession was to pass. As soon as these were levelled, that magnificent chariot, the invention and design of which raised as much admiration as the immense riches that glittered all over it, set out from Babylon. The body of the chariot rested upon two axletrees, that were inserted into four wheels, made after the Persian manner; the naves and spokes of which were covered with gold, and the felloes plated over with iron. The extremities of the axletrees were made of gold, representing the muzzles of lions biting a dart. The chariot had four poles, to each of which were harnessed four sets of mules, each set consisting of four of those animals; so that this chariot was drawn by sixty-four mules. The strongest of those creatures and the largest were chosen on this occasion. They were adorned with crowns of gold, and collars enriched with precious stones and golden bells.—ROLLIN'S HIST., Book 16, § 3.

**4475. PROCESSION, Royal.** *Greek Emperor's.* The rites of policy were connected with those of religion, and his visits to the principal churches were regulated by the festivals of the Greek calendar. On the eve of these processions, the gracious or devout intention of the monarch was proclaimed by the heralds. The streets were cleared and purified; the pavement was strewn with flowers; the most precious furniture, the gold and silver plate, and silken hangings, were displayed from the windows and balconies, and a severe discipline restrained and silenced the tumult of the populace. The march was opened by the military officers at the head of their troops; they were followed in long order by the magistrates and ministers of the civil government; the person of the emperor was guarded by his eunuchs and domestics, and at the church door he was solemnly received by the patriarch and his clergy. The task of applause was not abandoned to the rude and spontaneous voices of the crowd. The most convenient stations were occupied by the bands of the blue and green factions of the circus; and their furious conflicts, which had shaken the capital, were insensibly sunk to an emulation of servitude. From either side they echoed in responsive melody the praises of the emperor; their poets and musicians directed the choir, and long life and victory were the burden of every song. The same acclamations were performed at the audience, the banquet, and the church; and, as an evidence of boundless sway, they were repeated in the Latin, Gothic, Persian, French, and even English language, by the mercenaries who sustained the real or fictitious character of those nations.—GIBBON'S *ROME*, ch. 53, p. 358.

**4476. PROCESSION, Triumphant.** *Roman Emperor Aurelian.* Since the foundation of Rome, no general had more nobly deserved a triumph than Aurelian; nor was a triumph ever celebrated with superior pride and magnificence. The pomp was opened by twenty elephants, four royal tigers, and above two hundred of the most curious animals from every climate of the North, the East, and the South. They were followed by sixteen hundred gladiators, devoted to the cruel amusement of the amphitheatre. The wealth of Asia, the arms and ensigns of so many conquered nations, and the magnificent plate and

wardrobe of the Syrian queen, were disposed in exact symmetry or artful disorder. The ambassadors of the most remote parts of the earth, of Æthiopia, Arabia, Persia, Bactriana, India, and China, all remarkable by their rich or singular dresses, displayed the fame and power of the Roman Emperor, who exposed likewise to the public view the presents that he had received, and particularly a great number of crowns of gold, the offerings of grateful cities. The victories of Aurelian were attested by the long train of captives who reluctantly attended his triumph, Goths, Vandals, Sarmatians, Alemanni, Franks, Gauls, Syrians, and Egyptians. Each people was distinguished by its peculiar inscription, and the title of Amazons was bestowed on ten martial heroines of the Gothic nation who had been taken in arms. But every eye, disregarding the crowd of captives, was fixed on the Emperor Tetricus and the Queen of the East. The former, as well as his son, whom he had created Augustus, was dressed in Gallic trousers, a saffron tunic, and a robe of purple. The beautiful figure of Zenobia was confined by fetters of gold; a slave supported the gold chain which encircled her neck, and she almost fainted under the intolerable weight of jewels. She preceded on foot the magnificent chariot, in which she once hoped to enter the gates of Rome. It was followed by two other chariots, still more sumptuous, of Odenathus and of the Persian monarch. The triumphal car of Aurelian (it had formerly been used by a Gothic king) was drawn, on this memorable occasion, either by four stags or by four elephants. The most illustrious of the Senate, the people, and the army, closed the solemn procession. So long and so various was the pomp of Aurelian's triumph that although it opened with the dawn of day, the slow majesty of the procession ascended not the Capitol before the ninth hour; and it was already dark when the emperor returned to the palace. The festival was protracted by theatrical representations, the games of the circus, the hunting of wild beasts, combats of gladiators, and naval engagements.—GIBBON'S *ROME*, ch. 53, p. 359.

**4477. PROCRASTINATION, Fatal.** *Archias.* Pelopidas, with eleven of his friends in the disguise of peasants, entered the city [of Thebes] in the dusk of the evening, and joined the rest of the conspirators in the house of a principal citizen, of the name of Charon. Philidas, who acted as secretary to the polemarchs or chief magistrates of Thebes, was, secretly, a steady friend to the design, and had purposely invited the chiefs of the oligarchy and the principal of the Spartan commanders to a magnificent supper at his house, where, as a part of the entertainment, he promised to regale his guests with the company of some of the handsomest of the Theban courtesans. While the guests, warm with wine, eagerly called for the introduction of the ladies, a courier arrived from Athens, and brought a letter to Archias, the chief governor, desiring it to be instantly read, as containing important business. "This is no time," said the voluptuary, "to trouble us with business; we shall consider of that to-morrow." This letter contained a full discovery of the plot. Meantime Pelopidas and his companions, dressed in female attire, entered the hall, and each drawing a dagger from



under his robe, massacred the governor and the whole of the Spartan officers, before they had time to stand upon their defence.—*TYTLER'S HIST.*, Book 2, ch. 3, p. 162.

**4478. PRODIGALITY checked.** *By Instruction.* [James I. was ignorantly lavish of his favors. He gave Robert Carr an order on the lord treasurer for £20,000; but the treasurer, apprehending] that the king was ignorant of the worth of what was demanded, as of the person who had begged it [placed the £20,000 in specie upon the floor of a room to which the king was coming]. "Whose money is this?" said James. "It was your Majesty's before you gave it away." The king threw himself upon the heap, and swore that Carr should have no more than a few hundred pounds.—*KNIGHT'S ENG.*, vol. 3, ch. 22, p. 341.

**4479. PRODIGALITY encouraged.** *Ruinous.* Philosophers rose to tell the prodigal great that they were in the right course, for that private vices were public benefits; and so, in very charity to the provider of luxuries, the country squire became a rake upon the town, and his estates went to ruin, and all "his poor dependents felt the curse of his licentiousness."—*KNIGHT'S ENG.*, vol. 5, ch. 4, p. 49.

**4480. PROFANITY irrepressible.** *Washington.* [The advance of the army was in retreat at Marmouth by the cowardice and incapacity of General Lee, its commander.] The chief was exasperated. . . . When he met Lee, he exclaimed, in fierce tones, "What is the meaning of all this, sir?" Lee hesitated a moment, when, according to Lafayette, the aspect of Washington became terrible, and he again demanded, "I desire to know the meaning of this disorder and confusion!" The fiery Lee, stung by Washington's manner, made an angry reply, when the chief, unable to control himself, called him "a damned poltroon." "This," said Lafayette, . . . "was the only time I ever heard General Washington swear."—*CUSTIS' WASHINGTON*, vol. 1, ch. 5.

**4481. PROFANITY punished.** *Puritans.* [In 1653 profaners were punished by the officers of the law.] Swearing had been a statutable crime since the time of James I., but the extreme Puritans not only visited profane cursing with fine and the stocks, but punished even such as followed Lady Percy's example of "Good sooth;" and "God shall mend me," "Plague take you," was fineable.—*KNIGHT'S ENG.*, vol. 4, ch. 11, p. 173.

**4482. PROFANITY, Ruinous.** *Robespierre.* The "Fête de l'Être Suprême" . . . was a theatrical exhibition of very questionable taste, in which Robespierre, as president of the convention, played the part of high-priest, with ill-concealed self-exaltation and triumph. At this moment the tyrant may be said to have attained the summit of his extraordinary fortunes; and, by a strange fatality, it was on this occasion that the first seeds were sown of that hostile coalition which in the course of a few weeks was to achieve his ruin. Great dissatisfaction was excited by the pre-eminence assumed at the festival by Robespierre over his colleagues. Various threatening hints were dropped in his hearing: "It is but a step from the Capitol to the Tarpeian Rock," said one; "He would accustom the republic to

adore some one, in order to make himself adored by and by," exclaimed another.—*STUDENTS FRANCE*, ch. 27, § 6.

**4483. PROFANITY, Suppression of.** *Christopher Wren.* When Sir Christopher Wren was building St. Paul's Cathedral, he caused the following notice to be affixed to several parts of the structure: "Whereas, among laborers and others, that ungodly custom of swearing is so frequently heard, to the dishonor of God and contempt of His authority; and to the end that such impiety may be utterly banished from these works, which are intended for the service of God and the honor of religion, it is ordered that profane swearing shall be a sufficient crime to dismiss any laborer that comes to the call; and the clerk of the works, upon a sufficient proof, shall dismiss him accordingly; and that if any master, working by task, shall not, upon admonition, reform the profanation among his apprentices, servants, and laborers, it shall be construed his fault, and he shall be liable to be censured by the commissioners."

**4484. PROFESSION, Choice of.** *Accidental.* It was by accident that [Julius] Cæsar took up the profession of a soldier; yet perhaps no commander who ever lived showed greater military genius. The conquest of Gaul was by a force numerically insignificant, which was worked with the precision of a machine. The variety of uses to which it was capable of being turned implied, in the first place, extraordinary forethought in the selection of materials. Men whose nominal duty was merely to fight were engineers, architects, mechanics of the highest order. In a few hours they could extemporize an impregnable fortress on an open hill-side. They bridged the Rhine in a week. They built a fleet in a month. The legions at Alesia held twice their number pinned within their works, while they kept at bay the whole force of insurgent Gaul, entirely by scientific superiority. The machine, which was thus perfect, was composed of human beings who required supplies of tools, and arms, and clothes, and food, and shelter, and for all these it depended on the forethought of its commander.—*FROUDE'S CÆSAR*, ch. 23.

**4485. PROFESSION by Coercion.** *Dr. Andrew Combe.* Although he had chosen to be "a doctor," when finally asked "what he would be," his answer . . . was, "I'll no be naething." He would give no further answer; and, after all kinds of "fleechin'" and persuading were tried, he had at length to be carried by force out of the house to begin his professional career! [Between his father and brother he was carried] several hundred yards before he would put his feet to the ground.—*SMILES' BRIEF BIOGRAPHIES*, p. 369.

**4486. PROFESSION, Hereditary.** *Egyptians.* All professions in Egypt were hereditary, a piece of policy . . . which deserves much more to be condemned than applauded. If the same dispositions and the same talents descended invariably from father to son, we might agree with M. Bossuet in holding it presumable that men would execute in greater perfection what they had always seen done, and what had been their sole employment from infancy; but daily experience shows that neither talents nor inclinations are invariably hereditary, and therefore the argument is futile.

But not only were all professions hereditary among this people; the rank and dignity of each was most scrupulously settled, nor could any eminence of merit or of fortune entitle an individual to higher respect or honor than what belonged to the meanest of his class; a policy repressive of all emulation, and of that generous ambition on which every species of excellence depends; while, at the same time, it was a fertile source of jealousy, animosity, and disunion.—*TITLER'S HIST.*, Book 1, ch. 4, p. 46.

**4487. PROFESSION ignored.** *Reign of Charles II.* Any lad of noble birth, any dissolute courtier for whom one of the king's mistresses would speak a word, might hope that a ship of the line, and with it the honor of the country and the lives of hundreds of brave men, would be committed to his care. It mattered not that he had never in his life taken a voyage except on the Thames; that he could not keep his feet in a breeze; that he did not know the difference between latitude and longitude. No previous training was thought necessary; or, at most, he was sent to make a short trip in a man-of-war, where he was subjected to no discipline, where he was treated with marked respect, and where he lived in a round of revels and amusements. If, in the intervals of feasting, drinking, and gambling, he succeeded in learning the meaning of a few technical phrases and the names of the points of the compass, he was fully qualified to take charge of a three-decker.—*MACAULAY'S ENG.*, ch. 3, p. 281.

**4488. PROFESSION, A suspicious.** *Reign of James II.* [Pledges of support were sent to William Prince of Orange, if he would come from Holland and deliver England from the oppressions of James.] Lord . . . Churchill, in a letter written with a certain elevation of language, which was the sure mark that he was going to commit a baseness, declared that he was determined to perform his duty to Heaven and to his country, and that he put his honor absolutely into the hands of the Prince of Orange. William doubtless read those words with one of those bitter and cynical smiles which gave his face its least pleasing expression. It was not his business to take care of the honor of other men; nor had the most rigid casuist pronounced it unlawful in a general to invite, to use, and to reward the services of deserters whom he could not but despise.—*MACAULAY'S ENG.*, ch. 9, p. 407.

**4489. PROFITS, Eagerness for.** *Tobacco.* Hitherto the labor of the settlers had been directed to the planting of vineyards and to the manufacture of potash, soap, glass and tar. The managers of the London Company had at last learned that these articles could be produced more cheaply in Europe than in America. They had also discovered that there were certain products peculiar to the New World which might be raised and exported with great profit. Chief among such native products was the plant called tobacco, the use of which had already become fashionable in Spain, England, and France. This, then, became the leading staple of the colony, and was even used for money. So entirely did the settlers give themselves to the cultivation of the famous weed that the very streets of Jamestown were ploughed up and planted with it.—*RIDPATH'S U. S.*, ch. 11, p. 109.

**4490. PROFLIGATE, Royal.** *Queen of Spain.* King Charles IV. was a gluttonous old man, imbecile in mind, impotent in action, dissolute in life. He was utterly despised. His wife, Louisa Maria . . . was as shameless a profligate as could be found in any dwelling of infamy in Spain. Manuel Godoy . . . was one of the bodyguard of the king. . . . He sang beautifully . . . the queen sent for him to the palace; lavished upon him wealth and honors, and surrendered her husband, the government, and her own person without reserve, into his hands. . . . The imbecile old king . . . acquiesced in this arrangement.—*ABBOTT'S NAPOLEON B.*, vol. 2, ch. 1.

**4491. PROGRESS Checked.** *Family.* It is recorded that the man who picked up the body [of William II., who had been accidentally shot in the forest in 1100], was a charcoal-burner, of the name of Purkess, living in the village of Minstead, in the forest, and that on his cart was the corpse removed to Winchester. In that village in 1843 we saw the name of Purkess over a little shop; and Mr. Stewart Rose, who held an office in the forest, records that the charcoal-burner's descendants have always lived in this village, where they still live, the possessors of one horse and cart, and no more.—*KNIGHT'S ENG.*, vol. 1, ch. 16, p. 281.

**4492. PROGRESS by Competition.** *Isaac Newton.* [He had vanquished an insolent bully in a fist-fight. See No. 179.] The next morning, however, he had again the mortification of seeing his enemy at the head of the class, while he occupied his usual place at the foot. He began to reflect. Could he regard himself in the light of a victor while his foe lorded it over him in the school-room? The applauding shouts of his school-fellows had been grateful to his ears, but his enemy enjoyed the approval of the teacher. The laurels of the play-ground seemed to fade in comparison with the nobler triumphs of the mind. The result of his reflections was that he determined to conquer his adversary again by getting to the head of his class. From that time he became as studious as he had before been idle, and soon attained the second place. A long and severe struggle ensued between him and his adversary for the first, in the course of which each triumphed in turn; but, at length, Isaac Newton remained permanently at the head. He never relapsed into idleness. He was a student thenceforth to the end of his life of nearly eighty-five years.—*CYCLOPEDIA OF BIOG.*, p. 245.

**4493. PROGRESS by Development.** *Farm Stock.* The average weight of the ox and the sheep has been doubled since the beginning of the eighteenth century.—*KNIGHT'S ENG.*, vol. 7, ch. 1, p. 12.

**4494. PROGRESS, Feeble.** *Syrians—Egyptians.* [The slothful effeminacy of the ferocious exposed them to the contempt, the sullen ferociousness of the latter excited the aversion, of the conquerors. Those nations had submitted to the Roman power, but they seldom desired or deserved the freedom of the city; and it was remarked, that more than two hundred and thirty years elapsed, after the ruin of the Ptolemies, before an Egyptian was admitted into the Senate of Rome.]—*GIBBON'S ROME*, ch. 1, p. 46.

**4495. PROGRESS, Hopeless.** *Explorers.* [Sir William Parry in the Polar Sea.] At last, how-



ever, a difficulty arose which was wholly insurmountable by mortal power. Soon after they had reached tolerably firm ice, over which they could draw their sleds with comparative ease, a strong, steady north wind met them, which rendered their march exceedingly fatiguing. This they could have endured, but imagine their dismay when they discovered that this wind was blowing the whole mass of ice toward the south faster than they could march northward. As long as possible Captain Parry concealed this crushing fact from the men; but when, at the end of laborious and distressing days, he found that they were actually farther from the Pole than in the morning, he was compelled to disclose the secret, and retrace his steps. They had travelled, since leaving the ship, six hundred and sixty-eight miles, and had only made one hundred and seventy-two miles. They reached the ship sixty-one days after leaving her, and soon after sailed for England.—CYCLOPEDIA OF BIOG., p. 389.

**4496. PROGRESS, Human. Germany.** The most civilized nations of modern Europe issued from the woods of Germany; and in the rude institutions of those barbarians we may still distinguish the original principles of our present laws and manners.—GIBBON'S *ROME*, ch. 9, p. 250.

**4497. PROGRESS ignored. Charles I.** It may be allowed, on an impartial estimate of the character and personal qualities of Charles I., that had the nation in his reign entertained no higher ideas of the liberty of the subject, or of the powers of parliament, than those which prevailed during the two preceding centuries, this prince would have reigned with high popularity. It was his misfortune to fill the throne of England at the period of this remarkable crisis in the public opinions, and to be educated in the highest notions of the powers of the crown at the time when those usurped powers were justly doomed to come to an end. It was his misfortune, too, that with many good dispositions, and a very large share of mental endowments, he wanted that political prudence which should have taught him to yield to the necessity of the times, and that it was wiser to abandon a little of that power which he conceived to be his right, than, by obstinately maintaining it to its utmost extent, to risk an entire deprivation of it.—TYTLER'S *HIST.*, Book 6, ch. 29, p. 298.

**4498. PROHIBITION, Colonial. Bacon's Assembly.** [The reform assembly of Virginia, 1676.] The church aristocracy was broken up . . . the sale of wine and ardent spirits was absolutely prohibited, if not at Jamestown, yet otherwise through the whole country . . . two of the magistrates, notorious for raising county taxes for their private gains, were disfranchised.—BANCROFT'S *U. S.*, vol. 2, ch. 14.

**4499. PROHIBITION, Incipient. New Jersey.** In November of 1681, Jennings, the deputy-governor of West Jersey, convened the first general assembly of the province. The men who had so worried the aristocracy of England by wearing their hats in the presence of great men, and by saying "thee" and "thou" now met together to make their own laws. The code was brief and simple. The sale of ardent spirits to the Red men was prohibited. Taxes should be voted

by the representatives of the people. The lands of the Indians should be acquired by honorable purchase. Finally, a criminal—unless a murderer, a traitor, or a thief—might be pardoned by the person against whom the offence was committed.—RIDPATH'S *U. S.*, ch. 24, p. 206.

**4500. PROHIBITION, Ineffective. Colony of Georgia.** Another regulation which prohibited the introduction of ardent spirits could not be enforced; it led only to clandestine traffic. [The colonists were chiefly poor people, debtors, and persecuted Protestants.]—BANCROFT'S *U. S.*, vol. 3, ch. 24.

**4501. PROHIBITION, Plea for. Dutch and Indians. A.D. 1642.** The trader did not learn humanity, nor the savage forget revenge; the son of a chief, stung by the conviction of having been defrauded and robbed, aimed an unerring arrow at the first Hollander exposed to his fury. A deputation of river chieftains hastened to express their sorrow; . . . they offered to purchase security for the murderer by a fine for blood. . . . "You yourselves," they added, "are the cause of this evil; you ought not to craze the young Indians with brandy. Your own people, when drunk, fight with knives, and do foolish things; and you cannot prevent mischief till you cease to sell strong drink to the Indians."—BANCROFT'S *U. S.*, vol. 2, ch. 15.

**4502. PROHIBITION, Protection by. Colonial.** The colony of Georgia [established as a refuge for the poor] interdicted the importation of spirituous liquors. The cap of Liberty was on its seal, and its motto—*Non sibi sed aliis*, Not for themselves, but others—declared the philanthropic purpose of its projectors.—STEVENS' *M. E. CHURCH*, vol. 1, p. 22.

**4503. PROHIBITION resisted. American Indians.** Prohibitory laws were hardly sanctioned by savage opinion. The wild man hates restraint, and loves to do what is right in his own eyes.—BANCROFT'S *U. S.*, vol. 3, ch. 22.

**4504. PROMISES, Broken. Queen Mary.** [In 1559, when Mary Queen of Scots was reminded by the leading reformers of her promises of toleration, she replied:] Promises ought not to be urged upon princes unless they can conveniently fill them.—KNIGHT'S *ENG.*, vol. 3, ch. 8, p. 118.

**4505. PROMISES, Deceptive. To Heretics.** [Luther went to Worms to meet his accusers, and was promised safe-conduct.] The Papists, on the other hand, sought to persuade his Imperial Majesty to seize Luther and to put him to death. They adduced the example of John Huss, and said, "To a heretic one is under no obligation, either to grant a safe-conduct or to keep it." But the Emperor Charles [V.] replied, "Whatever promise has been made must be fulfilled."—REIN'S *LUTHER*, ch. 9, p. 85.

**4506. PROMISES, Regard for. Romans.** The goddess of Faith (of human and social faith) was worshipped, not only in her temples, but in the lives of the Romans; and if that nation was deficient in the more amiable qualities of benevolence and generosity, they astonished the Greeks by their sincere and simple performance of the most burdensome engagements. Yet among the same people, according to the rigid maxims of the patricians and decemvirs, a *naked pact*, a promise, or even an oath, did not create any civil

obligation, unless it was confirmed by the legal form of a *stipulation*. Whatever might be the etymology of the Latin word, it conveyed the idea of a firm and irrevocable contract, which was always expressed in the mode of a question and answer. "Do you promise to pay me 100 pieces of gold?" was the solemn interrogation of *Seius*. "I do promise," was the reply of *Sempronius*.—GIBBON'S *ROME*, ch. 44, p. 365.

**4507. PROMOTION** earned. *General Grant*. Governor Yates, of his State, . . . put him on his staff as adjutant, to assist him in arranging the quota of the State. . . . He acquitted himself so well, that when Lincoln sent on to the governor to forward two names from the State for the position of brigadier-general, the latter proposed to Grant to send him on. But he declined, saying he preferred to earn his promotion. He, however, accepted the colonelcy of the Twenty-first Regiment. . . . On the 7th of August, . . . 1861, he received his appointment as brigadier-general.—HEADLEY'S *GENERAL GRANT*, p. 47.

**4508. PROMOTION**, Jocosely. *Napoleon I.* [Napoleon was the second to cross the bridge at Lodi.] Some of the veterans of the army, immediately after the battle, met together, and jocosely promoted their general, who had so distinguished himself by bravery, and who was so juvenile in his appearance, to the rank of corporal. When Napoleon next appeared upon the field he was greeted with enthusiastic shouts by the whole army, "Long live our little corporal!" . . . and never lost . . . this honorary and affectionate nickname.—ABBOTT'S *NAPOLÉON B.*, vol. 1, ch. 5.

**4509. PROMOTION**, Loss by. *Saturninus*. [One of the thirty tyrants.] When the clamor of the soldiers invested the reluctant victims with the ensigns of sovereign authority, they sometimes mourned in secret their approaching fate. "You have lost," said Saturninus, on the day of his elevation—"you have lost a useful commander, and you have made a very wretched emperor."—GIBBON'S *ROME*, ch. 10, p. 324.

**4510. PROMOTION**, Offensive. *Roman Senators*. Julius Cæsar . . . increased the number of the senate to nine hundred, filling its ranks from eminent provincials, introducing even barbarian Gauls, and, still worse, libertini, the sons of liberated slaves, who had risen to distinction by their own merit. The new members came in slowly, and it is needless to say were unwillingly received; a private handbill was sent round recommending the coldest of greetings to them.—FROUDE'S *CÆSAR*, ch. 26.

**4511. PROMOTION**, Providential. *Queen Elizabeth*. [Daughter of Henry VIII.] Tradition still points out the tree in Hatfield Park beneath which Elizabeth was sitting when she received the news of her peaceful accession to the throne. She fell on her knees, and drawing a long breath, exclaimed at last, "It is the Lord's doing, and it is marvellous in our eyes." To the last these words remained stamped on the golden coinage of the queen.—HIST. OF ENG. PEOPLE, § 692.

**4512. PROMOTION**, Remarkable. *Cromwell*. The storm is up in England, and Oliver has become a marked man; he probably knows that he will have to take a prominent part in the affairs of the kingdom. Halt we awhile to reflect

on this. This obscure man, lone English farmer, untitled, unwealthy, no grace of manner to introduce himself, ungainly in speech and in action, unskilled in war, unused to the arts of courts and the cabals of senates and legislators—this man whose life had passed altogether with farmers and religious-minded men, was, at almost a bound, to leap to the highest place in the people's army, grasping the baton of the marshal. This man was to strike the successful blows on the field, shivering to pieces the kingly power in the land; himself was to assume the truncheon of the Dictator; was to sketch the outline of laws, of home and foreign policy, which all succeeding legislators were to attempt to embody and imitate; was to wring concessions to his power from the most haughty monarchies of ancient feudal Europe, and to bear up, in arms, England, fast dwindling into contempt, to the very foremost place among the nations; was to produce throughout the world homage to the Protestant religion, making before his name the fame and terror of Gustavus, of Henry IV., of Zisca, to dwindle and look pale. And this with no prestige of birth or education. Is it too much, then, to call him the most royal actor England, if not the world, has produced?—HOOD'S *CROMWELL*, ch. 2, p. 47.

**4513. PROMOTION**, Unexpected. *Cromwell*. No doubt Cromwell was amazed at the lofty elevation to which he ascended; for he commenced his public career without any plan; he threw himself, and his fortunes, and his life into the scale against the king, and on the side of the people. He was at that time a plain country yeoman. We do not believe that he had any ambition other than to serve the cause with a brave, pure heart. Could he, whose unnoticed days had been passed by a farmer's ingle, see gleaming before his eyes a crown, which he might refuse? Could he, who had spent his later years in following the plough, dream that he should draw the sword, only to find himself at last the greatest general of his own age, and one of the greatest soldiers of any age? Well might he say, "*One never mounts so high as when one does not know where one is going.*" It is the sublime of human philosophy and character to be able to say this; it is faith in Providence and in destiny alone which can say this.—HOOD'S *CROMWELL*, ch. 1, p. 21.

**4514. PROMPTNESS**, Success by. *Charles XII.* Three powerful enemies joined in a league to oppress him. Sweden was then in possession of the territories of Estonia and Livonia; and Charles XI., his father, had violated the privileges of the Livonians, which they had asserted by a deputation, at the head of which was a nobleman of the name of Patkul, who had incensed the monarch by too bold a remonstrance in favor of the liberties of his country; he was condemned to death, but he escaped, and denounced a signal vengeance against the King of Sweden; he found means to persuade Augustus, King of Poland, and the czar, Peter, that they had now an opportunity of recovering, during the weakness of that monarchy, all the provinces they had formerly lost. They were joined by Frederick IV., King of Denmark, and it was not doubted that Sweden would fall a victim to so formidable an alliance. . . . It was the opinion of Charles' counsellors that a negotiation should be set on foot



to avert the impending ruin ; but the king himself instantly gave orders to prepare for war. "I shall attack the first," said he, "who declares against me, and by defeating him, I hope to intimidate the rest." From that time Charles dedicated his life to a series of fatigues and dangers, and enjoyed not a moment of ease or relaxation.—*TYLER'S HIST.*, Book 6, ch. 35, p. 477.

**4515. PROOF of Intentions.** *Cleopatra.* [Antony was suspicious that she might poison him, and required his food to be tasted at her banquets.] She employed a very extraordinary method to make him sensible how ill-founded his fears were, and at the same time, if she had so bad an intention, how ineffectual all the precautions he took would be. She caused the extremities of the flowers to be poisoned, of which the wreaths, worn by Antony and herself at table, according to the custom of the ancients, were composed. When their heads began to grow warm with wine, in the height of their gayety, Cleopatra proposed to Antony to drink off those flowers. He made no difficulty ; and, after having plucked off the ends of his wreath with his fingers, and thrown them into his cup filled with wine, he was upon the point of drinking it, when the queen, taking hold of his arm, said to him, "I am the poisoner against whom you take such mighty precaution. If it were possible for me to live without you, judge now whether I wanted either the opportunity or means for such an action." Having ordered a prisoner, condemned to die, to be brought thither, she made him drink that liquor, upon which he died immediately.—*ROLLIN'S HIST.*, Book 24, § 3.

**4516. PROPERTY, Conservatism of.** *James-town Colony.* The greatest change in the condition of the colonists resulted from the incipient establishment of private property. To each man a few acres of ground were assigned for his orchard and to plant at his pleasure and for his own use. So long as industry had been without its special reward, reluctant labor, wasteful of time, had been followed by want.—*BANCROFT'S HIST. OF U. S.*, vol. 1, ch. 4.

**4517. PROPERTY, Hereditary.** *Roman Laws.* The jurisprudence of the Romans appears to have deviated from the equality of nature much less than the Jewish, the Athenian, or the English institutions. On the death of a citizen all his descendants, unless they were already freed from his paternal power, were called to the inheritance of his possessions. The insolent prerogative of primogeniture was unknown ; the two sexes were placed on a just level ; all the sons and daughters were entitled to an equal portion of the patrimonial estate ; and if any of the sons had been intercepted by a premature death, his person was represented, and his share was divided, by his surviving children.—*GIBBON'S ROME*, ch. 44, p. 360.

**4518. PROPERTY, Ownership of.** *Production.* The savage who hollows a tree, inserts a sharp stone into a wooden handle, or applies a string to an elastic branch becomes in a state of nature the just proprietor of the canoe, the bow, or the hatchet. The materials were common to all, the new form, the produce of his time and simple industry, belongs solely to himself. His hungry brethren cannot, without a sense of their own injustice, extort from the hunter the game of the

forest overtaken or slain by his personal strength and dexterity. If his provident care preserves and multiplies the tame animals, whose nature is tractable to the arts of education, he acquires a perpetual title to the use and service of their numerous progeny, which derives its existence from him alone. If he encloses and cultivates a field for their sustenance and his own, a barren waste is converted into a fertile soil ; the seed, the manure, the labor, create a new value, and the rewards of harvest are painfully earned by the fatigues of the revolving year. In the successive states of society, the hunter, the shepherd, the husbandman, may defend their possessions by two reasons which forcibly appeal to the feelings or the human mind : that whatever they enjoy is the fruit of their own industry ; and that every man who envies their felicity may purchase similar acquisitions by the exercise of similar diligence.—*GIBBON'S ROME*, ch. 4, p. 355.

**4519. PROPERTY, Titles to.** *Reign of James II.* [He favored the destruction of titles, so as to advance the adherents of the Roman Catholic faith, whose property had long ago been confiscated.] He ought to have determined that the existing settlement of landed property [in Ireland] should be inviolable ; and he ought to have announced that determination in such a manner as effectually to quiet the anxiety of the new proprietors, and to extinguish any wild hopes which the old proprietors might entertain. Whether, in the great transfer of estates, injustice had or had not been committed, was immaterial. That transfer, just or unjust, had taken place so long ago that to reverse it would be to unfix the foundations of society. There must be a time of limitation to all rights. After thirty-five years of actual possession, after twenty-five years of possession solemnly guaranteed by statute, after innumerable leases and releases, mortgages and devises, it was too late to search for flaws in titles.—*MACAULAY'S ENG.*, ch. 6, p. 124.

**4520. PROPERTY, Tyranny of.** *Rev. John Ball.* "Mad" as the landowners held him to be, it was in the preaching of John Ball that England first listened to a declaration of the natural equality and rights of man. "Good people," cried the preacher, "things will never be well in England so long as goods be not in common, and so long as there be villeins and gentlemen. By what right are they whom we call lords greater folk than we ? On what grounds have they deserved it ? Why do they hold us in serfage ? If we all came of the same father and mother, of Adam and Eve, how can they say or prove that they are better than we, if it be not that they make us gain for them by our toil what they spend in their pride ? They are clothed in velvet and warm in their furs and their ermines, while we are covered with rags. They have wine and spices and fair bread, and we oat-cake and straw and water to drink. They have leisure and fine houses ; we have pain and labor, the rain and the wind in the fields. And yet it is of us and of our toil that these men hold their state." It was the tyranny of property that then as ever roused the defiance of socialism.—*HIST. OF ENG. PEOPLE*, § 345.

**4521. PROPERTY, Wrongs in.** *English Law.* A.D. 1763. The right of primogeniture made its chief victims in the bosoms of the families which

it kept up. . . . Even the mother who might survive her husband, after following him to his tomb, . . . returned no more to the ancestral mansion, but vacated it for the heir; and the dowager must be content with her jointure, which might often be paid grudgingly as to one, "Long wintering on a young man's revenue."

—BANCROFT'S U. S., vol. 5, ch. 3.

**4522. PROPHECIES, Sustained.** *England 1753.* [In 1753 there was great opposition to a bill, which was passed, permitting Jews to hold real estate. One said it] was to give the lie to all the prophecies of the New Testament: they are to remain without any fixed habitation until they acknowledge Christ to be the Messiah.—KNIGHT'S ENG., vol. 6, ch. 12, p. 193.

**4523. PROPHECY, False.** *Empires fall.* [When the Spanish Armada was expected to visit the coasts of England] many ancient and strange prophecies, in divers languages, and many excellent astronomers of sundry nations, had in very plain terms foretold that the year 1588 should be most fatal and ominous unto all estates, concluding in these words: "And if in that year the world do not perish and utterly decay, yet empires all, and kingdoms after, shall; and no man to raise himself shall know no way, and that forever after it shall be called the year of wonder." [Englishmen interpreted the prophecy against their enemies as a prediction of their overthrow, the God of the Bible, which Englishmen had learned to read, being their defender.]—KNIGHT'S ENG., vol. 3, ch. 14, p. 218.

**4524. PROPHECY, Unconscious.** *Virgil.* Constantine, in a very long discourse, which is still extant, . . . expatiates on the various proofs of religion; but he dwells with peculiar complacency on the Sibylline verses, and the fourth eclogue of Virgil. Forty years before the birth of Christ, the Mantuan bard, as if inspired by the celestial muse of Isaiah, had celebrated, with all the pomp of Oriental metaphor, the return of the Virgin, the fall of the serpent, the approaching birth of a godlike child, the offspring of the great Jupiter, who should expiate the guilt of human kind, and govern the peaceful universe with the virtues of his father; the rise and appearance of a heavenly race, a primitive nation throughout the world, and the gradual restoration of the innocence and felicity of the golden age. The poet was perhaps unconscious of the secret sense and object of these sublime predictions, which have been so unworthily applied to the infant son of a consul, or a triumvir; but if a more splendid, and indeed specious, interpretation of the fourth eclogue contributed to the conversion of the first Christian emperor, Virgil may deserve to be ranked among the most successful missionaries of the gospel. . . . He chiefly depends on a mysterious acrostic, composed in the sixth age after the Deluge, by the Erythrean Sibyl, and translated by Cicero into Latin. The initial letters of the thirty-four Greek verses form this prophetic sentence: JESUS CHRIST, SON OF GOD, SAVIOUR OF THE WORLD.—GIBBON'S *ROME*, ch. 20, p. 269.

**4525. PROPHETS, The Great.** *Four.* Mahomet taught that God Almighty had engraven these laws [of Mahomet. See Religion, Mahometan] in the hearts of the first race of men, but that vice and iniquity gradually prevailing, and wearing out

their impression, He had sent, from time to time, His prophets upon earth, to revive His holy precepts by their doctrines and example. The most eminent of these prophets, he affirmed, were Abraham, Moses, Jesus Christ—and Mahomet, the last, the greatest of all—who was destined to extend the knowledge of the true religion over all the earth.—TYTLER'S HIST., Book 6, ch. 1, p. 52.

**4526. PROPRIETORS, Nominal.** *George I.* [When the Hanoverian prince George came to the British throne as George I., the foreigner penned his first impressions.] He said: "This is a strange country. The first morning after my arrival at St. James' I looked out of the window, and saw a park, with canals, etc., which they told me were mine. The next day Lord Chetwynd, the ranger of my park, sent me a fine brace of carp out of my canal; and I was told I must give five guineas to Lord Chetwynd's servant for bringing me my carp out of my canal in my own park."—KNIGHT'S ENG., vol. 6, ch. 1, p. 4.

**4527. PROPRIETORS, Bondage of.** *Peruvians.* The mines of Potosi were discovered, with which the Peruvians themselves had been unacquainted—a source of riches which to this day is not exhausted. The Peruvians were made to work at these mines for the Spaniards, as the real proprietors. Those slaves who, from constitutional weakness of body, were soon worn out by the dreadful fatigues, . . . without the smallest remission of their labors, were replaced by negroes from the coast of Africa.—TYTLER'S HIST., Book 6, ch. 21.

**4528. PROSPERITY, Children bring.** *Arab.* The nurses of the desert, who came usually to compete for the new-born children to the doors of the wealthy, did not present themselves at the door of Amina [the mother of Mahomet], because she was a widow, and that widows, commonly poor, did not remunerate so liberally as the fathers the nurses of their children. At length Halima, one of those women of the desert who sold their milk, not having been able to find another nursing in the city, returned to Amina toward the evening, and took her infant. The credulity of the Arabs remarked, that from the day when this child was introduced into the tent of Halima all the prosperities and fecundities of nomad life made it their centre. The nurse refused to give him back to his mother, for fear of losing, with his departure, the benedictions of her tent.—LAMARTINE'S *TURKEY*, p. 55.

**4529. PROSPERITY, Dangers of.** *Philip of Macedon.* Olympias bare him Alexander, surnamed the Great. . . . Philip, who at that time was absent from his kingdom, had three very agreeable pieces of news brought him at one and the same time: that he had carried the prize at the Olympic games; that Parmenio, one of his generals, had gained a great victory over the Illyrians, and that his wife was delivered of a son. This prince, terrified at so signal a happiness, which the heathens thought frequently the omen of some mournful catastrophe, cried out, "Great Jupiter! in return for so many blessings, send me as soon as possible some slight misfortune."—ROLLIN'S HIST., Book 14, § 1.

**4530. PROSPERITY, Destructive.** *Christianity.* The corruption of manners and principles, so



forcibly lamented by Eusebius, may be considered, not only as a consequence, but as a proof, of the liberty which the Christians enjoyed and abused under the reign of Diocletian. Prosperity had relaxed the nerves of discipline. Fraud, envy, and malice prevailed in every congregation. The presbyters aspired to the episcopal office, which every day became an object more worthy of their ambition. The bishops, who contended with each other for ecclesiastical pre-eminence, appeared by their conduct to claim a secular and tyrannical power in the church; and the lively faith which still distinguished the Christians from the Gentiles was shown much less in their lives than in their controversial writings.—GIBBON'S *ROME*, ch. 16, p. 57.

**4531. PROSPERITY by Government.** *By Rienzi.* [The Roman tribune and patriot.] Justice was appeased by the tardy execution of Martin Ursini, who, among his various acts of violence and rapine, had pillaged a shipwrecked vessel at the mouth of the Tiber. His name, the purple of two cardinals, his uncles, a recent marriage, and a mortal disease were disregarded by the inflexible tribune, who had chosen his victim. The public officers dragged him from his palace and nuptial bed; his trial was short and satisfactory; the bell of the Capitol convened the people; stripped of his mantle, on his knees, with his hands bound behind his back, he heard the sentence of death; and after a brief confession Ursini was led away to the gallows. After such an example, none who were conscious of guilt could hope for impunity, and the flight of the wicked, the licentious, and the idle soon purified the city and territory of Rome. In this time (says the historian) the woods began to rejoice that they were no longer infested with robbers; the oxen began to plough; the pilgrims visited the sanctuaries; the roads and inns were replenished with travellers; trade, plenty, and good faith were restored in the markets; and a purse of gold might be exposed without danger in the midst of the highway. As soon as the life and property of the subject are secure, the labors and rewards of industry spontaneously revive; Rome was still the metropolis of the Christian world.—GIBBON'S *ROME*, ch. 70, p. 477.

**4532. PROSPERITY, Springs of.** *Improvement.* In every experimental science there is a tendency toward perfection. In every human being there is a wish to ameliorate his own condition. These two principles have often sufficed, even when counteracted by great public calamities and by bad institutions, to carry civilization rapidly forward. No ordinary misfortune, no ordinary misgovernment, will do so much to make a nation wretched as the constant progress of physical knowledge and the constant effort of every man to better himself will do to make a nation prosperous.—MACAULAY'S *HIST.*, ch. 3, p. 261.

**4533. PROSTITUTE, A distinguished.** *Theodora.* The beauty of Theodora was the subject of more flattering praise and the source of more exquisite delight. Her features were delicate and regular; her complexion, though somewhat pale, was tinged with a natural color; every sensation was instantly expressed by the vivacity of her eyes; her easy motions displayed the graces of a small but elegant figure; and either love or

adulation might proclaim that painting and poetry were incapable of delineating the matchless excellence of her form. But this form was degraded by the facility with which it was exposed to the public eye and prostituted to licentious desire. Her venal charms were abandoned to a promiscuous crowd of citizens and strangers, of every rank and of every profession; the fortunate lover who had been promised a night of enjoyment was often driven from her bed by a stronger or more wealthy favorite; and when she passed through the streets, her presence was avoided by all who wished to escape either the scandal or the temptation. The satirical historian has not blushed to describe the naked scenes which Theodora was not ashamed to exhibit in the theatre. After exhausting the arts of sensual pleasure, she most ungratefully murmured against the parsimony of nature. [She became the wife of the Roman Emperor Justinian.]—GIBBON'S *ROME*, ch. 40, p. 50.

**4534. PROTECTION of Industry.** *Clashing.* When the cultivator wanted to obtain the best price for his wool, that legislation that was always protecting one class against another class, to the injury of both classes, ordained the exportation of wool should be hampered with restrictions; "because that sufficient plenty of the said wools may continually abide and remain within the said realm, as may competently and reasonably serve for the occupation of cloth-makers." Of necessity much of the sufficient plenty became superabundant stock; and the price of wool was beaten down by the limitation of the market. [A.D. 1450-1485.]—KNIGHT'S *ENG.*, vol. 2, ch. 7, p. 108.

**4535. PROTECTION of Manufactures.** *English.* The rural interests of England had (in 1698) prohibited the importation of Irish cattle. The Irish farmers took to breeding sheep, and wool being abundant, woollen manufactures sprang up. The Commons implored the king "to enjoin all those he employed in Ireland to use their utmost diligence to hinder the exportation of wool from Ireland, except imported hither, and for discouraging the woollen and encouraging the linen manufacture in Ireland."—KNIGHT'S *ENG.*, vol. 5, ch. 14, p. 214.

**4536. PROTECTION by Secrecy.** *Athanasius.* [During the persecution by the Arian party.] He was once secreted in a dry cistern, which he had scarcely left before he was betrayed by the treachery of a female slave; and he was once concealed in a still more extraordinary asylum, the house of a virgin, only twenty years of age, and who was celebrated in the whole city for her exquisite beauty. At the hour of midnight, as she related the story many years afterward, she was surprised by the appearance of the archbishop in a loose undress, who, advancing with hasty steps, conjured her to afford him the protection which he had been directed by a celestial vision to seek under her hospitable roof. The pious maid accepted and preserved the sacred pledge which was intrusted to her prudence and courage. Without imparting the secret to any one, she instantly conducted Athanasius into her most secret chamber, and watched over his safety with the tenderness of a friend and the assiduity of a servant. As long as the danger continued, she regularly supplied him with books and provi-

sions, washed his feet, managed his correspondence, and dexterously concealed from the eye of suspicion this familiar and solitary intercourse between a saint whose character required the most unblemished chastity, and a female whose charms might excite the most dangerous emotions.—GIBBON'S *ROME*, ch. 21, p. 352.

**4537. PROTECTION for the Weak.** *James Oglethorpe.* He selected as the site of his settlement the high bluff on which now stands the city of Savannah. Here, on the first day of February, were laid the foundations of the oldest English town south of the Savannah River. Broad streets were laid out; a public square was reserved in each quarter; a beautiful village of tents and board houses built among the pine trees appeared as the capital of a new commonwealth, where men were not imprisoned for debt. Tomochichi, chief of the Yamacrans, came from his cabin half a mile distant to see his brother Oglethorpe. There was a pleasant conference. "Here is a present for you," said the red man to the white man. The present was a buffalo robe painted on the inside with the head and feathers of an eagle. "The feathers are soft, and signify love; the buffalo skin is the emblem of protection. Therefore love us and protect us," said the old chieftain. Such a plea could not be lost on a man like Oglethorpe.—RIDPATH'S *U. S.*, ch. 29, p. 239.

**4538. PROTECTOR needed.** *Protestants.* Had Cromwell been on the throne of England when Louis XIV. dared to revoke what had been called the Irrevocable Edict of Nantes, and by this act to inaugurate a protracted and horrible reign of terror, the revocation would never have taken place, or that apparition, which Mazarin always dreaded lest he should see, would have been beheld—namely, Cromwell at the gates of Paris.—HOOD'S *CROMWELL*, ch. 16, p. 214.

**4539. PROTECTION, A strong.** *Oliver Cromwell.* It was at the very period of the massacre of the Piedmontese that a treaty with France had been matured, after long and tedious negotiation. One demand after another had been conceded to Cromwell by Louis and his crafty adviser, the Cardinal Mazarin. John Milton, Oliver's private and foreign secretary, had conducted the negotiation to a successful issue, and the French ambassador waited with the treaty ready for signature, when Cromwell learned of the sufferings of the Vaudois. He forthwith despatched an ambassador, on their behalf, to the Court of Turin, and refused to sign the treaty with France until their wrongs were redressed. The French ambassador was astonished and indignant. He remonstrated with Cromwell, and urged that the question bore no connection with the terms of the treaty; nor could his sovereign interfere, on any plea, with the subjects of an independent State. Mazarin took even bolder ground. He did not conceal his sympathy with the efforts of the Duke of Savoy to coerce these Protestant rebels—declared his conviction that in truth "the Vaudois had inflicted a hundred times worse cruelties on the Catholics than they had suffered from them," and altogether took up a very high and haughty position. Cromwell remained unmoved. New protestations met with no better reception. He told his Majesty of France, in reply to his assurances of the impossibility of in-

terfering, that he had already allowed his own troops to be employed as the tools of the persecutors; which, though very much like giving his Christian Majesty the lie, was not without its effect. Cromwell would not move from the sacred duty he had assumed to himself, as the defender of the persecuted Protestants of Europe. The French ambassador applied for an audience to take his leave, and was made welcome to go. Louis and Mazarin had both to yield to his wishes at last, and became the unwilling advocates of the heretics of the valleys.—HOOD'S *CROMWELL*, ch. 16, p. 215.

**4540. PROTESTANTISM, Advance of.** *France.* [A.D. 1561–1567. The Protestant opinions] were popular among the merchant class. The noblesse was fast becoming Huguenot. At the court itself the nobles feasted ostentatiously on the fast-days of the church, and flocked to the Protestant preachings. The clergy themselves seemed shaken. Bishops openly abjured the older faith. Coligny's brother, the Cardinal of Chatillon, celebrated the communion instead of mass in his own episcopal church at Beauvais, and married a wife. So irresistible was the movement, that Catharine saw no way of preserving France to Catholicism but by the largest concessions; and in the summer of 1561 she called on the pope to allow the removal of images, the administration of the sacrament in both kinds, and the abolition of private masses. Her demands were outstripped by those of an assembly of deputies from the states which met at Pontoise. These called for the confiscation of church property, for freedom of conscience and of worship, and, above all, for a national council in which every question should be decided by "the word of God." France seemed on the verge of becoming Protestant; and at a moment when Protestantism had won England and Scotland, and appeared to be fast winning southern as well as northern Germany, the accession of France would have determined the triumph of the Reformation. [Persecution of Protestants followed.]—HIST. OF ENG. PEOPLE, § 726.

**4541. PROTESTANTISM, Overthrow of.** *Persecution.* At Rome the news of this great blow [given by the massacre on St. Bartholomew's Day] was hailed with extravagant manifestations of joy; the Pope [Gregory XII.] and cardinals went in state to return thanks to Heaven for this signal mercy, and medals were struck in its honor. Philip II. extolled it as one of the most memorable triumphs of Christianity, compared it to the splendid victory of Lepanto, and boasted that the total ruin of Protestantism was now finally assured. Nevertheless, this great wickedness, like all state crimes, was quite ineffectual for the purpose toward which it was directed. The Huguenots had lost their ablest leaders; they were stunned, confounded, scattered, weakened, but they were by no means wholly crushed. As soon as they recovered from their consternation they once more rushed to arms. . . . The persecuted party once more raised their heads, and within a year from the date of the great massacre were in a position to address the king in bolder and more importunate language than at any former period of the contest. . . . The full and public exercise of the reformed religion was authorized throughout the kingdom; the



Parliaments were to consist of an equal number of Protestant and Catholic judges; all sentences passed against the Huguenots were annulled, and the insurgents were pronounced to have acted for the good of the king and kingdom; eight towns were placed in their hands for an unlimited period; and the States-General were to be convoked within six months. Such were the conditions of the "Peace of Monsieur," as it was termed, which was signed on the 6th of May, 1576—less than four years after that frightful massacre by which it was hoped that the Huguenot faction would be finally extirpated from France.—STUDENTS' FRANCE, ch. 16, § 12, and ch. 17, § 2.

**4542. PROTESTANTISM, Protectors of. English—Sweden.** The prince who bears the closest resemblance to Cromwell is Gustavus Adolphus of Sweden. He, too, was the lion of the Protestant cause, and his camp, like that of the great British farmer, was the scene of piety and extraordinary bravery. Like Cromwell, he was rapid and irresistible as a mountain torrent on the field. Like Cromwell, he alarmed the councils of the Roman Pontiff and struck terror into the Imperialist cabinet. Far inferior to Cromwell—for who of all generals or statesmen equalled him?—yet both regarded themselves as set apart and consecrated for the defence of Protestantism against the encroachments and cruelties of Popery. This idea largely entered into the mind of the Protector. He saw the state of Europe; he felt for its wrung and lacerated condition. In his age he was the only Protestant prince; the so-called Protestant statesmen were in league with Rome. He raised his banner against the Vatican, declared his side and his convictions, and made the tyrants and diplomatists of Europe quail and shrink before the shadow of his power and the terror of his name. In the history of Protestantism he occupies the distinguished place, in the very foreground. That we are entitled to say thus much of him is proved by a reference to his own words, as well as to the better evidence of his deeds.—HOOD'S CROMWELL, ch. 16, p. 217.

**4543. PROTESTATION, Absurd. Timour the Tartar.** [To his Syrian captives.] "You see me here," continued Timour, "a poor, lame, decrepit mortal. Yet by my arm has the Almighty been pleased to subdue the kingdoms of Iran, Touran, and the Indies. I am not a man of blood; and God is my witness that in all my wars I have never been the aggressor, and that my enemies have always been the authors of their own calamity." During this peaceful conversation the streets of Aleppo [in Syria] streamed with blood and re-echoed with the cries of mothers and children, with the shrieks of violated virgins.—GIBBON'S ROME, ch. 65, p. 262.

**4544. PROTESTATIONS, Characteristic. Celts.** The Celts at all times have been fond of emphatic protestations. The young heroes swore a solemn oath that they would not see wife or children or parents more till they had ridden twice through the Roman army. In this mood they encountered Cæsar in the valley of the Vinçanne, a river which falls into the Saône, and they met the fate which necessarily befell them when their ungovernable multitudes engaged the legions in the open field. They were defeated

with enormous loss; not they riding through the Roman army, but themselves ridden over and hewn down by the German horsemen and sent flying for fifty miles over the hills into Alice St. Reine.—FROUDE'S CÆSAR, ch. 19.

**4545. PROVIDENCE, Deliverance by. Columbus.** [Four richly laden Venetian galleys were attacked by Columbo the younger, near the Portuguese coast.] A desperate engagement took place; the vessels grappled each other, and the crews fought hand to hand, and from ship to ship. The battle lasted from morning until evening, with great carnage on both sides. The vessel commanded by Columbus was engaged with a huge Venetian galley. They threw hand-grenades and other fiery missiles, and the galley was wrapped in flames. The vessels were fastened together by chains and grappling-irons, and could not be separated; both were involved in one conflagration, and soon became a mere blazing mass. The crews threw themselves into the sea; Columbus seized an oar, which was floating within reach, and, being an expert swimmer, attained the shore, though full two leagues distant.—IRVING'S COLUMBUS, ch. 2.

**4546. PROVIDENCE, Delivering. National.** When a financial panic made it impossible to pay the army of William III., then in the field against Louis XIV., and the danger from mutiny or total desertion was very great, the king was informed of the state of the treasury, and in reply expressed that noble sentiment which every Englishman ought to bear in mind in the day of public calamity and fear: "May God relieve us from our present embarrassment, for I cannot suppose it is His will to suffer a nation to perish which He has so often almost miraculously saved, though we have too well deserved it."—KNIGHT'S ENG., vol. 5, ch. 13, p. 195.

**4547. PROVIDENCE, Detention of. Oliver Cromwell.** Notice also that those latest years of James and first years of Charles were the period when the cruel persecution proceeding in England drove the first emigrants away into the American wilderness, there to found the old Massachusetts colony; they left their homes and country, willing to encounter the privations and dangers of the distant wilderness, hoping there to find a rest and refuge for outraged religion and humanity. Those were the days commemorated by the Plymouth Rock—the first settlers in Salem, and the growth of Lynn. We refer to this especially, because tradition says that on the 1st of May, 1638, eight ships, bound for New England, and filled with Puritan families, were arrested and interrupted in the Thames by an order from the king, and that among their passengers in one of those vessels were Pym, Hampden, Cromwell, and Hazellrig. Mr. John Forster doubts this, but cannot disprove it.—HOOD'S CROMWELL, ch. 2, p. 48.

**4548. PROVIDENCE, Directing. The Pilgrims.** [They intended to settle near the Hudson.] The spot to which Providence had directed the planters had, a few years before, been rendered entirely a desert by a pestilence, which had likewise swept over the neighboring tribes, and desolated almost the whole seaboard of New England. . . . There were the traces of a previous population, but not one living inhabitant.—BANCROFT'S U. S., vol. 1, ch. 8.

**4549. PROVIDENCE, Disposal of. *Pilgrims.*** The voyage was long and perilous. For sixty-three days the ship was buffeted by storms and driven. It had been the intention of the Pilgrims to found their colony in the beautiful country of the Hudson, but the tempest carried them out of their course, and the first land seen was the desolate Cape Cod. On the 9th of November the vessel was anchored in the bay; then a meeting was held on board, and the colony organized under a solemn compact. In the charter which they there made for themselves the emigrants declared their loyalty to the English crown, and covenanted together to live in peace and harmony, with equal rights to all, obedient to just laws made for the common good. Such was the simple but sublime constitution of the oldest New England State. A nobler document is not to be found among the records of the world. To this instrument all the heads of families, forty-one in number, solemnly set their names. An election was held in which all had an equal voice, and John Carver was unanimously chosen governor of the colony.—RIDPATH'S U. S., ch. 7, p. 91.

**4550. PROVIDENCE, Gifts of. *Socrates.*** "Did you never reflect within yourself," says Socrates to Euthydemus, "how much care the gods have taken to bestow upon man all that is necessary for him?" "Never, I assure you," replied he. "You see," continued Socrates, "how necessary light is, and how precious that gift of the gods ought to appear to us." "Without it," added Euthydemus, "we should be like the blind, and all nature as if it were dead; but because we have occasion for intervals of relaxation, they have also given us the night for our repose." "You are in the right; and for this we ought to render them continued praises and thanksgiving. They have ordained that the sun, that bright and luminous star, should preside over the day to distinguish its different parts, and that its light should serve not only to discover the wonders of nature, but to dispense over every part life and heat; and at the same time they have commanded the moon and stars to illumine the night, which of itself is dark and obscure. Is there anything more worthy of admiration than this variety and vicissitude of day and night, of light and darkness, of labor and rest; and all this for the convenience and good of man?" Socrates enumerates in like manner the infinite advantages we receive from fire and water for the necessities of life. . . . "All these things," said Euthydemus, "make me doubt whether the gods have any other employment than to shower down their gifts and benefits upon mankind."—ROLLIN'S HIST., Book 9, ch. 4, § 4.

**4551. PROVIDENCE in History. *Reign of James II.*** [See No. 4558.] The task [of invading England] would indeed have been too arduous even for such a statesman as the Prince of Orange, had not his chief adversaries been at this time smitten with an infatuation such as by many men not prone to superstition was ascribed to the special judgment of God. Not only was the King of England, as he had ever been, stupid and perverse, but even the counsel of the politic King of France was turned into foolishness. Whatever wisdom and energy could do,

William did. Those obstacles which no wisdom or energy could have overcome, his enemies themselves studiously removed. . . . Louis, by two opposite errors, raised against himself at once the resentment of both the religious parties between which Western Europe was divided. Having alienated one great section of Christendom by persecuting the Huguenots, he alienated another by insulting the Holy See. These faults he committed at a conjuncture at which no fault could be committed with impunity, and under the eye of an opponent second in vigilance, sagacity, and energy to no statesman whose memory history has preserved. William saw with stern delight his adversaries toiling to clear away obstacle after obstacle from his path. While they raised against themselves the enmity of all sects, he labored to conciliate all. The great design which he meditated he with exquisite skill presented to different governments in different lights; and it must be added that, though these lights were different, none of them was false.—MACAULAY'S ENG., ch. 9, p. 384, 404.

**4552. ——. *Plymouth Colony.*** Had New England been colonized immediately on the discovery of the American continent, the old English institutions would have been planted under the powerful influence of the Roman Catholic religion; had the settlement been made under Elizabeth, it would have been before activity of the popular mind in religion had conducted to a corresponding activity of mind in politics.—BANCROFT'S U. S., vol. 1, ch. 8.

**4553. PROVIDENCE, National. *Great Britain.*** No man of English extraction would have risen to eminence, except by becoming in speech and habits a Frenchman. England owes her escape from such calamities to an event which her historians have generally represented as disastrous. Her interest was so directly opposed to the interest of her rulers, that she had no hope but in their errors and misfortunes. The talents and even the virtues of her six first French kings were a curse to her. The follies and vices of the seventh were her salvation. Had John inherited the great qualities of his father, . . . and had the King of France at the same time been as incapable as all the other successors of Hugh Capet had been, the house of Plantagenet must have risen to unrivalled ascendancy in Europe. But just at this conjuncture France, for the first time since the death of Charlemagne, was governed by a prince of great firmness and ability. On the other hand, England, which, since the battle of Hastings, had been ruled generally by wise statesmen, always by brave soldiers, fell under the dominion of a trifler and a coward. From that moment her prospects brightened. John was driven from Normandy. The Norman nobles were compelled to make their election between the island and the continent. . . . The great-grandsons of those who had fought under William and the great-grandsons of those who had fought under Harold began to draw near to each other in friendship, and the first pledge of their reconciliation was the Great Charter, won by their united exertions, and framed for their common benefit.—MACAULAY'S ENG., ch. 1, p. 14.

**4554. PROVIDENCE, Overruling. *Missions.*** In 1815 the Rev. Barnabas Shaw went from



England as a missionary to the Africans. Arriving at Cape Town, the government prohibited his laboring there, and with his devoted wife he started for the heathen tribes in the interior. A wagon and oxen were their outfit, and not knowing whither they went they continued their weary journey, until on the evening of the twenty-seventh day they met a party of Hottentots, accompanied by a chief, who encamped near them. Shaw communicated with them, and to his surprise learned that, having heard of the "Great Word," the chief was going to Cape Town to seek a Christian missionary for his people. He had already travelled two hundred miles, and there were yet nearly three hundred before he could reach Cape Town, where it was certain he could obtain no preacher. . . . Had either party started but half an hour earlier on its journey they must have missed each other.—*STEVENS' METHODISM*, vol. 3, p. 363.

**4555. PROVIDENCE, Protecting.** *William of Orange.* [By solicitation of Protestants he invaded England.] The disembarkation had hardly been effected when the wind rose again, and swelled into a fierce gale from the west. The enemy [under James II.], coming in pursuit down the Channel, had been stopped by the same change of weather which enabled William to land. During two days the king's fleet lay on an unruffled sea in sight of Beachy Head. At length [Admiral] Dartmouth was able to proceed. He passed the Isle of Wight, and one of his ships came in sight of the Dutch topmasts in Torbay. Just at this moment he was encountered by the tempest, and compelled to take shelter in the harbor of Portsmouth. . . . The weather had indeed served the Protestant cause so well that some men of more piety than judgment fully believed the ordinary laws of nature to have been suspended for the preservation of the liberty and religion of England. Exactly a hundred years before, they said, the Armada, invincible by man, had been scattered by the wrath of God. Civil freedom and divine truth were again in jeopardy; and again the obedient elements had fought for the good cause. The wind had blown strong from the east while the prince wished to sail down the Channel, had turned to the south when he wished to enter Torbay, had sunk to a calm during the disembarkation, and, as soon as the disembarkation was completed, had risen to a storm, and had met the pursuers in the face. [See No. 1862.]—*MACAULAY'S ENG.*, ch. 9, p. 447.

**4556. PROVIDENCE, Special.** *Preservation.* Richard Rodda, a Cornish miner, was saved from sudden death while on his knees in prayer. He had knelt but about two minutes when the earth gave way above him; a large stone fell before him and reached above his head; another fell at his right hand, and a third on his left, each, like the first, being higher than himself; a fourth fell upon these about four inches above him, and sheltered him. Had he been in any other posture he would have been crushed.—*STEVENS' METHODISM*, vol. 2, p. 148.

**4557. PROVIDENCE, Submission to.** *Socrates.* He cites an excellent prayer, from a poet whose name has not come down to us: "Great God, give us, we beseech thee, those good things of which we stand in need, whether we crave them

or not; and remove from us all those which may be hurtful to us, even though we implore them of Thee."—*ROLLIN'S HIST.*, vol. 1, Book 9, ch. 4, p. 386.

**4558. PROVIDENCE, Trust in.** *William, Prince of Orange.* As the time of striking the great blow drew near, the anxiety of William became intense. From common eyes his feelings were concealed by the icy tranquillity of his demeanor; but his whole heart was open to Bentinck. The preparations were not quite complete. The design was already suspected, and could not long be concealed. The King of France or the city of Amsterdam might still frustrate the whole plan. If Louis were to send a great force into Brabant, if the faction which hated the stadtholder were to raise its head, all was over. "My sufferings, my disquiet," the prince wrote, "are dreadful. I hardly see my way. Never in any life did I so much feel the need of God's guidance."—[See No. 4555.] *MACAULAY'S ENG.*, ch. 9, p. 412.

**4559. ———.** *Abraham Lincoln.* [Farewell address to his neighbors at Springfield, Ill., February 11, 1860. He was soon to be inaugurated over a broken Union.] My Friends: No one not in my position can appreciate the sadness I feel at this parting. To this people I owe all that I am. Here I have lived more than a quarter of a century; here my children were born, and here one of them lies buried. I know not how soon I shall see you again. A duty devolves upon me which is, perhaps, greater than that which has devolved upon any other man since the days of Washington. He never could have succeeded except for the aid of divine Providence, upon which he at all times relied. I feel that I cannot succeed without the same Divine aid which sustained him, and on the same Almighty Being I place my reliance for support, and I hope you, my friends, will all pray that I may receive that Divine assistance, without which I cannot succeed, but with which success is certain. Again I bid you all an affectionate farewell.—*RAYMOND'S LINCOLN*, ch. 5, p. 131.

**4560. PROVIDENCE, Vindication of.** *Persecution.* The gardens and circus of Nero on the Vatican, which were polluted with the blood of the first Christians, have been rendered still more famous by the triumph and by the abuse of the persecuted religion. On the same spot, a temple, which far surpasses the ancient glories of the Capitol, has been since erected by the Christian pontiffs, who, deriving their claim of universal dominion from an humble fisherman of Galilee, have succeeded to the throne of the Cæsars, given laws to the barbarian conquerors of Rome, and extended their spiritual jurisdiction from the coast of the Baltic to the shores of the Pacific Ocean.—*GIBBON'S ROME*, ch. 1, p. 18.

**4561. PROWESS, Military.** *Roman General Belisarius.* At the head of one thousand horse, the Roman general sallied from the Flaminian gate to mark the ground of an advantageous position, and to survey the camp of the barbarians; but while he still believed them on the other side of the Tiber, he was suddenly encompassed and assaulted by their numerous squadrons. The fate of Italy depended on his life; and the deserters pointed to the conspicu-

ous horse, a bay, with a white face, which he rode on that memorable day. "Aim at the bay horse," was the universal cry. Every bow was bent, every javelin was directed against that fatal object, and the command was repeated and obeyed by thousands who were ignorant of its real motive. The bolder barbarians advanced to the more honorable combat of swords and spears; and the praise of an enemy has graced the fall of Visandus, the standard-bearer, who maintained his foremost station, till he was pierced with thirteen wounds, perhaps by the hand of Belisarius himself. The Roman general was strong, active, and dexterous; on every side he discharged his weighty and mortal strokes; his faithful guards imitated his valor, and defended his person; and the Goths, after the loss of a thousand men, fled before the arms of a hero. They were rashly pursued to their camp; and the Romans, oppressed by multitudes, made a gradual, and at length a precipitate retreat to the gates of the city; the gates were shut against the fugitives; and the public terror was increased by the report that Belisarius was slain. His countenance was indeed disfigured by sweat, dust, and blood; his voice was hoarse, his strength was almost exhausted; but his unconquerable spirit still remained; he imparted that spirit to his desponding companions; and their last desperate charge was felt by the flying barbarians, as if a new army, vigorous and entire, had been poured from the city. The Flaminian gate was thrown open to a real triumph. . . . The example of Belisarius may be added to the rare examples of Henry IV., of Pyrrhus, and of Alexander.—GIBBON'S *ROME*, ch. 41, p. 161.

**4562. PULPIT, Conservatism of the. *Politics*.** [In 1626, in the great contests between Parliament and Charles I.,] the pretensions of the crown were advocated from the pulpit, and the disobedient were threatened with more than temporal penalties.—KNIGHT'S *ENG.*, vol. 3, ch. 25, p. 392.

**4563. PULPIT controlled. *James II.*** [In 1686] the king, as the head of the Church, had issued, as directions to the clergy, not to introduce into their pulpits any discussion upon doctrinal points which were matters of controversy.—KNIGHT'S *ENG.*, vol. 4, ch. 26, p. 408.

**4564. PUNISHMENT, Capital. *England, A.D.*** 1763. The game laws, parcelling out among the large proprietors the exclusive right of hunting, . . . were maintained with relentless severity; and to steal or even to hamstring a sheep was as much punished by death as murder or treason. During the reign of George III. sixty-three new capital offences had been added to the criminal laws, and five new ones on the average continued to be discovered annually; so that the code of England, formed under the influence of the rural gentry, seemed written in blood.—BANCROFT'S *U. S.*, vol. 5, ch. 3.

**4565. PUNISHMENT deserved. *Titus Oates*.** [Author of the infamous fiction of the popery plot. See No. 4213.] His offence, though, in a moral light, murder of the most aggravated kind, was, in the eye of the law, merely a misdemeanor. The tribunal, however, was desirous to make his punishment more severe than that of felons or traitors, and not merely to

put him to death, but to put him to death by frightful torments. He was sentenced to be stripped of his clerical habit, to be pilloried in Palace Yard, to be led round Westminster Hall with an inscription declaring his infamy over his head, to be pilloried again in front of the Royal Exchange, to be whipped from Aldgate to Newgate, and, after an interval of two days, to be whipped from Newgate to Tyburn. If, against all probability, he should happen to survive this horrible infliction, he was to be kept a close prisoner during life. Five times every year he was to be brought forth from his dungeon and exposed on the pillory in different parts of the capital. [He barely survived.]—MACAULAY'S *ENG.*, ch. 4, p. 449.

**4566. ———. *Mourzoufle*.** Mourzoufle [a tyrant of Constantinople] was received with smiles and honors in the camp of his father Alexius; but the wicked can never love, and should rarely trust, their fellow-criminals; he was seized in the bath, deprived of his eyes, stripped of his troops and treasures, and turned out to wander an object of horror and contempt to those who with more propriety could hate, and with more justice could punish, the assassin of the emperor Isaac and his son. As the tyrant, pursued by fear or remorse, was stealing over to Asia, he was seized by the Latins of Constantinople, and condemned, after an open trial, to an ignominious death. His judges debated the mode of his execution—the axe, the wheel, or the stake; and it was resolved that Mourzoufle should ascend the Theodosian column, a pillar of white marble of one hundred and forty-seven feet in height. From the summit he was cast down headlong, and dashed in pieces on the pavement, in the presence of innumerable spectators, who filled the forum of Taurus.—GIBBON'S *ROME*, ch. 61, p. 103.

**4567. PUNISHMENT, Effective. *Prompt*.** [In 1647 the "Levellers" and "Agitators" were numerous in Cromwell's army. Some of the regiments appear with papers in their hats of "Liberty for England, their rights for the soldiers." General Fairfax commands them to tear them out, and they shout in derision.] Cromwell exclaims, "Take that paper out of your hats." They refuse. He rushes into the ranks, orders fourteen of the mutineers to be seized; a drum-head court-martial is assembled, and three are condemned to death. The council of officers order that they shall draw lots which shall determine the fate of one. The immediate execution of that one restored the army to its wonted discipline.—KNIGHT'S *ENG.*, vol. 4, ch. 6, p. 87.

**4568. PUNISHMENT, Excessive. *Edward Floyd*.** [In 1621 Edward Floyd, a Roman Catholic barrister, expressed his joy that "goodman Palsgrave and goodwife Palsgrave" had been driven from Prague; when it was known] there was no punishment too terrible to be inflicted upon the delinquent—whipping, the pillory, boring of his tongue, nailing of his ears, were small justice for such an offence. The House went beyond its powers in passing a heavy sentence upon Floyd without hearing him. He appealed to the king, denying the accusation against him. . . . The Lords confirmed the sentence, with additional severities. Whipping, which was a part of this sentence, was remitted on the motion of



Prince Charles. The unhappy man underwent the other unjust punishment—to pay a fine of £5000, and to be imprisoned for life. "There is surely no instance," says Mr. Hallam, "in the annals of our own, and hardly any civilized country, where a trifling offence, if it were one, has been visited with such outrageous cruelty."—*KNIGHT'S ENG.*, vol. 3, ch. 24, p. 381.

**4569. PUNISHMENT ineffective, Capital. Hanging.** [In 1509 theft was punished by hanging; thieves were often hung twenty together upon one gallows; nevertheless thieves were in every place. A traveller has recorded that] people are taken up every day by dozens, like birds in a covey, and especially in London; yet for all this they never cease to rob and murder in the streets.—*KNIGHT'S ENG.*, vol. 2, ch. 15, p. 253.

**4570. PUNISHMENT of the Innocent. China.** There is nothing more barbarous in the prosecution of crimes in China than that custom, borrowed from the Scythians, by which all the relations of a criminal, to the ninth degree, are subjected to the same punishment as the offender himself. The husband suffers for the guilt of his wife, the father for that of his children. Where the father is dead, the eldest son is responsible for all the younger, and each for each.—*TYTLER'S HIST.*, Book 6, ch. 24, p. 347.

**4571. ———. Children.** The influence of the eunuch Eutropius was unbounded with [Arcadius] his sovereign; but though courted, as we may suppose, like all other ministers, by the parasites of the court, he was deservedly detested by the people. A striking monument of his fears from the popular odium, and the apprehension of undergoing that fate which he merited, appears in that most sanguinary of the Roman statutes, the law of Arcadius and Honorius, for the punishment of those who should conspire the death of the emperor's ministers. A capital punishment was inflicted on the offender himself; it is declared that his children shall be perpetually infamous, incapable of all inheritance, of all office or employment; that they shall languish in want and misery, so that life itself shall be a punishment to them, and death a consolation.—*TYTLER'S HIST.*, Book 5, ch. 5, p. 14.

**4572. PUNISHMENT in Kind. Theseus.** [Theseus, the founder of Attica,] put a period to the cruelties of Damastes, surnamed Procrustes, making his body fit the size of his own beds, as he had served strangers. These things he did in imitation of Hercules, who always returned upon the aggressors the same sort of treatment which they intended for him; for that hero sacrificed Busiris, killed Antæus in wrestling, Cygnus in single combat, and broke the skull of Termerus, whence this is called the Termerian mischief; for Termerus, it seems, destroyed the passengers he met, by dashing his head against theirs. Thus Theseus pursued his travels to punish abandoned wretches, who suffered the same kind of death from him that they inflicted on others.—*PLUTARCH'S THESEUS*.

**4573. PUNISHMENT, Parental. Luther.** The parents reared their son Martin in the fear of God and in the love of good works. But their discipline was strict and severe, as they themselves endured hard toil in gaining a livelihood. "My father," relates Luther, "on one occasion flogged

me so severely that I ran away, and was embittered against him until he gradually regained my affections. On another occasion my mother, because of a mere nut, whipped me so hard that the blood flowed. Her severe and earnest treatment of me led me to enter a cloister and become a monk. But in their hearts they meant it well with me, and made but one mistake, in that they did not discern the different dispositions according to which all punishments should be administered. For we ought to punish so that the apple go hand in hand with the rod."—*REIN'S LUTHER*, ch. 2, p. 19.

**4574. PUNISHMENT, Partiality in. Romans.** The malefactors who replenish our jails are the outcasts of society, and the crimes for which they suffer may be commonly ascribed to ignorance, poverty, and brutal appetite. For the perpetration of similar enormities, a vile plebeian might claim and abuse the sacred character of a member of the republic; but, on the proof or suspicion of guilt, the slave or the stranger was nailed to a cross; and this strict and summary justice might be exercised without restraint over the greatest part of the populace of Rome.—*GIBBON'S ROME*, ch. 44, p. 373.

**4575. PUNISHMENT, Retaliation in. Visigoths.** The Visigoth code provides that for every offence for which there is not a special statutory punishment the *pœna talionis* should take place. It was a very ample extension of this retaliation, that he who wilfully set fire to a house was burnt himself. If a judge, corrupted by bribery, condemned an innocent man to punishment, he suffered the like punishment himself.—*TYTLER'S HIST.*, Book 5, ch. 7, p. 45.

**4576. PUNISHMENT, Rule of. Roman Law.** A sin, a vice, a crime, are the objects of theology, ethics, and jurisprudence. Whenever their judgments agree, they corroborate each other; but as often as they differ a prudent legislator appreciates the guilt and punishment according to the measure of social injury. On this principle the most daring attack on the life and property of a private citizen is judged less atrocious than the crime of treason or rebellion which invades the majesty of the republic.—*GIBBON'S ROME*, ch. 44, p. 377.

**4577. PUNISHMENT necessary, Severe. Cromwell.** [Cromwell justified the terrible and wholesale slaughter of the royalists at Drogheda and Wexford by stating that it would prevent the effusion of blood in the future. An enlightened and truly pious minister writes of this Irish campaign:] "For nine years a most insane war has been raging. Cromwell, by merciful severity, concludes it in nine months."—*KNIGHT'S ENG.*, vol. 4, ch. 8, p. 123.

**4578. PUNISHMENT, Severity in. Roman Emperor Aurelian.** A single instance will serve to display the rigor and even cruelty of Aurelian. One of the soldiers had seduced the wife of his host. The guilty wretch was fastened to two trees forcibly drawn toward each other, and his limbs were torn asunder by their sudden separation. A few such examples impressed a salutary consternation. The punishments of Aurelian were terrible, but he had seldom occasion to punish more than once the same offence.—*GIBBON'S ROME*, ch. 11, p. 340.

**4579. PUNISHMENT, Terrible.** *By Vipers.* [In punishment for sedition, the Romans shut up] one Caius Billius in a cask with vipers and other serpents, and left him to perish in that cruel manner.—PLUTARCH'S *TIBERIUS GRACCHUS*.

**4580. PURGATORY, Compensations in.** *Mahometan.* The good and evil of each Mussulman will be accurately weighed in a real or allegorical balance; and a singular mode of compensation will be allowed for the payment of injuries: the aggressor will refund an equivalent of his own good actions, for the benefit of the person whom he has wronged; and if he should be destitute of any moral property, the weight of his sins will be loaded with an adequate share of the demerits of the sufferer. According as the shares of guilt or virtue shall preponderate, the sentence will be pronounced, and all, without distinction, will pass over the sharp and perilous bridge of the abyss; but the innocent, treading in the footsteps of Mahomet, will gloriously enter the gates of paradise, while the guilty will fall into the first and mildest of the seven hells. The term of expiation will vary from nine hundred to seven thousand years; but the prophet has judiciously promised that *all* his disciples, whatever may be their sins, shall be saved, by their own faith and his intercession, from eternal damnation.—GIBBON'S *ROME*, ch. 50, p. 119.

**4581. PURGATORY, Mahometan.** *Punishment in.* In the Mahometan theology *al araf* signifies the wall of separation between heaven and hell, and corresponds somewhat to the purgatory of the Latin church. Sitting astride of this wall are those whose good and evil deeds so exactly balance each other, that they deserve neither heaven nor hell, and those others who go to war without their parents' consent and fall in battle. These last are martyrs, and are therefore preserved from hell; but inasmuch as they have disobeyed their parents' commands, are not deemed worthy of heaven.—AM. CYCLOPEDIA, "AL ARAF."

**4582. PURITAN, Description of.** *English.* The extreme Puritan was at once known from other men by his gait, his garb, his lank hair, the sour solemnity of his face, the upturned white of his eyes, the nasal twang with which he spoke, and, above all, by his peculiar dialect. He employed on every occasion the imagery and style of Scripture. Hebraisms violently introduced into the English language, . . . and applied to the common concerns of English life, were the most striking peculiarities of this cant, which moved, not without cause, the derision both of prelatists and libertines.—MACAULAY'S *ENG.*, ch. 1, p. 76.

**4583. PURITANISM vs. Chivalry.** *New Englanders.* If it had the sectarian crime of intolerance, chivalry had the vices of dissoluteness. The Knights were brave from gallantry of spirit; the Puritans from the fear of God. The Knights were proud of loyalty; the Puritans of liberty. The Knights did homage to monarchs, in whose smile they beheld honor, whose rebuke was the wound of disgrace; the Puritans, disdaining ceremony, would not bow at the name of Jesus, nor bend the knee to the King of kings. Chivalry delighted in outward show, favored pleas-

ure, multiplied amusements, and degraded the human race by an exclusive respect for the privileged classes; Puritanism bridled the passions, commanded the virtues of self-denial, and rescued the name of man from dishonor. The former valued courtesy; the latter justice. The former adorned society by graceful refinements; the latter founded national grandeur on universal education.—BANCROFT'S *U. S.*, vol. 1, ch. 10.

**4584. PURITANISM, Peculiarities of.** *English.* The extreme Puritans, therefore, began to feel for the Old Testament a preference which, perhaps, they did not distinctly avow even to themselves, but which showed itself in all their sentiments and habits. They baptized their children by the names, not of Christian saints, but of Hebrew patriarchs and warriors. In defiance of the express and reiterated declarations of Luther and Calvin, they turned the weekly festival by which the Church had, from the primitive times, commemorated the resurrection of her Lord, into a Jewish Sabbath. They sought for principles of jurisprudence in the Mosaic law, and for precedents to guide their ordinary conduct in the books of Judges and Kings. Their thoughts and discourses ran much on acts which were assuredly not recorded as examples for our imitation. The prophet who hewed in pieces a captive king; the rebel general who gave the blood of a queen to the dogs; the matron who, in defiance of plighted faith, and of the laws of Eastern hospitality, drove the nail into the brain of the fugitive ally who had just fed at her board, and who was sleeping under the shadow of her tent, were proposed as models to Christians suffering under the tyranny of princes and prelates.—MACAULAY'S *ENG.*, ch. 1, p. 74.

**4585. PURITANS despised.** *Peter Cooper.* It has been too common to sneer at the Puritans, but says Macaulay, "No man ever did it who had occasion to meet them in the halls of debate, or cross swords with them on the field of battle." If there ever was a man of this type—if there ever was a man who carried a lion-hearted courage and believing soul in his bosom—if there ever was a man who never quailed, or never could quail, in the presence of earthly or infernal powers, that man was Peter Cooper.—LESTER'S *LIFE OF PETER COOPER*, p. 30.

**4586. PURITY, Sentimental.** *Edward III.* [Among men the betrayal of women is now] "held a game;" . . . nowhere was the deterioration of sentiment on this head more strongly typified than in Edward III. himself. The king, who (if the pleasing tale be true which gave rise to some beautiful scenes in an old English drama) had in his early days royally renounced an unlawful passion for the fair Countess of Salisbury, came to be accused of at once violating his conjugal duty and neglecting his military glory for the sake of strange women's charms. The founder of the Order of the Garter—the device of which enjoined purity even of thought as a principle of conduct—died in the hands of a rapacious courtesan.—WARD'S *CHAUCER*, ch. 1.

**4587. QUACKERY, Experiment in.** *Cato.* [He advised his son to beware of all physicians.] He added that he himself had written a little treatise, in which he had set down his method of cure, and the regimen he prescribed when any



of his family fell sick; that he never recommended fasting, but allowed them herbs, with duck, pigeon, or hare, such kind of diet being light and suitable for sick people, having no other inconvenience but its making them dream; and that with these remedies and this regimen he preserved himself and his family. But his self-sufficiency in this respect went not unpunished, for he lost both his wife and son.—PLUTARCH'S CATO.

**4588. QUACKERY, Superstitious.** *King's Touch.* [Edward the Confessor] was a healer of the sick and a restorer to sight of the blind. It was he who first used "the healing benediction," which he left to the "succeeding royalty," so that even the pious Charles II. "touched" eight thousand five hundred of his afflicted subjects in one year, and one hundred thousand in the course of his reign.—KNIGHT'S ENG., vol. 1, ch. 12, p. 164.

**4589. QUALIFICATION, Deficient.** *Philip, Demosthenes* was perfectly acquainted with the disposition of Philip, and was very far from praising him, like the generality of orators. Two colleagues, with whom he had been associated in an embassy to that great prince, were continually praising the King of Macedonia at their return, and saying that he was a very eloquent and handsome prince, and a most extraordinary drinker. "What strange commendations are these!" replied Demosthenes. "The first is the accomplishment of a rhetorician; the second of a woman; and the third of a sponge; but none of them the qualification of a king."—ROLLIN'S HIST., Book 16, § 2.

**4590. QUALITY more than Quantity.** *War.* Hannibal having ordered his troops to arm, himself, with a few others, rode up to an eminence, to take a view of the enemy now drawn up for battle. One Gisco that accompanied him, a man of his own rank, happening to say the numbers of the enemy appeared to him surprising, Hannibal replied, with a serious countenance: "There is another thing which has escaped your observation, much more surprising than that." Upon his asking what it was: "It is," said he, "that among such numbers not one of them is named Gisco." [He defeated the Romans with terrible carnage.]—PLUTARCH'S FABIVS MAXIMUS.

**4591. — —, Soldiers.** [Oliver Cromwell expressed his opinion concerning the importance of good quality in soldiers.] A few honest men are better than numbers. . . . I had rather have a plain, russet-coated captain, who knows what he fights for, and loves what he knows, than that which you call "a gentleman," and is nothing else. I honor a gentleman that is so indeed. [He insisted that his soldiers should be religious men, but left the particular form to their own choice.]—KNIGHT'S ENG., vol. 4, ch. 2, p. 29.

**4592. QUALITY, Tested by.** *Swords.* [The Romans were compelled to pay tribute to the Mahometans.] When the unnatural mother of Constantine was deposed and banished, her successor, Nicephorus, resolved to obliterate this badge of servitude and disgrace. The epistle of the emperor to the caliph was pointed with an allusion to the game of chess, which had already

spread from Persia to Greece. "The queen (he spoke of Irene) considered you as a rook, and herself as a pawn. That pusillanimous female submitted to pay a tribute, the double of which she ought to have exacted from the barbarians. Restore therefore the fruits of your injustice, or abide the determination of the sword." At these words the ambassadors cast a bundle of swords before the foot of the throne. The caliph smiled at the menace, and drawing his cimeter, *sam-samah*, a weapon of historic or fabulous renown, he cut asunder the feeble arms of the Greeks, without turning the edge or endangering the temper of his blade. He then dictated an epistle of tremendous brevity: "In the name of the most merciful God, Harun al Rashid, commander of the faithful, to Nicephorus, the Roman dog. I have read thy letter, O thou son of an unbelieving mother. Thou shalt not hear, thou shalt behold, my reply." It was written in characters of blood and fire on the plains of Phrygia; and the warlike celerity of the Arabs could only be checked by the arts of deceit and the show of repentance.—GIBBON'S ROME, ch. 52, p. 309.

**4593. QUARREL, Conjugal.** *Benjamin Thompson.* [He is better known as Rumford, the Yankee count, who became distinguished for his efforts in behalf of the poor.] He contracted an unfortunate marriage with a brilliant wealthy French widow, which embittered his closing years. She was wholly a woman of the drawing-room. He was an inventor, a philosopher, and a lover of order even to fanaticism. An infuriate "incompatibility" was rapidly developed. One of their quarrels he has himself recorded: "A large party had been invited I neither liked nor approved of, and invited for the sole purpose of vexing me. Our house (near Paris) was in the centre of the garden, walled around, with iron gates. I put on my hat, walked down to the porter's lodge, and gave him orders, on his peril, not to let any one in. Besides, I took away the keys. Madame went down, and when the company arrived she talked with them—she on one side, they on the other, of the high brick wall. After that she goes and pours boiling water on some of my beautiful flowers."—CYCLOPEDIA OF BIOG., p. 650.

**4594. QUARREL, Degrading.** *Milton's.* Poets and artists, more susceptible than practical men, seem to live a life of perpetual wrangle. . . . Ben Jonson, Dryden, Pope, Voltaire, Rousseau, belabor their enemies, and we see nothing incongruous in their doing so. It is not so when the awful majesty of Milton descends from the empyrean throne of contemplation to use the language of the gutter or the fish market. The pathos is unthinkable. The universal intellect of Bacon shrank to the paltry pursuit of place. The disproportion between the intellectual capaciousness and the moral aim jars upon the sense of fitness, and the name of Bacon, wisest, meanest, has passed into a proverb. Milton's fall is far worse. It is not here a union of grasp of mind with an ignoble ambition, but the plunge of the moral nature itself from the highest heights to that despicable region of vulgar scurrility and libel which is below the level of average gentility and education. The name of Milton is a synonym

for sublimity. He has endowed our language with the loftiest and noblest poetry it possesses, and the same man is found employing speech for the most unworthy purpose to which it can be put, that of defaming and vilifying a personal enemy, and an enemy so mean that barely to have been mentioned by Milton had been an honor to him. [He defamed Morus, a pamphleteer.]—MILTON, BY M. PATRISON, ch. 10.

**4595. QUARREL, A needless.** *Duel.* [Between Commodores Decatur and Barron.] The word being given, they fired so exactly together that it sounded like the report of one pistol. Barron fell, badly wounded. Decatur was about to fall, but was caught, and staggered forward a few steps, and sank down close to Barron; and, as they lay on the ground, both expecting to die, they conversed together as follows, as near as could be collected: "Let us," said Barron, "make friends before we meet in heaven. Everything has been conducted in the most honorable manner, and I forgive you from the bottom of my heart." "I have never been your enemy," Decatur replied, "and I freely forgive you my death, though I cannot forgive those who stimulated you to seek my life." "Would to God," said Barron, "that you had said as much yesterday!" According to one witness, Decatur added: "God bless you, Barron." To which Barron replied, "God bless you, Decatur." [Decatur died and Barron survived.]—CYCLOPEDIA OF BIOG., p. 93.

**4596. QUARREL provoked.** *Samuel Johnson.* When my mother lived in London, there were two sets of people, those who gave the wall, and those who took it—the peaceable and the quarrelsome. When I returned to Lichfield, after having been in London, my mother asked me whether I was one of those who gave the wall, or those who took it. Now, it is fixed that every man keeps to the right; or, if one is taking the wall, another yields it; and it is never a dispute.—BOSWELL'S JOHNSON, p. 25.

**4597. QUARREL, Shameful.** *Frederick the Great.* [Voltaire was greedy. Frederick was parsimonious. Voltaire was his chosen friend and guest.] It is humiliating to relate that the great warrior and statesman gave orders that his guest's allowance of sugar and chocolate should be curtailed. It is, if possible, a still more humiliating fact that Voltaire indemnified himself by pocketing the wax candles in the royal antechamber.—MACAULAY'S FREDERICK THE GREAT.

**4598. QUESTIONS, Test.** *Alexander's.* In the course of [one of his Persian] expeditions he took ten of the *Gymnosophists*, who had been principally concerned in instigating Sabbas to revolt. . . . As these ten were reckoned the most acute and concise in their answers, he put the most difficult questions to them that could be thought of, and at the same time declared he would put the first person that answered wrong to death, and after him all the rest. The oldest man among them was to be the judge. He demanded of the first which were most numerous, the living or the dead. He answered, "The living, for the dead no longer exist." The second was asked whether the earth or the sea produced the largest animals. He answered, "The earth, for the sea is part of it." The

third, which is the craftiest of all animals. "That," said he, "with which man is not yet acquainted." The fourth, what was his reason for persuading Sabbas to revolt. "Because," said he, "I wished him either to live with honor or to die as a coward deserves." The fifth had this question put to him, "Which do you think oldest, the day or the night?" He answered, "The day, by one day." As the king appeared surprised at this solution, the philosopher told him abstruse questions must have abstruse answers. Then addressing himself to the sixth, he demanded, "What are the best means for a man to make himself loved?" He answered, "If possessed of great power, do not make yourself feared." The seventh was asked how a man might become a god. He answered, "By doing what is impossible for man to do." The eighth, "Which is strongest, life or death?" "Life," said he, "because it bears so many evils." The last question that he put was, "How long is it good for a man to live?" "As long," said the philosopher, "as he does not prefer death to life." Then turning to the judge, he ordered him to give sentence. The old man said, "In my opinion they have all answered one worse than another." "If this is thy judgment," said Alexander, "thou shalt die first." "No," replied the philosopher, "not except you choose to break your word; for you declared the man that answered worst should first suffer."—PLUTARCH'S ALEXANDER.

**4599. QUESTION, Unanswered.** *Simonides.* The answer he gave a prince who asked him what God was is much celebrated. That prince was Hiero, King of Syracuse. The poet desired a day to consider the question proposed to him. On the morrow he asked two days; and whenever he was called upon for his answer, he still doubled the time. The king, surprised at this behavior, demanded his reason for it. "It is," replied Simonides, "because the more I consider the question, the more obscure it seems, *Quia quanto diutius considero, tanto mihi res videtur obscurior.*"—ROLLIN'S HIST., Book 5, art. 9.

**4600. RACE, Antipathy of.** *Reign of James II.* [Roman Catholic troops from Ireland were brought into England to aid the king in the overthrow of the Protestant faith.] Neither [English] officers nor soldiers were disposed to bear patiently the preference shown by their master to a foreign and a subject race. The Duke of Berwick, who was colonel of the Eighth Regiment of the Line, then quartered at Portsmouth, gave orders that thirty men, just arrived from Ireland, should be enlisted. The English soldiers declared that they would not serve with these intruders. John Beaumont, the lieutenant-colonel, in his own name and in the name of five of the captains, protested to the duke's face against this insult to the English army and nation. "We raised the regiment," he said, "at our own charges, to defend his Majesty's crown in time of danger. We had then no difficulty in procuring hundreds of English recruits. We can easily keep every company full without admitting Irishmen. We therefore do not think it consistent with our honor to have these strangers forced on us; and we beg that we may either be permitted to command men of our own nation, or to lay down our commissions." Berwick



sent to Windsor for directions. The king, greatly exasperated, instantly despatched a troop of horse to Portsmouth with orders to bring the six refractory officers before him. They refused to make any submission, and they were sentenced to be cashiered, the highest punishment that a court-martial was then competent to inflict. The whole nation applauded the disgraced officers.—MACAULAY'S *ENG.*, ch. 9, p. 397.

**4601. RACE, Dislike of.** *Samuel Johnson.* [He was fond of ridiculing Scotchmen.] He would not allow Scotland to derive any credit from Lord Mansfield, for he was educated in England. "Much," said he, "may be made of a Scotchman, if he be *caught young*."—BOSWELL'S *JOHNSON*, p. 198.

**4602. RACE for Life, A. Prisoner.** [After the battle of Sedgemoor, between the rebel Duke of Monmouth and James II.] Feversham [James' commander] passed for a good-natured man; but he was a foreigner, ignorant of the laws, and careless of the feelings of the English. He was accustomed to the military license of France. . . . A considerable number of prisoners were immediately selected for execution. Among them was a youth famous for his speed. Hopes were held out to him that his life would be spared if he could run a race with one of the colts of the marsh. The space through which the man kept up with the horse is still marked by well-known bounds in the moor, and is about three quarters of a mile. Feversham was not ashamed, after seeing the performance, to send the wretched performer to the gallows.—MACAULAY'S *ENG.*, ch. 5, p. 596.

**4603. RACE, Pride in.** *Samuel Johnson.* [He had undertaken to complete his dictionary in three years.] ADAMS: "But, sir, how can you do this in three years?" JOHNSON: "Sir, I have no doubt that I can do it in three years." ADAMS: "But the French Academy, which consists of forty members, took forty years to compile their dictionary." JOHNSON: "Sir, thus it is. This is the proportion. Let me see; forty times forty is sixteen hundred. As three to sixteen hundred, so is the proportion of an Englishman to a Frenchman."—BOSWELL'S *JOHNSON*, p. 47.

**4604. RACE ridiculed.** *Samuel Johnson.* Mr. Arthur Lee mentioned some Scotch who had taken possession of a barren part of America, and wondered why they should choose it. JOHNSON: "Why, sir, all barrenness is comparative. The Scotch would not know it to be barren." BOSWELL: "Come, come, he is flattering the English. You have now been in Scotland, sir, and say if you did not see meat and drink enough there." JOHNSON: "Why yes, sir; meat and drink enough to give the inhabitants sufficient strength to run away from home." All these quick and lively sallies were said sportively, quite in jest.—BOSWELL'S *JOHNSON*, p. 311.

**4605. RACES, Amalgamation of.** *Great Britain.* Early in the fourteenth century the amalgamation of the races was all but complete; and it was soon made manifest by signs not to be mistaken, that a people inferior to none existing in the world had been formed by the mixture of three branches of the great Teutonic family with each other and with the aboriginal Britons. There was indeed scarcely anything in

common between the England to which John had been chased by Philip Augustus and the England from which the armies of Edward III. went forth to conquer France.—MACAULAY'S *ENG.*, ch. 1, p. 17.

**4606. RACES, Inequality of.** *Celts—Saxons.* There could not be equality between men who lived in houses and men who lived in sties, between men who were fed on bread and men who were fed on potatoes, between men who spoke the noble tongue of great philosophers and poets and men who, with a perverted pride, boasted that they could not writhe their mouths into chattering such a jargon as that in which the "Advancement of Learning" and the "Paradise Lost" were written.—MACAULAY'S *ENG.*, ch. 6, p. 125.

**4607. RAID, Successful.** *General Stoneman.* While these great and decisive events were taking place in the Carolinas, the famous cavalry raid of General Stoneman was in progress. About the middle of March he set out from Knoxville with a force of six thousand men, crossed the mountains, captured Wilkesboro, and forced his way across the Yadkin at Janesville, . . . the general object being the destruction of public property, the capture of Confederate stores, and the tearing up of railroads. Turning to the north, the troopers traversed the western end of North Carolina, and entered Carroll County, Virginia. At Wytheville the railroad was torn up, and then the whole line was destroyed from the bridge over New River to within four miles of Lynchburg. Christiansburg was captured, and the track of the railway obliterated for ninety miles. Turning first to Jacksonville and then southward, the expedition next struck and destroyed the North Carolina Railroad between Danville and Greensboro. . . . After a fight with Ferguson's Confederate cavalry, the Federals turned back to Dallas, where all the divisions were concentrated, and the raid was at an end. During the progress of the expedition six thousand prisoners, forty-six pieces of artillery, and immense quantities of small arms had fallen into the hands of Stoneman's men; the amount of property destroyed and the damage otherwise done to the tottering Confederacy could not be estimated.—RIDPATH'S *U. S.*, ch. 66, p. 530.

**4608. RAILWAY, The first.** *In England.* On the 15th of September [1830] the first railway for the conveyance of passengers was opened, the carriages being drawn by a locomotive engine, at the speed of a race-horse.—KNIGHT'S *ENG.*, vol. 8, ch. 14, p. 258.

**4609. RAILWAYS, Slow.** *Slower than Canals.* [In 1825 it was stated in the House of Commons that] the experiment of conveying goods on a railway had been tried, and had completely failed. The best locomotive engine that could be found had been selected; and the average rate on a plane surface was not three miles and three quarters per hour, which was slower than canal conveyance.—KNIGHT'S *ENG.*, vol. 8, ch. 14, p. 258.

**4610. RAILWAYS underestimated.** *England.* [Before a committee of the House of Commons] Telford and others expressed an opinion that with the improvement of the locomotive the speed upon a railway might be fifteen miles, and

even twenty miles an hour. These opinions were called "the gross exaggerations of the powers of the locomotive steam-engine;" and it was contended that even if such a speed could be attained, the dangers of bursting boilers and broken wheels would be so great that we should as soon expect that "people would as soon suffer themselves to be fired off upon one of Congreve's ricochet rockets as to trust themselves to the mercy of such a machine going at such a rate." . . . "As to those persons who speculate on making railways general throughout the kingdom, and superseding all the canals, all the wagons, mail and stage-coaches, post-chaises, and, in short, every other mode of conveyance by land and by water, we deem them and their visionary schemes unworthy of notice."—[Taken from the *Quarterly Review* in] *KNIGHT'S ENG.*, vol. 8, ch. 14, p. 259.

**4611. RAIMENT restricted.** *By Zaleucus.* [The Locrian lawgiver.] To banish luxury from his republic, which he looked upon as the certain destruction of a government, he did not follow the practice established in some nations, where it is thought sufficient, for the restraining it, to punish, by pecuniary mulcts, such as infringe the laws; but he acted . . . in a more artful and ingenious, and at the same time more effectual, manner. He prohibited women from wearing rich and costly stuffs, embroidered robes, jewels, ear-rings, necklaces, bracelets, gold rings, and such like ornaments, excepting none from this law but common prostitutes. He enacted a similar law with regard to the men, excepting in the same manner, from the observance of it, such only as were willing to pass for debauchees and infamous wretches.—*ROLLIN'S HIST.*, Book 7, ch. 2, § 2.

**4612. RANK, Plea for.** *Samuel Johnson.* I mentioned a certain author who disgusted me . . . by showing no deference to noblemen into whose company he was admitted. *JOHNSON*: "Suppose a shoemaker should claim an equality with him, as he does with a lord; how he would stare! 'Why, sir, do you stare?' says the shoemaker; 'I do great service to society.' 'Tis true, I am paid for doing it; but so are you, sir; and I am sorry to say it, better paid than I am, for doing something not so necessary. For mankind could do better without your books than without my shoes.' Thus, sir, there would be a perpetual struggle for precedence, were there no fixed invariable rules for the distinction of rank, which creates no jealousy, as it is allowed to be accidental."—*BOSWELL'S JOHNSON*, p. 124.

**4613. RANSOM, Paternal.** *Reign of James II.* Sir John Cochrane had held among the Scotch rebels the same rank which had been held by Grey in the west of England. That Cochrane should be forgiven by a prince vindictive beyond all example seemed incredible; but Cochrane was the younger son of a rich family; it was therefore only by sparing him that money could be made out of him. His father, Lord Dundonald, offered a bribe of £5000 to the priests of the royal household, and a pardon was granted.—*MACAULAY'S ENG.*, ch. 5, p. 608.

**4614. RANSOM, A willing.** *Richard Cœur de Lion.* [After the failure of the crusade, near Jerusalem.] Richard [I.] now thought of returning to his dominions, but, unwilling to put

himself in the power of his rival, Philip [II.], by traversing the kingdom of France, he sailed with a single ship to Italy, and was wrecked near Aquileia. Thence, . . . putting on a pilgrim's disguise, he resolved to make his way, on foot, through Germany. He was discovered, however, at Vienna, by Leopold, Duke of Austria, and thrown into prison by the command of the emperor, Henry VI. No sooner was Richard's situation known to his subjects, than they vied with each other in contributions for his ransom, which was fixed at an exorbitant sum by the emperor, and opposed with every artifice of the meanest policy by the king of France. His brother John, likewise, who in his absence had endeavored to usurp the government of England, is said to have had a conference with Philip, in which the perpetual captivity of Richard was agreed upon, while he himself was to be secured upon the English throne. These cabals, however, were unsuccessful. Richard obtained his liberty on payment of a ransom equal to about £300,000 sterling, which his subjects levied by the cheerful contributions of all ranks of the State. On his return to his dominions he was received with the utmost transports of delight and satisfaction. Richard had given his subjects no real cause of affection toward him; during a reign of ten years he was but four months in the kingdom; but it is the disposition of the English to revere heroism and to commiserate misfortune. His traitorous brother, after some submission, was received into favor.—*TYTLER'S HIST.*, Book 6, ch. 8, p. 145.

**4615. RAPACITY, Royal.** *Henry III.* He sent forth inquisitors of the forests, who not only ruined all those who had encroached upon the forest borders, but also impoverished many, even those of noble birth, "for a single small beast, a fawn or hare, although straying in an out-of-the-way place." The Jews, according to the custom of the age, were lawful plunder, and Henry, as regarded them, did not depart from the pious usage of his father. But he did more than any of his predecessors in the spoil of the Israelites. He sold them as he would a farm to his brother Richard.—*KNIGHT'S ENG.*, vol. 1, ch. 24, p. 363.

**4616. RAPE attempted.** *Joan of Arc.* [Soon to be burned by the British.] The unfortunate prisoner, despoiled of her man's dress, had much to fear. Brutality, furious hatred, vengeance, might severally incite the cowards to degrade her before she perished, to sully what they were about to burn. . . . Besides, they might be tempted to varnish their infamy by a *reason of state*, according to the notions of the day—by depriving her of her virginity, they would undoubtedly destroy that secret power of which the English entertained such great dread, who, perhaps, might recover their courage when they knew that, after all, she was but a woman. According to her confessor, to whom she divulged the fact, an Englishman, not a common soldier, but a *gentleman*, a lord, patriotically devoted himself to this execution, bravely undertook to violate a girl laden with fetters, and being unable to effect his wishes, rained blows upon her.—*MICHELET'S JOAN OF ARC*, p. 53.

**4617. REACTION from Excess.** *Guises.* [Twelve hundred Protestants had been butchered



at Amboise.] The atrocious cruelties perpetrated by the Guises in their hour of triumph produced a speedy reaction in favor of the persecuted sectaries. The nation regarded the massacre with disgust; and the Calvinists, instead of being intimidated and crushed, continued to gain ground, and loudly demanded vengeance for the blood of their martyred brethren.—STUDENTS' FRANCE, ch. 16, § 3.

**4618. REACTION, Moral.** *Restoration of Charles II.* The Restoration was a moral catastrophe. It was not that there wanted good men among the churchmen—men as pious and virtuous as the Puritans whom they displaced; but the Royalists came back as the party of reaction—reaction of the spirit of the world against asceticism, of self-indulgence against duty, of materialism against idealism. For a time virtue was a public laughing-stock, and the word "saint," the highest expression in the language for moral perfection, connoted everything that was ridiculous. I do not speak of the gallantries of Whitehall. . . . The style of court manners was a mere incident on the surface of social life. The national life was far more profoundly tainted by the discouragement of all good men, which penetrated every shire and every parish, than by the distant reports of the loose behavior of Charles II. Servility, meanness, venality, time-serving, and a disbelief in virtue diffused themselves over the nation like a pestilential miasma, the depressing influence of which was heavy, even upon those souls which individually resisted the poison. The heroic age of England had passed away, not by gradual decay, by imperceptible degeneration, but in a year, in a single day, like the winter's snow in Greece.—PATTISON'S MILTON, ch. 12.

**4619.** ——. *Reign of Charles II.* The theatres were closed [by the Puritans]. The players were flogged. The press was put under the guardianship of austere licensors. The Muses were banished from their favorite haunts. . . . The Restoration emancipated thousands of minds from a yoke which had become insupportable. The old fight recommenced, but with an animosity altogether new. . . . The war between wit and Puritanism soon became a war between wit and morality. The hostility excited by a grotesque caricature of virtue did not spare virtue herself.—MACAULAY'S ENG., ch. 3, p. 371.

**4620. READING, Effects of.** *Abraham Lincoln.* [The books read by the youthful Lincoln were Ramsay's Life of Washington, Weems' Life of Washington, Æsop's Fables, and Bunyan's Pilgrim's Progress. It is quite probable that the quaint phraseology of these last two volumes, and their direct and forcible illustrations, may have impressed upon the productions of Mr. Lincoln's pen that style which is one of their most peculiar and favorite characteristics.—RAYMOND'S LINCOLN, ch. 1, p. 22.

**4621. READING-ROOMS necessary.** *Napoleon I.* He had, when a young man, passed months in Paris without a home, with an empty purse, and almost without a friend. He was then in the habit of visiting a small reading-room in the Palais Royal, where for a few sous he could, in the chilly days of winter, read the daily journals, and enjoy the warmth of a fire. . . . [He became First Consul.] He was afterward urged, as a matter of State policy, to shut up these reading-rooms.

To this he replied: "No; I will never do that; I know too well the comfort of having such a place to go to ever to deprive others of the same resource."—ABBOTT'S NAPOLEON B., vol. 1, ch. 16.

**4622. REALITY, Power in.** *Cromwell.* It is something striking to contrast the two men going down to the same House. Charles was a king, and he went to arrest the members and to assert that there was no law in England save his will; but he went as king *Nominal*. Cromwell went with no royalty about him, yet he went as king *Real*; and he, too, went for the still more amazing purpose of daring that whole House, and turning it out into the streets. [By dissolving Parliament at the head of his soldiers.]—HOOD'S CROMWELL, ch. 16, p. 177.

**4623. REALIZATION, Joys of.** *Columbus.* The land was now clearly seen about two leagues distant, whereupon they took in sail and lay to, waiting impatiently for the dawn. The thoughts and feelings of Columbus in this little space of time must have been tumultuous and intense. At length, in spite of every difficulty and danger, he had accomplished his object. The great mystery of the ocean was revealed; his theory, which had been the scoff of sages, was triumphantly established; he had secured to himself a glory durable as the world itself. It is difficult to conceive the feelings of such a man, at such a moment; or the conjectures which must have thronged upon his mind, as to the land before him, covered with darkness.—IRVING'S COLUMBUS, Book 3, ch. 4.

**4624. REASON, Worship of.** *French Revolution.* During the revolution a beautiful opera girl of licentious habits was conveyed, in most imposing ceremonial, to the church of Notre Dame. There she was elevated upon an altar, and presented to the thronged assemblage as the Goddess of Reason. "Mortals," said Chaumette, "cease to tremble before the powerless thunders of a god whom your fears have created! There is no God. Henceforth worship none but Reason. Here I offer you its noblest and purest image. Worship only such divinities as this." The whole assemblage bowed in adoration, and then retired to indulge in scenes which the pen refuses to record.—[Foot-note in] ABBOTT'S NAPOLEON B., vol. 1, ch. 16.

**4625. REBELLION, Constructive.** *Emperor Maximilian.* Maximilian, after the death of his father, was elected emperor in the year 1493. This prince, who was an able politician, laid the foundation of the permanent greatness of the German empire, by procuring the enactment of that celebrated constitutional law, which establishes a perpetual peace between the whole of the States composing the Germanic body, which States, before that time, had been at constant variance upon every trivial opposition of interests. Thenceforth every such contest was to be treated as an act of rebellion against the empire. It is easy to see of what vast importance this law was to the solid interests of the Germanic body.—TYTLER'S HIST., Book 6, ch. 19, p. 276.

**4626. REBELLION prevented.** *Scotland.* The Earl of Douglas, an ambitious and high-spirited nobleman, had openly aimed at rendering himself independent of his sovereign: he forbade his vassals to acknowledge any authority but his

own. He created knights, appointed a privy council, and, in short, assumed every ensign of royalty except the title of king. The chancellor, determined to suppress these aspiring pretensions, decoyed Douglas to an interview in the castle of Edinburgh, and there, while separated from his followers, he was seized and instantly beheaded. This example of barbarous rigor did not deter his successor, William, Earl of Douglas, from prosecuting the same ambitious plans; and his fate was equally severe, and yet more unjustifiable. In a conference with the young monarch he was reproached by him with forming connections with the factious nobility which were dangerous to the public peace and government of the kingdom; the king requesting him to dissolve these associations, Douglas peremptorily refused. "If you will not," said the young James [II.], "this shall;" and drawing his dagger, he instantly stabbed him to the heart. This action, unworthy of a prince, was universally condemned by his subjects.—*TYTLER'S HIST.*, Book 6, ch. 15, p. 234.

**4627. REBELLION, Small. Rhode Island.** A proposition was made to change the constitution of the State, [under which] the right of suffrage was restricted to those who held a certain amount of property. On that issue the people of Rhode Island were nearly unanimous; but in respect to the manner of abrogating the old charter there was a serious division. One faction, called the "Law and Order party," proceeding in accordance with the former constitution, chose Samuel W. King as governor. The other faction, called the "Suffrage party," acting in an irregular way, elected Thomas W. Dorr. In May of 1842 both parties met and organized their rival governments. The "Law and Order party" now undertook to suppress the faction of Dorr. The latter resisted, and made an attempt to capture the State arsenal. But the militia, under the direction of King's officers, drove the assailants away. A month later the adherents of Dorr again appeared in arms, but were dispersed by the troops of the United States; Dorr fled from Rhode Island; returned soon afterward; was caught, tried for treason, convicted, and sentenced to imprisonment for life. He was then offered pardon on condition of taking an oath of allegiance. This he stubbornly refused to do, and in June of 1845 obtained his liberty without conditions.—*RIDPATH'S U. S.*, ch. 56, p. 442.

**4628. REBELLION, A Soap. Reign of Charles I.** Charles was determined to govern by prerogative, and not by Parliament. He sold privileges for every unjust exaction. A patent for the manufacture of soap was sold—a very sad affliction indeed, for in addition to the costly price from the existence of the monopoly, for which £10,000 had been paid, the linen had been burned, and the flesh as well, in the washing, so that the city of London was visited by an insurrection of women, and the Lord Mayor was reprimanded by the king because he gave them his sympathy.—*HOOD'S CROMWELL*, ch. 4, p. 84.

**4629. REBELLION, The Whiskey. Pennsylvania.** During the summer and autumn of 1794 the country was much disturbed by a difficulty in western Pennsylvania, known as the whiskey insurrection. Hoping to improve the

revenues of the government, Congress had, three years previously, imposed a tax on all ardent spirits distilled in the United States. While [citizen] Genet [from France] was at Philadelphia, he and his partisans incited the people of the distilling regions to resist the tax-collectors. The disaffected rose in arms. Washington issued two proclamations warning the insurgents to disperse; but instead of obeying, they fired upon and captured the officers of the government. The President then ordered General Henry Lee to enter the rebellious district with a sufficient force to restore order and enforce the law. When the troops reached the scene of the disturbance, the rioters had already scattered. The insurrection was a political rather than a social outbreak; the anti-Federalists were in a majority in the distilling region, and the whiskey-tax was a measure of the Federal party.—*RIDPATH'S U. S.*, ch. 46, p. 368.

**4630. REBELS punished. Duke of Monmouth's.** Somersetshire, the chief seat of the rebellion, had been reserved for the last and most fearful vengeance. In this county two hundred and thirty-three prisoners were in a few days hanged, drawn, and quartered. At every spot where two roads met, on every market-place, on the green of every large village which had furnished Monmouth with soldiers, ironed corpses clattering in the wind, or heads and quarters stuck on poles, poisoned the air, and made the traveller sick with horror. In many parishes the peasantry could not assemble in the house of God without seeing the ghastly face of a neighbor grinning at them over the porch.—*MACAULAY'S ENG.*, ch. 5, p. 596.

**4631. ———. Temugin the Tartar.** Temugin fought a battle against his rebellious subjects. . . . After his first victory he placed seventy caldrons on the fire, and seventy of the most guilty rebels were cast headlong into the boiling water.—*GIBBON'S ROME*, ch. 64, p. 204.

**4632. REBUKE, Gentle. Julius Cæsar.** In battle he sometimes rode; but he was more often on foot, bareheaded, and in a conspicuous dress, that he might be seen and recognized. Again and again by his own efforts he recovered a day that was half lost. He once seized a panic-stricken standard-bearer, turned him round, and told him that he had mistaken the direction of the enemy.—*FROUDE'S CÆSAR*, ch. 28.

**4633. RECANTATION impossible. Martin Luther.** "The more they rage and meditate upon the use of force, the less do I fear, and the more freely will I attack the Roman serpents. I am prepared for the worst that may happen, and await the counsel of God." "This I know, indeed; that I would be treated as the dearest and most agreeable person, did I but speak one word, *revoca*—that is, I recall. But I will not make myself a heretic by the recall of that opinion by which I became a Christian. I would rather die, be burnt, exiled, and accursed."—*REIN'S LUTHER*, ch. 5, p. 58.

**4634. RECOGNITION required. Washington.** The whole British force, now gathered in the vicinity of New York, amounted to fully 30,000 men. . . . Washington's army was inferior in numbers, poorly equipped, and imperfectly disciplined. [Admiral Howe, brother of General



Howe, had arrived from England with instructions] to try conciliatory measures with the Americans. First he sent to the American camp an officer with a despatch directed to George Washington, *Esquire*. Of course Washington refused to receive a communication which did not recognize his official position. In a short time Howe sent another message, addressed to George Washington, etc., etc., etc., and the bearer, who was Howe's adjutant-general, insisted that and-so-forth might be translated *General of the American Army*. Washington was the last man in the world to be caught by a subterfuge; and the adjutant was sent away. It was already well known that Howe's authority extended only to granting pardon and to unessential matters about which the Americans were no longer concerned. Washington therefore replied that since no offence had been committed no pardon was required; that the colonies were now independent, and would defend themselves against all aggressions.—RIDPATH'S U. S., ch. 39, p. 310.

**4635. RECOMPENSE, Honorable.** *Abraham Lincoln*. [When a boy he borrowed a Life of Washington.] During a severe storm he improved his leisure by reading his book. One night he laid it down carefully, as he thought, and the next morning he found it soaked through! The wind had changed, the storm had beaten in through a crack in the logs, and the appearance of the book was ruined. How could he face the owner under such circumstances? He had no money to offer as a return, but he took the book, went directly to Mr. Crawford [the owner], showed him the irreparable injury, and frankly and honestly offered to work for him till he should be satisfied. [Mr. Crawford gave him the book] in return for three days' steady labor in "pulling fodder."—RAYMOND'S LINCOLN, ch. 1, p. 22.

**4636. RECORD, Mutilated.** *James I.* It was through Sir John Eliot, very eminently, that the Commons and the Stuarts came at last to their great rupture. . . . Then came the contest with the stubborn old king upon the privilege of debate in Parliament. The king said the Parliament held their liberties by toleration, not by right; and when the House recorded its very different conviction in a resolution on its journals, the imbecile old king came up from Theobald's in a passion, got together a privy council and six of the judges, sent for the Commons' journal, and even dared to tear out the registry. He then instantly dissolved the House by proclamation.—HOOD'S CROMWELL, ch. 3, p. 54.

**4637. RECREATION, Excessive.** *"Gentlemen."* Sir John Harrington . . . draws a picture . . . that illustrates the prevailing madness. [About A.D. 1600.] "In the morning perhaps at chess, and after his belly is full then at cards; and when his spirits wax dull at that, then for some exercise of his arms at dice; and being weary thereof, to cool himself a little play at tables [backgammon]; and, being disquieted in his patience for overseeing cinque and quartre, or missing two or three foul blots, then to an interlude; and so . . . be ever as far from a worthy and wise man as the circle is from the centre."—KNIGHT'S ENG., vol. 3, ch. 16, p. 256.

**4638. RECREATION, Extravagant.** *Bajazet I.* The French princes admired the magnificence of

the Ottoman, whose hunting and hawking equipage was composed of seven thousand huntsmen and seven thousand falconers.—GIBBON'S *ROME*, ch. 64, p. 241.

**4639. REDEMPTION, Price of.** *Calais*. [In 1347, during a siege of nearly twelve months' duration, in which the garrison had eaten their horses and dogs. They were then willing to surrender town, castle, and goods, if the people were permitted to depart from the city.] The king [Edward III.] resolved that all the grace he would award was, that six chief burgesses of the town should come out bareheaded, and barefooted, and barelegged, and in their shirts, with halters about their necks, and with the keys of the town and castle in their hands, and thus yield themselves purely to his will, and the rest he would take to mercy. . . . Sir John of Vienne sounded the common bell, and told his sad report, and the people wept, and he himself wept piteously. Then stood forth the richest burgess of all the town, Eustace de St. Pierre, and said that, to save the residue of the people, he would be the first to put his life in jeopardy. When he had thus spoken, every man worshipped him, and divers kneeled down at his feet with sore weeping. Then another honest burgess, John Dayre, rose and said, "I will keep company with my gossip, Eustace." And James of Wyssant, and Peter his brother, and two others, declared the same. Then they went out of the gate, appalled as the king desired, and stood between the gate and the barriers. . . . The six burgesses knelt before the king, and held up their hands and said, "We submit ourselves clearly unto your will and pleasure, to save the residue of the people of Calais." . . . The earls and barons, and others who were there, wept for pity, but the king looked felly upon them, . . . and he commanded their heads to be struck off, and would hear no man in their behalf for mercy. Then the queen [Philippa], being great with child, kneeled down and said, "Gentle Sir, since I passed the sea in much peril, I have desired nothing of you; therefore, I now require of you, in the honor of the Son of the Virgin Mary, and for the love of me, that you will take mercy of these six burgesses." The king beheld the queen, and stood still awhile in a study, and then said, "Ah, dame, I would you had been now in some other place; but I cannot deny you. I give these men to you to do your pleasure with them." And the six burgesses were brought into the queen's chamber, newly clothed; and she gave them to eat at their leisure, and bestowed upon each six nobles, and caused them to be taken through the host in safety, and set at liberty.—KNIGHT'S ENG., vol. 1, ch. 30, p. 465.

**4640. REFINEMENT, Characteristic.** *Athenians*. In the war against Philip of Macedon, one of the couriers of that prince was intercepted, and his dispatches seized; they opened all the letters which he carried, except those written by Philip's queen, Olympia, to her husband. These the Athenians transmitted immediately to Philip, with the seals unbroken. In the same war, Philip was suspected of having distributed bribes among the Athenian orators. Their houses were ordered to be searched; but with singular regard to decorum, they forbade to break into the house of Callicles, because he was then newly married.

Such was certainly the natural character of the Athenians—generous, decent, humane, and polished.—*TYTLER'S HIST.*, Book 1, ch. 10, p. 107.

**4641. REFINEMENT, Misjudged.** *American Indians.* The inhabitants of this immense continent—if we except those of Mexico and Peru, which were comparatively refined and luxurious nations—were tribes of wandering savages, and utterly unacquainted with almost every art of civilized life. They were naked, except a small covering round the middle; their sole occupation was the chase, and when the season of hunting was at an end, the American, if not engaged in war, spent his time in perfect indolence; half the day was consumed in sleep, and the other half in immoderate eating and drinking. The Indians of America were in their disposition grave even to sadness; they held in contempt the levity of manners of the Europeans, and, observing great taciturnity themselves, imputed to childishness all idle talk or conversation. Their behavior was modest and respectful, and in their solemn councils their deliberations were carried on with the greatest order and decorum.—*TYTLER'S HIST.*, Book 6, ch. 21, p. 306.

**4642. REFINEMENT recommended.** *Bridal.* [Lord Malmesbury was sent by George III., in 1795, to the Duke of Brunswick, to demand his daughter for the Prince of Wales, the heir apparent to the British throne.] The sagacious ambassador did his duty in offering her advice, and sometimes remonstrance, especially "on the toilette, on cleanliness, and on delicacy of speaking"—strange subjects of discussion with a lady who might be queen of England.—*KNIGHT'S ENG.*, vol. 7, ch. 18, p. 319.

**4643. REFLECTION, Corrected by.** *Samuel Johnson.* Mr. Morgann and he had a dispute pretty late at night, in which Johnson would not give up, though he had the wrong side; and, in short, both kept the field. Next morning, when they met in the breakfast room, Dr. Johnson accosted Mr. Morgann thus: "Sir, I have been thinking on our dispute last night—you were in the right."—*BOSWELL'S JOHNSON*, p. 489.

**4644. REFLECTION, Death-bed.** *Cardinal Wolsey.* [Cardinal Wolsey, who for eight years had been, with Henry VIII., the autocrat of England, and for about twenty years the head of the government, was on his dying-bed, in 1531, when he uttered these memorable words:] If I had served God as diligently as I have done the king, he would not have given me over in my gray hairs. [Henry had taken away his honors and his wealth, and permitted his arrest on the false charge of high treason.]—*KNIGHT'S ENG.*, vol. 2, ch. 20, p. 334.

**4645. REFLECTION, Delicate.** *Irish Americans.* A.D. 1775. [General Howe, brother of the lamented general who fell in the war with France at Ticonderoga, was commander of the British army.] Howe was of an Irish family; to the Irish, therefore, they expressed their amazement at finding his name in the catalogue of their enemies; and they fletched their complaint by adding, "America loved his brother."—*BANCROFT'S U. S.*, vol. 8, ch. 43.

**4646. REFLECTIONS, Melancholy.** *Antony.* [After his defeat by Cæsar, which was occasioned chiefly by his infatuation, he fled to Cleopatra's

fleet.] Antony having entered the admiral-galley, in which Cleopatra was, went and sat down at the head of it; where, leaning his elbows on his knees, and supporting his head with his two hands, he remained like a man overwhelmed with shame and rage, reflecting with profound melancholy upon his ill conduct, and the misfortunes it had brought upon him. He kept in that posture, and in those gloomy thoughts, during the three days they were going to Ténarus, without seeing or speaking to Cleopatra. At the end of that time they saw each other again, and lived together as usual.—*ROLLIN'S HIST.*, Book 24, § 3.

**4647. REFORM, Civil-Service.** *Alfred the Great.* An appeal lay from all these courts to the king himself, in council; and Alfred, in whom his subjects deservedly placed the highest confidence, was overwhelmed with appeals from all parts of the kingdom. The only remedy for this was to reform the ignorance and restrain the corruption of the inferior magistrates from whence it arose. Alfred, therefore, was solicitous to appoint the ablest and most upright of his nobility to exercise the office of sheriffs and carls. He punished many for malversation, and he took care to enforce the study of letters, and particularly of the laws, as indispensable to their continuing in office.—*TYTLER'S HIST.*, Book 6, ch. 5, p. 111.

**4648. REFORM needed.** *Cæsar the Dictator.* All his efforts were directed to the regeneration of Roman society. Cicero paints the habits of fashionable life in colors which were possibly exaggerated; but enough remains of authentic fact to justify the general truth of the picture. Women had forgotten their honor, children their respect for parents. Husbands had murdered wives, and wives husbands. Parricide and incest formed common incidents of domestic Italian history; and, as justice had been ordered in the last years of the Republic, the most abandoned villain who came into court with a handful of gold was assured of impunity. "Rich men," says Suetonius, "were never deterred from crime by a fear of forfeiting their estates; they had but to leave Italy, and their property was secured to them."—*FROUDE'S CÆSAR*, ch. 25.

**4649. REFORMATION, Political.** *Romans.* [After the death of the infamous emperor Commodus] the expense of the household was immediately reduced to one half. All the instruments of luxury Pertinax exposed to public auction—gold and silver plate, chariots of a singular construction, a superfluous wardrobe of silk and embroidery, and a great number of beautiful slaves of both sexes; excepting only, with attentive humanity, those who were born in a state of freedom, and had been ravished from the arms of their weeping parents. At the same time that he obliged the worthless favorites of the tyrant to resign a part of their ill-gotten wealth, he satisfied the just creditors of the state, and unexpectedly discharged the long arrears of honest services. He removed the oppressive restrictions which had been laid upon commerce, and granted all the uncultivated lands in Italy and the provinces to those who would improve them, with an exemption from tribute during ten years.—*GIBBON'S ROME*, ch. 4, p. 121.



**4650. REFORMATION, Silent.** *Social.* It is remarkable that the two greatest and most salutary social revolutions which have taken place in England—that revolution which, in the thirteenth century, put an end to the tyranny of nation over nation, and that revolution which, a few generations later, put an end to the property of man in man—were silently and imperceptibly effected. They struck contemporary observers with no surprise, and have received from historians a very scanty measure of attention. They were brought about neither by legislative regulation nor by physical force. Moral causes noiselessly effaced, first the distinction between Norman and Saxon, and then the distinction between master and slave. None can venture to fix the precise moment at which either distinction ceased. . . . It would be most unjust not to acknowledge that the chief agent in these two great deliverances was religion.—MACAULAY'S *ENG.*, ch. 1, p. 21.

**4651. REFORMATION, Violent.** *Religious.* In the year 727, the emperor Leo, the Issaurian, was desirous of extirpating this [image-worship] idolatry, which he very justly considered as disgraceful to Christianity; but his measures were too violent. He burnt and destroyed all the paintings in the churches, and broke to pieces the statues. The people were highly exasperated, and he attempted to enforce his reformation by punishment and persecution, which had no beneficial effect.—TYTLER'S *HIST.*, Book 6, ch. 3, p. 82.

**4652. REFORMER by Accident.** *Thomas Clarkson.* Thomas Clarkson, when twenty-four years of age, wrote an essay on slavery, to obtain a prize, which he won; but the facts which he discovered made such a deep impression on his mind, that he devoted himself to its abolition.—KNIGHT'S *ENG.*, vol. 7, ch. 26, p. 466.

**4653. REFORMER, Impetuous.** *John Knox.* The celebrated John Knox arrived . . . from Geneva, where he had imbibed the doctrines of Calvin, of which his natural disposition fitted him to be a most zealous and intrepid promoter. This reformer was possessed of a very considerable share of learning, and of uncommon acuteness of understanding. He was a man of rigid virtue, and of a very disinterested spirit; but his maxims (as Dr. Robertson remarks) were too severe, and the impetuosity of his temper was excessive. His eloquence was fitted to rouse and to inflame. His first public appearance was at Perth, where, in a very animated sermon, he wrought up the minds of his audience to such a pitch of fury, that they broke down the walls of the church, overturned the altars, destroyed the images, and almost tore the priests to pieces. The example was contagious, and the same scenes were exhibited in different quarters of the kingdom. The Protestant party soon after took up arms.—TYTLER'S *HIST.*, Book 6, ch. 28, p. 383.

**4654. REFORMER, Impracticable.** *Thomas Carlyle.* His religion consists in longings, his socialism in phrases without plan; his politics are altogether negative. He clearly enough sees what is wrong, but he fails to point out what is right, or what we ought to substitute in place of the wrong which he would do away with. He is baffled when he sits down to propose remedies. He has none to offer, but goes on assailing,

scourging, and pulling down. . . . He is a seer, a prophet, a poet.—SMILES' *BRIEF BIOGRAPHIES*, p. 273.

**4655. REFORMERS corrupted.** *Earl of Hertford.* When [in 1547] it was alleged that Henry VIII. had promised the Earl of Hertford the revenues of six good prebends, the disinterested sincerity of the Protector in seeking a further reformation of religion might well be doubted.—KNIGHT'S *ENG.*, vol. 3, ch. 1, p. 8.

**4656. REFORMERS, English.** *Eighteenth Century.* [John Howard in 1777 published his book "On Prisons," and sowed the seed which revolutionized prison discipline. In 1739, Captain Thomas Coram obtained a charter for the first foundling hospital, having seen infants exposed in the streets and left to perish by their unnatural mothers. About the middle of the eighteenth century, Jonas Hanway, by personal effort, secured the establishment of the Magdalene Asylum, and also the Marine Society; the latter of which proposed to take distressed boys out of the streets, and educate them for the seaman's life. Robert Raikes in 1781 was struck by the degraded condition of the children in the suburbs of the city of Gloucester.] No benefit to society was greater than that produced by the partial extension of education to the humblest classes of the community [through his endeavors. He first introduced Sunday-schools in 1781. Much was done by Whitefield and Wesley.] The light literature of forty years overflows with ridicule of Methodism. The preachers were pelted by the mob; the converts were held up to execration as fanatics or hypocrites. Yet Methodism held the ground it had gained. It had gone forth to utter the words of truth to men little above the beasts that perish, and it had brought them to regard themselves as akin to humanity. The time would come when its earnestness would awaken the Church itself from its somnolency, and the educated classes would not be ashamed to be religious. There was wild enthusiasm enough in some of the followers of Whitefield and Wesley; much self-seeking; zeal verging upon profaneness; moral conduct strangely opposed to pious profession. But these earnest men left a mark upon their time which can never be effaced. The obscure young students at Oxford, in 1736, who were first called "Sacramentarians," then "Bible Moths," and finally "Methodists," produced a moral revolution in England which probably saved us from the fate of nations wholly abandoned to their own devices.—KNIGHT'S *ENG.*, vol. 7, ch. 6, p. 119.

**4657. REFORMERS, False.** *Seneca.* The philosopher Seneca could write of the duty of conferring benefits, but was practically a gripping usurer.—KNIGHT'S *ENG.*, vol. 1, ch. 3, p. 46.

**4658. REFORMERS, Self-condemned.** *Polygamy.* While the tenets of Luther were rapidly gaining ground in the North, the following fact will convince us that he arrogated to himself an authority very little short of that of the pope in Germany. Philip, the landgrave of Hesse Cassel, had taken a disgust at his wife, a princess of the house of Saxony, who he alleged was intolerably ugly, and addicted to drunkenness. The secret was, that he had fallen in love with a young lady of the name of Saal, whom he wanted to marry. Luther at this time, with five of his

followers, was holding a kind of synod at Wittenberg, for the regulation of all matters regarding the church. The landgrave presented to him a petition, setting forth his case, in which he at the same time insinuated, that in case Luther and his doctors should refuse him a dispensation of polygamy, he would, perhaps, be obliged to ask it of the pope. The synod were under considerable difficulty. The interest of the landgrave was too formidable to be disregarded, and at the same time, to favor him, they must assume to themselves a power of breaking a law of Scripture. The temporal consideration was more powerful than the spiritual one. They agreed to give Philip a dispensation for polygamy, and he accordingly married his favorite, even with the consent of his former wife.—*TYTLER'S HIST.*, Book 6, ch. 20, p. 296.

**4659. REFUGE, Sanctuary for.** *Fifteenth Century.* The clergy are they who have the supreme sway over the country. . . . They have provided that a number of sacred places in the kingdom should serve for the refuge and escape of all delinquents; and no one, were he a traitor to the crown, or had he practised against the king's own person, can be taken out of these by force. And a villain of this kind, who, for some great excess that he has committed, has been obliged to take refuge in one of these sacred places, often goes out of it to brawl in the public streets, and then, returning to it, escapes with impunity for every fresh offence he may have been guilty of. This is no detriment to the purses of the priests, nor to the other perpetual sanctuaries. But every church is a sanctuary for forty days; and if a thief, or murderer, who has taken refuge in one, cannot leave it in safety during those forty days he gives notice that he wishes to leave England. In which case, being stripped to the shirt by the chief magistrate of the place, and a crucifix placed in his hand, he is conducted along the road to the sea, where, if he finds a passage, he may go, with a "God speed you." But if he should not find one, he walks into the sea up to the throat, and three times asks for passage; and this is repeated till a ship appears, which comes for him, and so he departs in safety.—*KNIGHT'S ENG.*, vol. 2, ch. 15, p. 244.

**4660. REFUGE secured.** *In America.* Cromwell was dead. The Commonwealth tottered and fell. Charles II. was restored to the throne of his ancestors. Tidings of the Restoration reached Boston on the 27th of July, 1660. In the same vessel that bore the news came Edward Whalley and William Goffe, two of the judges who had passed sentence of death on Charles I. It was now their turn to save their lives by flight. Governor Endicott received them with courtesy; the agents from the British Government came in hot pursuit, with orders to arrest them. For a while the fugitives, aided by the people of Boston, baffled the officers, and then escaped to New Haven. Here for many weeks they lay in concealment; not even the Indians would accept the reward which was offered for their apprehension. At last the exiles reached the valley of the Connecticut, and found refuge at the village of Hadley, where they passed the remainder of their lives.—*RIDPATH'S U. S.*, ch. 14, p. 137.

**4661. REFUSAL, Contemptuous.** *Emperor Claudius.* [He was one of the rival emperors of Rome.] The siege of Milan was continued, and Aureolus soon discovered that the success of his artifices had only raised up a more determined adversary. He attempted to negotiate with Claudius a treaty of alliance and partition. "Tell him," replied the intrepid emperor, "that such proposals should have been made to Gallienus; he, perhaps, might have listened to them with patience, and accepted a colleague as despicable as himself." This stern refusal, and a last unsuccessful effort, obliged Aureolus to yield the city and himself to the discretion of the conqueror.—*GIBBON'S ROME*, ch. 11, p. 333.

**4662. REFUSAL, Disdainful.** *Caled the Saracen.* [He invaded Syria, and was opposed by a Roman army.] In the presence of both armies, a venerable Greek advanced from the ranks with a liberal offer of peace; and the departure of the Saracens would have been purchased by a gift to each soldier of a turban, a robe, and a piece of gold; ten robes and one hundred pieces to their leader; one hundred robes and one thousand pieces to the caliph. A smile of indignation expressed the refusal of Caled. "Ye Christian dogs, you know your option—the Koran, the tribute, or the sword. We are a people whose delight is in war rather than in peace, and we despise your pitiful alms, since we shall be speedily masters of your wealth, your families, and your persons."—*GIBBON'S ROME*, ch. 51, p. 195.

**4663. REFUSAL, Happy.** *Alexander's.* When he came within a short distance of the city of Lampsacus, which he had determined to destroy, in order to punish the rebellion of its inhabitants, he saw Anaximenes, a native of that place, coming to him. This man, who was a famous historian, had been very intimate with Philip, his father; and Alexander himself had a great esteem for him, having been his pupil. The king, suspecting the business he was come upon, to be beforehand with him, swore, in express terms, that he would never grant his request. "The favor I have to desire of you," says Anaximenes, "is, that you would destroy Lampsacus." By this witty evasion, the historian saved his country.—*ROLLIN'S HIST.*, Book 15, § 3.

**4664. REGARD, Insincere.** *Themistocles.* This prudent general used to say the Athenians paid him no honor or sincere respect; but when a storm arose, or danger appeared, they sheltered themselves under him, as under a plane-tree, which, when the weather was fair again, they would rob of its leaves and branches.—*PLUTARCH'S THEMISTOCLES*.

**4665. REIGN, The longest.** *Louis XIV.* Louis was crowned in 1643, when four years old, and he reigned until his death in 1715. His reign, the longest on record, had occupied seventy-two years.—*STUDENTS' FRANCE*, ch. 22, § 13.

**4666. REINFORCEMENTS, Dangerous.** *Virginia.* In the midst of these dark days, Captain [Christopher] Newport arrived from England. He brought a full store of supplies, and one hundred and twenty emigrants. Great was the joy throughout the little plantation; only the president was at heart as much grieved as gladdened, for he saw in the character of the new-comers no



promise of anything but vexation and disaster. Here were thirty-four gentlemen at the head of the list, to begin with; then came gold-hunters, jewellers, engravers, adventurers, strollers, and vagabonds; many of them had more business in jail than in Jamestown. To add to Smith's chagrin, this company of worthless creatures had been sent out contrary to his previous protest and injunction. He had urged Newport to bring over only a few industrious mechanics and laborers; but the love of gold among the members of the London Company had prevailed over common-sense to send to Virginia another crowd of profligates.—RIDPATH'S U. S., ch. 9, p. 102.

**4667. RELIC, An auspicious.** "*The Holy Lance.*" [The Crusaders were reduced to great distress when besieged by the Turks in Antioch.] Of the diocese of Marseilles, there was a priest of low cunning and loose manners, and his name was Peter Bartholemy. He presented himself at the door of the council-chamber, to disclose an apparition of St. Andrew, which had been thrice reiterated in his sleep, with a dreadful menace if he presumed to suppress the commands of Heaven. "At Antioch," said the apostle, "in the church of my brother, St. Peter, near the high altar, is concealed the steel head of the lance that pierced the side of our Redeemer. In three days that instrument of eternal, and now of temporal, salvation will be manifested to his disciples. Search, and ye shall find; bear it aloft in battle, and that mystic weapon shall penetrate the souls of the miscreants." The pope's legate, the bishop of Puy, affected to listen with coldness and distrust; but the revelation was eagerly accepted by Count Raymond, whom his faithful subject, in the name of the apostle, had chosen for the guardian of the holy lance. The experiment was resolved; and on the third day, after a due preparation of prayer and fasting, the priest of Marseilles introduced twelve trusty spectators, among whom were the count and his chaplain; and the church-doors were barred against the impetuous multitude. The ground was opened in the appointed place; but the workmen, who relieved each other, dug to the depth of twelve feet without discovering the object of their search. In the evening, when Count Raymond had withdrawn to his post, and the weary assistants began to murmur, Bartholemy, in his shirt, and without his shoes, boldly descended into the pit. The darkness of the hour and of the place enabled him to secrete and deposit the head of a Saracen lance, and the first sound, the first gleam of the steel was saluted with a devout rapture. The holy lance was drawn from its recess, wrapped in a veil of silk and gold, and exposed to the veneration of the Crusaders.—GIBBON'S *ROME*, ch. 58, p. 586.

**4668. RELICS, Bogus. Religious.** Luther . . . directed a vigorous attack upon the Archbishop Albert of Mayence, brother of the Elector of Brandenburg. This church dignitary, in need of money, had again set up the traffic with indulgences in the city of Halle, establishing a great shrine of relics, and inviting all to visit the same. He had collected a multitude of glorious relics, about nine thousand in number. Among these were remains of saints, a portion of the body of the patriarch Isaac, remnants of manna, pieces of Moses' burning bush, jugs from the marriage

feast at Cana, some of the wine which Christ made of water on that occasion, thorns from Jesus' martyr crown, one of the stones with which Stephen was killed, and many other glorious relics. Against all this abomination Luther wrote a treatise entitled, "Against the Idol in Halle," and sent it to Wittenberg for publication.—REIN'S *LUTHER*, ch. 10, p. 97.

**4669. RELICS, Fictitious. Girdle.** [Mary Magdalen's girdle was found in a monastery, and sent to Lord Cromwell in 1535.]—KNIGHT'S *ENG.*, vol. 2, ch. 23, p. 366.

**4670. ———. Profitable.** [Erasmus describes, in his *Colloquies*, the exhibition of relics in 1509.] The joint of a man's finger is exhibited to us, the largest of three. I kiss it; and then I ask, "Whose relics were these?" He says, "St. Peter's." "The Apostle?" He said, "Yes." Then, observing the size of the joint, which might have been that of a giant, I remarked Peter must have been a man of very large size. [What looked like ground chalk mixed with the white of an egg was shown to him as the milk of the Blessed Virgin. At the shrine of St. Thomas at Canterbury he saw in the sacristy a box of black leather which contained some torn fragments of linen which were once worn by St. Thomas. He was also shown the upper part of a shoe which was bound with a brass rim, and in it was a piece of glass resembling a jewel, which might be kissed for a small coin. It was the shoe of St. Thomas.]—KNIGHT'S *ENG.*, vol. 2, ch. 15, p. 246.

**4671. ———. Religious.** In the reign of the younger Theodosius, Lucian, a presbyter of Jerusalem, . . . related a very singular dream, which, to remove his doubts, had been repeated on three successive Saturdays. A venerable figure stood before him, in the silence of the night, with a long beard, a white robe, and a gold rod; announced himself by the name of Gamaliel, and revealed to the astonished presbyter that his own corpse, with the bodies of his son Abibas, his friend Nicodemus, and the illustrious Stephen, the first martyr of the Christian faith, were secretly buried in the adjacent field. He added, with some impatience, that it was time to release himself and his companions from their obscure prison; that their appearance would be salutary to a distressed world, and that they had made choice of Lucian to inform the bishop of Jerusalem of their situation and their wishes. The doubts and difficulties which still retarded this important discovery were successively removed by new visions, and the ground was opened by the bishop, in the presence of an innumerable multitude. The coffins of Gamaliel, of his son, and of his friend were found in regular order; but when the fourth coffin, which contained the remains of Stephen, was shown to the light, the earth trembled, and an odor, such as that of Paradise, was smelt, which instantly cured the various diseases of seventy-three of the assistants. The companions of Stephen were left in their peaceful residence of Caphargamala; but the relics of the first martyr were transported, in solemn procession, to a church constructed in their honor on Mount Sion, and the minute particles of those relics, a drop of blood, or the scrapings of a bone, were acknowledged, in almost every province of the Roman world, to

possess a divine and miraculous virtue.—GIBBON'S *ROME*, ch. 28, p. 158.

**4672.** ——. *Religious.* The zeal, perhaps the avarice, of the clergy of Jerusalem, . . . fixed, by unquestionable tradition, the scene of each memorable event. They exhibited the instruments which had been used in the passion of Christ; the nails and the lance that had pierced His hands, His feet, and His side; the crown of thorns that was planted on His head; the pillar at which He was scourged; and, above all, they showed the cross on which He suffered, and which was dug out of the earth in the reign of those princes who inserted the symbol of Christianity in the banners of the Roman legions. Such miracles as seemed necessary to account for its extraordinary preservation and seasonable discovery were gradually propagated without opposition. The custody of the *true cross*, which on Easter Sunday was solemnly exposed to the people, was intrusted to the bishop of Jerusalem; and he alone might gratify the curious devotion of the pilgrims by the gift of small pieces, which they encased in gold or gems, and carried away in triumph to their respective countries. But as this gainful branch of commerce must soon have been annihilated, it was found convenient to suppose that the marvellous wood possessed a secret power of vegetation, and that its substance, though continually diminished, still remained entire and unimpaired.—GIBBON'S *ROME*, ch. 22, p. 434.

**4673.** ——. *Crown of Thorns.* [Baldwin II., emperor at Constantinople, claimed to possess the crown which had been placed on the head of Christ.] It had formerly been the practice of the Egyptian debtors to deposit, as a security, the mummies of their parents; and both their honor and religion were bound for the redemption of the pledge. In the same manner, and in the absence of the emperor, the barons of Romania borrowed the sum of thirteen thousand one hundred and thirty-four pieces of gold on the credit of the holy crown.—GIBBON'S *ROME*, ch. 61, p. 122.

**4674.** ——. *Religious.* The ambassadors of Recared, the first Catholic king of Spain, respectfully offered, on the threshold of the Vatican, his rich presents of gold and gems; they accepted, as a lucrative exchange, the hairs of St. John the Baptist, a cross which enclosed a small piece of the true wood, and a key that contained some particles of iron which had been scraped from the chains of St. Peter.—GIBBON'S *ROME*, ch. 37, p. 562.

**4675.** ——. *Religious.* [The Roman empress Eudocia became greatly devoted to religion.] In the Holy Land, her alms and pious foundations exceeded the munificence of the great Helena; and though the public treasure might be impoverished by this excessive liberality, she enjoyed the conscious satisfaction of returning to Constantinople with the chains of St. Peter, the right arm of St. Stephen, and an undoubted picture of the Virgin, painted by St. Luke.—GIBBON'S *ROME*, ch. 32, p. 356.

**4676. RELICS, Honored.** *Religious.* [In the thirteenth century the Venetians received the crown of thorns from Constantinople. It was borne in a silver shrine, enclosed in a golden

vase. It was afterward conveyed to France.] The court of France advanced as far as Troyes, in Champagne, to meet with devotion this inestimable relic; it was borne in triumph through Paris by the king himself, barefoot, and in his shirt. The success of this transaction tempted the Latin emperor to offer, with the same generosity, the remaining furniture of his chapel; a large and authentic portion of the true cross; the baby-linen of the Son of God, the lance, the sponge and the chain of His passion; the rod of Moses, and part of the skull of St. John the Baptist. For the reception of these spiritual treasures, twenty thousand marks were expended by St. Louis on a stately foundation, the holy chapel of Paris.—GIBBON'S *ROME*, ch. 61, p. 123.

**4677. RELICS, Sacred.** *Reign of Theodosius.* In the age which followed the conversion of Constantine, the emperors, the consuls, and the generals of armies devoutly visited the sepulchres of a tentmaker and a fisherman, and their venerable bones were deposited under the altars of Christ, on which the bishops of the royal city continually offered the unbloody sacrifice. . . . The bodies of St. Andrew, St. Luke, and St. Timothy had reposed near three hundred years in the obscure graves, from whence they were transported, in solemn pomp, to the church of the apostles, which the magnificence of Constantine had founded on the banks of the Thracian Bosphorus. About fifty years afterward, the same banks were honored by the presence of Samuel, the judge and prophet of the people of Israel. His ashes, deposited in a golden vase, and covered with a silken veil, were delivered by the bishops into each other's hands. The relics of Samuel were received by the people with the same joy and reverence which they would have shown to the living prophet; the highways, from Palestine to the gates of Constantinople, were filled with an uninterrupted procession; and the emperor Arcadius himself, at the head of the most illustrious members of the clergy and senate, advanced to meet his extraordinary guest, who had always deserved and claimed the homage of kings.—GIBBON'S *ROME*, ch. 28, p. 156.

**4678. RELICS, Superstitious regard for.** *Bones.* [In 1065, Harold II., King of the Anglo-Saxons, swore to support William the Norman in his contest for the crown of England; but he swore with a mental reservation. He stands] between two ornamental pedestals, upon the top of which he places the ends of his fingers. He is swearing upon common reliquaries, as he thought; such as parish priests in England kept upon their altars, to command the faith of ignorant boors. He swears. But under the reliquaries are hidden, by a cloth of gold, the bones of saints and holy martyrs. William then commands the cloth to be removed, and Harold turns pale when he knows the supersanctity of the oath which he has taken.—KNIGHT'S *ENG.*, vol. 1, ch. 13, p. 174.

**4679. RELICS, Virtue of.** *Christian.* A.D. 643. The shrines of the apostles were guarded by miracles and invisible terrors; and it was not without fear that the pious Catholic approached the object of his worship. It was fatal to touch, it was dangerous to behold, the bodies of the saints; and those who, from the purest motives, presumed to disturb the repose of the sanctuary were affrighted by visions, or punished with sud-



den death. The unreasonable request of an empress, who wished to deprive the Romans of their sacred treasure, the head of St. Paul, was rejected with the deepest abhorrence; and the pope asserted, most probably with truth, that a linen which had been sanctified in the neighborhood of his body, or the filings of his chain, which it was sometimes easy and sometimes impossible to obtain, possessed an equal degree of miraculous virtue. But the power as well as virtue of the apostles resided with living energy in the breast of their successors.—GIBBON'S *ROME*, ch. 45, p. 419.

**4680. RELIGION, False Ambition in.** *Roman Emperor Julian.* He resolved to erect, without delay, on the commanding eminence of Moriah, a stately temple, which might eclipse the splendor of the church of the resurrection on the adjacent hill of Calvary; to establish an order of priests, whose interested zeal would detect the arts, and resist the ambition, of their Christian rivals; and to invite a numerous colony of Jews, whose stern fanaticism would be always prepared to second, and even to anticipate, the hostile measures of the Pagan government.—GIBBON'S *ROME*, ch. 23, p. 437.

**4681. RELIGION, Austerity in.** *Blaise Pascal.* He removed from his room all superfluous or luxurious articles, refused the assistance of servants, brought his own dinner from the kitchen, fasted frequently, partook only of the plainest fare, passed hours every day in prayer, and gave all the money he could spare to the poor. Around his waist, next his skin, he wore a girdle of iron, with points directed inward, and when he caught himself taking pleasure in anything not spiritual, or when any trifling or pleasant thought arose in his mind, he would press the points into his flesh with his elbow, to recall himself to what he called his "duty." His two great rules were to indulge in nothing he could do without, and to enjoy no worldly pleasure. He considered it a sin to take pleasure in his food, and purposely avoided the viands in which he had formerly delighted. He took great pains not to taste what he ate.—*CYCLOPEDIA OF BIOG.*, p. 101.

**4682. RELIGION, Benefits of.** *Civilization.* [See No. 909.] The great engine of the civilization of the Greeks was the introduction of a national religion by those eastern colonies; and, inspired with the enthusiasm of all new converts, it is no wonder that superstition was at this time their predominant characteristic. To this age, therefore, and to this character of the people, we must refer the origin of the Grecian oracles and the institution of the public games in honor of the gods.—*TYTLER'S HIST.*, Book 1, ch. 7, p. 64.

**4683. RELIGION, Bond of.** *Scotch Covenant.* James [I.] had, with some success, established in that country [Scotland] a hierarchy on the pattern of the English church, and Charles wanted to complete the work of his father by resting discipline upon a regular system of canons, and modelling the public worship by the forms of a liturgy. These designs were extremely odious to the Scots, and they met with the reception which might have been expected. The Bishop of Edinburgh, beginning to read the service in the cathedral-church, was assaulted with the most furious rage, and narrowly escaped being torn in pieces

by the populace. The tumult spread through the whole kingdom, and the heads of the Presbyterian party, assembling themselves in the capital, subscribed the famous bond called the *National Covenant*, by which, after a formal renunciation of the abominations of popery, they bound themselves by a solemn oath to resist all religious innovations, and to defend to the utmost the glory of God and the honor of their king and country. The consequences of this association, which was eagerly subscribed by all ranks and conditions of the people, were extremely alarming; and Charles, perceiving he had gone too far, offered to suspend the use of the liturgy, provided matters were put on the same footing as before, and the Scots would retract their covenant. But they replied that they would sooner renounce their baptism; and summoning a general assembly at Glasgow, they, with great deliberation, not only annulled the liturgy and canons, but utterly abolished the episcopal hierarchy, which, for above thirty years, had quietly subsisted in the kingdom.—*TYTLER'S HIST.*, Book 6, ch. 29, p. 401.

**4684. RELIGION, Burdened by.** *In Ireland.* [Reign of James II.] The Protestant Nonconformists, on their side, endured with more patience than could have been expected the sight of the most absurd ecclesiastical establishment that the world has ever seen. Four archbishops and eighteen bishops were employed in looking after about a fifth part of the number of Churchmen who inhabited the single diocese of London. Of the parochial clergy a large proportion were pluralists, and resided at a distance from their cures. There were some who drew from their benefices incomes of little less than a thousand a year, without ever performing any spiritual function.—*MACAULAY'S ENG.*, ch. 6, p. 122.

**4685. RELIGION, Burdensome.** *Trifles.* Two priests of the best families of Rome, Cornelius Cethegus and Quintus Sulpicius, were degraded from the priesthood; the former because he did not present the entrails of the victim according to rule; and the latter because, as he was sacrificing, the tuft of his cap, which was such an one as the *Flamines* wear, fell off. And because the squeaking of a rat happened to be heard at the moment that Minucius the Dictator appointed Caius Flaminius his general of horse, the people obliged them to quit their posts, and appointed others in their stead.—*PLUTARCH'S MARCELLUS*.

**4686. RELIGION, Champion for.** *John Milton.* Milton was resolute in his religion at Rome, so much so that many were deterred from showing him the civilities they were prepared to offer. His rule, he says, was "not of my own accord to introduce in those places conversation about religion, but, if interrogated respecting the faith, then, whatsoever I should suffer, to dissemble nothing. What I was, if any one asked, I concealed from no one; if any one in the very city of the pope attacked the orthodox religion, I defended it most freely." Beyond the statement that the English Jesuits were indignant, we hear of no evil consequences of this imprudence.—*MILTON*, by M. PATTISON, ch. 3.

**4687. RELIGION, Irreligious Champion of.** *St. John Lord Bolingbroke.* A.D. 1711. Indifferent not to the forms of religion only, but to religion itself, he was the unscrupulous champion of the High Church, and supported the worst acts of

its most intolerant policy [while secretary of state].—BANCROFT'S U. S., vol. 3, ch. 21.

**4688. RELIGION changed. For Money.** After some previous negotiation, the amiable and fascinating Henrietta of Orleans, Charles' sister, who possessed much influence over him, arrived at Dover on a secret mission in May, 1670, and a treaty was shortly afterward concluded, the provisions of which, discreditable to both sovereigns, must cover the memory of Charles [II.] with peculiar and eternal infamy. He engaged to abandon his late allies, and join Louis in invading Holland, furnishing a contingent of six thousand men and a fleet of fifty sail; he was also to make a public profession of the Roman Catholic religion, and propagate it to the utmost of his power in his dominions. As the price of these disgraceful acts of treachery, Charles was to receive from Louis an annual subsidy of three millions (£120,000) during the war, together with the island of Walcheren, and two fortresses on the Scheldt, as his share of the spoil.—STUDENTS' FRANCE, ch. 21, § 5.

**4689. RELIGION and Commerce. Codfish.** Gold lured the Spaniards to South America and Mexico; but the humbler bait which attracted the French to Northern America was codfish. In Catholic countries there are so many days on which meat may not, and fish may be, eaten, that fish is an article of very great importance; and this was perhaps the reason why the French, as early as 1525, only thirty-three years after the discovery of America, had a considerable fleet of fishing vessels on the banks of Newfoundland.—CYCLOPEDIA OF BIOG., p. 368.

**4690. RELIGION a Conflict. Duality of Man.** The religious history of man is essentially the same in all ages. It takes its rise in the duality of his nature. He is an animal, and as an animal he desires bodily pleasure, and shrinks from bodily pain. As a being capable of morality, he is conscious that for him there exists a right and wrong. Something, whatever that something may be, binds him to choose one and avoid the other. This is his religion, his religio, his obligation, in the sense in which the Romans, from whom we take it, used the word; and obligation implies some superior power to which man owes obedience. The conflict between his two dispositions agitates his heart and perplexes his intellect. To do what the superior power requires of him, he must thwart his inclinations. He dreads punishment, if he neglects to do it. He invents methods by which he can indulge his appetites, and finds a substitute by which he can propitiate his invisible ruler or rulers. He offers sacrifices; he institutes ceremonies and observances.—FROUDE'S BUNYAN, ch. 2.

**4691. RELIGION, Confusion in. James II.** The king early put the loyalty of his Protestant friends to the proof. While he was a subject he had been in the habit of hearing mass with closed doors in a small oratory which had been fitted up for his wife. He now ordered the doors to be thrown open, in order that all who came to pay their duty to him might see the ceremony. When the host was elevated there was a strange confusion in the antechamber. The Roman Catholics fell on their knees; the Protestants hurried out of the room. Soon a new pulpit was erected in the palace; and during Lent a series

of sermons was preached there by popish divines, to the great discomposure of zealous churchmen.—MACAULAY'S ENG., ch. 4, p. 438.

**4692. RELIGION, Consolation of. Charles I.** Bishop Juxon, who attended him to the last moment, as he approached the block, said to him, "Sire, there is but one step more, a sharp and short one! Remember that in another second you will ascend from earth to heaven, and that there you will find in an infinite and inexhaustible joy the reward of your sacrifice, and a crown that shall never pass away." "My friend," replied Charles, interrupting him with perfect composure, "I go from a corruptible crown to an incorruptible one, and which, as you say, I feel convinced I shall possess forever without trouble or anxiety."—LAMARTINE'S CROMWELL, p. 48.

**4693. RELIGION, Contradicted. Abraham Lincoln.** Two ladies from Tennessee came before the President, asking the release of their husbands, held as prisoners of war at Johnson's Island. . . . At each of these interviews one of the ladies urged that her husband was a religious man. . . . When the President ordered the release, he said to this lady: "You say your husband is a religious man; tell him when you meet him that I say I am not much of a judge of religion, but that in my opinion the religion which sets men to rebel against the government, because, as they think, that government does not sufficiently help some men to eat their bread in the sweat of other men's faces, is not the sort of religion upon which people can get to heaven."—RAYMOND'S LINCOLN, p. 735.

**4694. RELIGION, Courage by. Reign of James II.** [Protestant rebels under the Duke of Monmouth.] The number of the rebels whom Jeffreys hanged on this circuit was three hundred and twenty. . . . They were, for the most part, men of blameless life and of high religious profession. They were regarded by themselves, and by a large proportion of their neighbors, not as wrong-doers, but as martyrs who sealed with blood the truth of the Protestant religion. Very few of the convicts professed any repentance for what they had done. Many, animated by the old Puritan spirit, met death, not merely with fortitude, but with exultation. . . . Some of them composed hymns in the dungeon and chanted them on the fatal sledge. Christ, they sang, while they were undressing for the butchery, would soon come to rescue Zion and to make war on Babylon, would set up His standard, would blow His trumpet, and would requite His foes tenfold for all the evil which had been inflicted on His servants.—MACAULAY'S ENG., ch. 5, p. 598.

**4695. RELIGION, Decline of. Samuel Johnson.** BOSWELL: "Is there not less religion in the nation now, sir, than there was formerly?" JOHNSON: "I don't know, sir, that there is." BOSWELL: "For instance, there used to be a chaplain in every great family, which we do not find now." JOHNSON: "Neither do you find any of the state servants which great families used formerly to have. There is a change of modes in the whole department of life."—BOSWELL'S JOHNSON, p. 166.

**4696. RELIGION, Devotion to. Columbus.** Throughout his life he was noted for strict at-



tention to the offices of religion, observing rigorously the fasts and ceremonies of the church; nor did his piety consist in mere forms, but partook of that lofty and solemn enthusiasm with which his whole character was strongly tinged.—IRVING'S COLUMBUS, ch. 4.

**4697. RELIGION, Discord in.** *Egyptians.* [A natural cause of] discords among themselves was the variety and difference of the objects of religious worship in the different provinces of the kingdom. The same animals that were regarded in one province with the most superstitious reverence were in another the objects of detestation and abhorrence. In one quarter they tamed the crocodiles, adorned them with gold and jewels, and worshipped them; in another they killed those animals without mercy. In one province the most sacred animal was a dog; in another they reckoned dog's flesh the most delicate food. Cats were adored in one district, and rats in another. From these differences arose perpetual and violent animosities; for there are no contentions so rancorous as those which spring from the most trifling differences in religious worship or opinion. "The multitude," says Diodorus, "have been often inflamed into the highest pitch of fury on account of the sacrilegious murder of a *divine cat*."—TYTLER'S HIST., Book 1, ch. 4, p. 46.

**4698. RELIGION, disguised.** *Pagans.* The temples of the Roman Empire were deserted, or destroyed; but the ingenious superstition of the Pagans still attempted to elude the laws of Theodosius, by which all sacrifices had been severely prohibited. The inhabitants of the country, whose conduct was less opposed to the eye of malicious curiosity, disguised their *religious*, under the appearance of *convivial*, meetings. On the days of solemn festivals they assembled in great numbers under the spreading shade of some consecrated trees; sheep and oxen were slaughtered and roasted; and this rural entertainment was sanctified by the use of incense, and by the hymns which were sung in honor of the gods. But it was alleged that, as no part of the animal was made a burnt-offering, as no altar was provided to receive the blood, and as the previous oblation of salt cakes and the concluding ceremony of libations were carefully omitted, these festal meetings did not involve the guests in the guilt or penalty of an illegal sacrifice.—GIBBON'S ROME, ch. 28, p. 148.

**4699. RELIGION, Diverse Views of.** *Romans.* The various modes of worship which prevailed in the Roman world were all considered by the people as equally true; by the philosopher, as equally false; and by the magistrate, as equally useful. And thus toleration produced not only mutual indulgence, but even religious concord.—GIBBON'S ROME, ch. 2, p. 34.

**4700. RELIGION, Duplicity in.** *Reign of James II.* The dispensing power was . . . employed for the purpose of enabling Roman Catholics to hold ecclesiastical preferment. The new solicitor readily drew the warrants in which Sawyer had refused to be concerned. One of these warrants was in favor of a wretch named Edward Selater, who had two livings, which he was determined to keep at all costs and through all changes. He administered the sacrament to his parishioners according to the rites of the Church

of England on Palm Sunday, 1686. On Easter Sunday, only seven days later, he was at mass.—MACAULAY'S ENG., ch. 6, p. 79.

**4701. RELIGION, Effects of.** *Puritanism vs. Ecclesiasticism.* Ecclesiastical tyranny is of all kinds the worst; its fruits are cowardice, idleness, ignorance, and poverty. Puritanism was a life-giving spirit; activity, thrift, intelligence, followed in its train; and as for courage, a coward and a Puritan never went together. "He that prays best and preaches best will fight best"—such was the judgment of Cromwell, the greatest soldier of his age.—BANCROFT'S U. S., vol. 1, ch. 10.

**4702. RELIGION, Effort in.** *Martin Luther.* Filled with awe and reverence, he had come to Rome, and had hoped to find peace for his soul. "I was one of those frantic saints in Rome; I ran about all the churches and crypts, and believed all their shameless, impudent lies. I also read mass, perhaps ten times, and I very much regretted that my father and mother were still alive, for I should have been delighted to deliver them from purgatory with my masses, and with other precious works and many prayers." On his knees he crept up Pilate's staircase, the *Scala Sancta*, or holy stairway, which was said to have been brought from the judgment hall to Rome and placed in the chapel of St. John's Church of the Lateran. Luther did this in order to receive indulgence. And yet he felt, in doing such a work, as if a voice in thunder tones were crying out to him: "The just shall live by faith" (Rom. 1: 17).—REIN'S LUTHER, ch. 4, p. 38.

**4703. RELIGION, Excitement in.** *Early Methodistists.* [Great excitement, with extraordinary physical effects, frequently attended the preaching of Wesley and Whitefield.] The most singular fact about them is, that for a considerable time the superior ardor and eloquence of Whitefield did not produce them, while under the calmer and more logical preaching of Wesley people dropped on every side as if thunderstruck. It is also noteworthy . . . that at this time not one of his texts, as recorded in his journals, was of a serious or terrific character, but they were, as in most of his life, selected from the great and precious promises. . . . [Wesley made a special investigation of the remarkable physical effects occurring at Newcastle.] He found, first, that all persons who had been thus affected were in perfect health, and had not been subject to convulsions of any kind. Second, that these new affections had come upon them in a moment, without any previous notice, while they were either hearing the preaching, or thinking on what they had heard. Third, that they usually dropped down, lost their strength, and were seized with violent pain. Their feelings were described differently. Some said they felt as if a sword was running through them; others thought a great weight lay upon them. . . . "I can no more," said he, "attribute them to a natural cause than to the Spirit of God."—STEVENS' METHODISM, vol. 1, pp. 126, 188.

**4704. RELIGION, Extremes in.** *Puritanism.* [In 1653 the Puritans fasted on Christmas and feasted on Ash Wednesday.] They took this course upon the old principle, that the greater was the remove from Roman Catholicism, the

nearer was the approach to true religion. — KNIGHT'S ENG., vol. 4, ch. 11, p. 172.

**4705.** — — — *Second Crusade.* At length they appeared before Jerusalem; and though famine, sickness, and great losses, even by their victories, had reduced their immense army to twenty thousand men, they resolutely attacked a garrison of forty thousand, and after a siege of five weeks took the city by storm. The whole inhabitants, soldiers and citizens, men, women, and children, who were either Mahometans or Jews, were put to the sword. It is affirmed by all the historians that, after this inhuman massacre, the Christians went in solemn procession to the place where they were told was the sepulchre of our Saviour, and there burst into a flood of tears. This mixture of barbarity and cruelty with the tender feelings is derided by some authors, and especially Voltaire, as something out of nature, and scarcely possible; but when it is considered what was the motive of many of these men, the enthusiasm which animated them in a cause which they were persuaded was to conduct them to heaven, the contending feelings with which they were agitated, detestation for those infidels who, as they imagined, had polluted, by their impious worship, the most sacred monuments of their religion, and joy and gratitude for the recovery and vindication of those venerable remains, we shall find nothing in the deportment of these Crusaders but what is natural and consistent with their situation. — TYTLER'S HIST., Book 6, ch. 9, p. 157.

**4706. RELIGION, Folly in.** *Pillar Saints.* As the affectation of superior sanctity and the pride of being singular gave rise to many of the austerities of the monastic life, the same motive led some men to seclude themselves from social life in a still more extraordinary manner than that practised by any of the religious orders. These men were termed *Stylites*, or *Pillar Saints*. They mounted themselves on the tops of stone pillars, and stood there immovable for many years. One Simeon, a native of Syria, gave the first example of this most amazing folly, and passed thirty-seven years of his life upon pillars of various heights, beginning with one of nine feet, and increasing from year to year, till he died on a pillar of forty cubits. Another saint of the same name lived sixty-eight years in the same manner. The veneration which these holy men acquired excited a number of imitators, and their degrees of sanctity were always estimated according to the height of their pillars, and the number of years they had passed upon them. For above six centuries this superstitious frenzy prevailed in the East, nor was the practice altogether abolished till the twelfth century. — TYTLER'S HIST., Book 6, ch. 3, p. 85.

**4707. RELIGION, Generosity in.** *False.* As the Alcmaeonidæ were very rich and powerful, they got themselves appointed by the Amphictyons, who constituted the general council of Greece, to superintend the rebuilding of the temple of Delphi, for the sum of 300 talents or 300,000 crowns. As they were naturally generous, and had besides their reasons for being so on this occasion, they added to this sum a great deal of their own money, and made the whole front of the temple all of Parian marble, at their particu-

lar expense; whereas by the contract made with the Amphictyons, it was only to have been made of common stone. The liberality of the Alcmaeonidæ was not altogether a free bounty; neither was their magnificence toward the god of Delphi a pure effect of religion; policy was the chief motive. They hoped by this means to acquire great influence in the temple, and it happened according to their expectation. The money, which they plentifully poured into the hands of the priestess, rendered them absolute masters of the oracle, and of the pretended god who presided over it, and who for the future became their echo. . . . As often therefore as any Spartan came to consult the priestess, whether upon his own affairs or upon those of the State, no promise was ever made him of the god's assistance, but upon condition that the Lacedæmonians should deliver Athens from the yoke of tyranny. This order was so often repeated to them by the oracle, that they resolved at last to make war against the Pisistratidæ, though they were under the strongest engagements of friendship and hospitality with them: herein preferring the will of God, says Herodotus, to all human considerations. — ROLLIN'S HIST., Book 5, § 8.

**4708. RELIGION and Gold.** *Heathen.* [In the besieged city of Tyre there was a brazen statue of Apollo of enormous size.] During the siege, in consequence of a dream which one of the citizens had, the Tyrians imagined that Apollo was determined to leave them and go over to Alexander. Immediately they fastened with a gold chain his statue to Hercules' altar, to prevent the deity from leaving them. For these people were silly enough to believe that after his statue was thus fastened down, it would not be possible for him to make his escape, and that he would be prevented from doing so by Hercules, the tutelar god of the city. — ROLLIN'S HIST., Book 15, § 6.

**4709. RELIGION graded.** *Pythagoras.* In imitation of the Egyptian priests, Pythagoras professed two different kinds of doctrine, the one accommodated to vulgar use, and the other reserved for the private ear of his favorite disciples. The object of the former was morality; the latter consisted of many mysteries which we are probably at no loss for being very little acquainted with. Five years of silence were requisite for preparing his scholars for the participation of these secrets. These disciples formed among themselves a sort of community; they lived all in the same house together with their wives and children; they had their goods in common, and their time was parcelled out and appropriated to various exercises of mind and body. Music was in high esteem with them, as a corrective of the passions; and they had one kind of music for the morning, to awaken and excite the faculties, and another for the evening, to relax and compose them. The notion which Pythagoras inculcated of the soul's transmigration through different bodies made his disciples strictly abstain from animal food. — TYTLER'S HIST., Book 2, ch. 9, p. 263.

**4710. RELIGION, Husbandman's.** *Cato's Prayer.* It is in a ceremony called *Solitaurilia*, and according to some *Suovetaurilia*, in which the country people made a procession round their lands, and offered libations and sacrifices to cer-



tain gods. . . "Father Mars," said the suppliant, "I humbly implore and conjure you to be propitious and favorable to me, my family, and all my domestics, in regard to the occasion of the present procession in my fields, lands, and estate; to prevent, avert, and remove from us all diseases, known and unknown, desolations, storms, calamities, and pestilential air; to make our plants, corn, vines, and trees grow and come to perfection; to preserve our shepherds and flocks; to grant thy preservation of life and health to me, my family, and all my domestics." What a reproach is it that Christians, and often those who have the greatest share in the goods of this world, should in these days be so little careful to demand them from God, and be ashamed to thank Him for them! Among the Pagans all their meals began and ended with prayers, which are now banished from almost all our tables.—ROLLIN'S HIST., Book 24, art. 4, § 5.

**4711. RELIGION, Hypocrisy in.** *Charles II.* The Duke of York [afterward James II.], too dull to apprehend danger, or too fanatical to care about it, was impatient to see the article touching the Roman Catholic religion carried into immediate execution; but Louis [XIV.] had the wisdom to perceive that, if this course were taken, there would be such an explosion in England as would probably frustrate those parts of the plan which he had most at heart. It was therefore determined that Charles should still call himself a Protestant, and should still, at high festivals, receive the sacrament according to the ritual of the Church of England. His more scrupulous brother ceased to appear in the royal chapel.—MACAULAY'S ENG., ch. 2, p. 196.

**4712. RELIGION, Impediments to.** *George Müller.* [He was sent away from home to school.] But while exemplary in his conduct outwardly, he was totally unconcerned about the salvation of his soul, and utterly reckless regarding the eternal realities of the world to come. He had three hundred books of his own, but no Bible; and as he was surrounded by unconverted persons, and never heard the Gospel preached, he had no opportunity whatever of receiving religious instruction, nor of conversing with any one who would take an interest in his spiritual welfare.—LIFE OF GEORGE MÜLLER, p. 11.

**4713. RELIGION insulted.** *Pope Gregory VII.* [He summoned Emperor Henry IV., while at war with the Saxons,] to come in person to Rome and answer the charge of having granted the investiture of benefices. He treated this insolent message with proper contempt. Gregory [VII.] had, at the same time, denounced a sentence of excommunication against Philip I. of France. . . . What gave weight to sentences of this kind, which would otherwise have been held in derision, was that policy of the popes by which they took care to level their ecclesiastical thunder against those who had enemies powerful enough to avail themselves of the advantages which such sentences gave them against the party excommunicated. Henry, it must be owned, thought of rather a mean revenge against the pontiff. By his orders, a ruffian seized the pope while he was performing divine service, and after bruising and maltreating him, confined him to prison. The pontiff, however, soon recovered

his liberty, and assembling a council at Rome, pronounced a formal sentence of deposition against the emperor.—TYTLER'S HIST., Book 6, ch. 7, p. 127.

**4714. — — —.** *Louis XV.* "The most Christian king" of France . . . caused an attractive woman to be taken from public licentiousness, consecrated by the sacrament of marriage as the wife of a French nobleman, and then installed in his own palace as his mistress. In return she adored royalty and sided against the philosophers . . . An abandoned female who pleased the fancies of a corrupt old man became the symbol and the support of absolute power.—BANCROFT'S U. S., vol. 6, ch. 48.

**4715. RELIGION by Legislation.** *Romans.* [The Emperor Gratian was celebrated for his piety.] The conscience of the credulous prince was directed by saints and bishops, who procured an imperial edict to punish, as a capital offence, the violation, the neglect, or even the ignorance of the divine law.—GIBBON, vol. 3.

**4716. RELIGION, Legislation against.** *Jesuits.* As the influence of the Jesuits gave to France its only power over the Five Nations, the legislature of New York, in 1700, made a law for hanging every Popish priest that should come voluntarily into the province. "The law ought forever to continue," is the commentary of the historian, wholly unconscious of the true nature of his remark.—BANCROFT'S U. S., vol. 3, ch. 21.

**4717. RELIGION, Licensed.** *By King John.* [There is a warrant of King John's, dated from Normandy, in the early part of his reign, in which he says:] Know ye, that we have given license to Peter Buillo to enter into any religion that he pleases.—KNIGHT'S ENG., vol. 1, ch. 23, p. 340.

**4718. RELIGION, Melancholy.** *Cromwell.* This passion [of the times] in the ardent and gloomy disposition of Cromwell almost produced a disease of the imagination. He trembled for his eternal salvation, and dreaded lest he should not sacrifice enough for his faith. He reproached himself for an act of cowardly toleration in permitting Catholic symbols, such as the cross on the summit, and other religious ornaments, left by recent Protestantism, to remain upon the church at Huntingdon. He was impressed with the idea of an early death, and lived under the terror of eternal punishment. Warwick, one of his contemporaries, relates that Cromwell, seized on a particular occasion with a fit of religious melancholy, sent frequently during the night for the physician of the neighboring village, that he might talk to him of his doubts and terrors. He assisted assiduously at the preachings of those itinerant Puritan ministers who came to stir up polemical ardor and antipathies.—LAMARTINE'S CROMWELL, p. 6.

**4719. — — —.** *Anabaptists.* [Hooker said of the Anabaptists:] Every word otherwise than severely and sadly uttered seemed to pierce like a sword through them. If any man were pleasant, their manner was fervently, with sighs, to repeat those words of our Saviour Christ, "Woe be to you which now laugh, for ye shall lament."—KNIGHT'S ENG., vol. 3, ch. 16, p. 245.

**4720. RELIGION, Misplaced.** *Military Crusaders.* The power of Constantine was distract

ed by a Turkish war; the mind of Henry was feeble and irresolute; and the pope, instead of repassing the Alps with a German army, was accompanied only by a guard of seven hundred Swabians and some volunteers of Lorraine. In his long progress from Mantua to Beneventum, a vile and promiscuous multitude of Italians was enlisted under the holy standard: the priest and the robber slept in the same tent; the pikes and crosses were intermingled in the front; and the martial saint repeated the lessons of his youth in the order of march, of encampment, and of combat.—GIBBON'S *ROME*, ch. 56, p. 455.

**4721. RELIGION, Misunderstood.** *Pope's Legate.* The legate addressed Luther in a gracious and fatherly manner, and in the name of the pope plainly demanded of him that he recant his errors and promise to abstain thereafter from the promulgation of all views that might distract the Church. Two articles he should recall and withdraw: First, the denial that the "indulgence-treasure" of the Church is the merit of our Lord Jesus Christ; secondly, his maintenance that a person who wishes to receive the Lord's Supper must above all things possess the faith and the inner conviction that his sins will be forgiven him. Hereupon a discussion ensued between Luther and [Cardinal] Cajetan. The attendants of the latter audibly tittered when they heard the explanations of the Augustinian monk, so strange and curious did they seem to the Italians. In vain did Luther appeal to the Bible and its declarations concerning faith.—REIN'S *LUTHER*, ch. 5, p. 53.

**4722.** — — — *Puritans Criticised.* If, from the outside peculiarities which so easily excite the sneer of the superficial observer [see No. 4731], we look to the genius of the sect itself, Puritanism was religion struggling for the people. "Its absurdities," says its enemy, "were the shelter for the noble principles of liberty." It was its office to engraft the new institutions of popular energy upon the old European system of feudal aristocracy and popular servitude; the good was permanent; the outward emblems, which were the signs of party, were of transient duration.—BANCROFT'S *U. S.*, vol. 1, ch. 10.

**4723. RELIGION, Mockery of.** *Roman Emperor Michael.* But the most extraordinary feature in the character of Michael is the profane mockery of the religion of his country. . . . A buffoon of the court was invested in the robes of the patriarch; his twelve metropolitans, among whom the emperor was ranked, assumed their ecclesiastical garments; they used or abused the sacred vessels of the altar; and, in their bacchanalian feasts, the holy communion was administered in a nauseous compound of vinegar and mustard. Nor were these impious spectacles concealed from the eyes of the city. On the day of a solemn festival, the emperor, with his bishops or buffoons, rode on asses through the streets, encountered the true patriarch at the head of his clergy; and by their licentious shouts and obscene gestures disordered the gravity of the Christian procession.—GIBBON'S *ROME*, ch. 48, p. 596.

**4724. RELIGION without Morality.** *Armenian.* [Archbishop Isaac was earnestly solicited by the Armenian nobles to sanction the removal of their unworthy king.] He deplored the man-

ifest and inexcusable vices of Artasires, and declared that he should not hesitate to accuse him before the tribunal of a Christian emperor, who would punish, without destroying, the sinner. "Our king," continued Isaac, "is too much addicted to licentious pleasures, but he has been purified in the holy waters of baptism. He is a lover of women, but he does not adore the fire or the elements. He may deserve the reproach of lewdness, but he is an undoubted Catholic; and his faith is pure, though his manners are flagitious. I will never consent to abandon my sheep to the rage of devouring wolves; and you would soon repent your rash exchange of the infirmities of a believer for the specious virtues of a heathen."—GIBBON'S *ROME*, ch. 33, p. 360.

**4725. RELIGION, Motives in.** *Heathen.* The devout polytheist, though fondly attached to his national rites, admitted with implicit faith the different religions of the earth. Fear, gratitude, and curiosity, a dream or an omen, a singular disorder, or a distant journey, perpetually disposed him to multiply the articles of his belief, and to enlarge the list of his protectors.—GIBBON'S *ROME*, ch. 2, p. 34.

**4726. RELIGION needful to the State.** *Morality.* [Seven years after the abolition of the Commonwealth and the restoration of the profligate Charles II., the historian writes:] The infamous corruption of the higher classes was eating into the foundation of England's greatness. Her people were losing that masculine simplicity, that hearty devotion to public and private duties, that religious earnestness—intolerant, no doubt—but rarely simulated by the followers of Calvin or the followers of Arminius in the greatest heat of their conflicts; the English were losing that nationality whose excess may be ludicrous, but whose utter want is despicable.—KNIGHT'S *ENG.*, vol. 4, ch. 17, p. 295.

**4727.** — — — *Patriotism.* [Their] motive [for favoring the Reformation] was their [the people's] avowed hatred of the religion which Austria protected, and their enthusiastic attachment to a doctrine which that House was endeavoring to extirpate by fire and sword. Their attachment was ardent, their hatred invincible. Religious fanaticism anticipates even the remotest dangers. Enthusiasm never calculates its sacrifices. What the most pressing danger of the State could not effect with the citizens was effected by religious zeal. For the State or for the prince few would have drawn the sword; but for religion, the merchant, the artist, the peasant—all cheerfully flew to arms. For that State or for the prince even the smallest additional impost would have been avoided; but for religion the people readily staked at once life, fortune, and all earthly hopes. It trebled the contributions which flowed into the exchequer of the princes, and the armies which marched to the field; and, in the ardent excitement produced in all minds by the peril to which their faith was exposed, the subject felt not the pressure of those burdens and privations under which, in cooler moments, he would have sunk exhausted. The terrors of the Spanish Inquisition and the massacre of St. Bartholomew's procured for the Prince of Orange, the Admiral Coligny, the British Queen Elizabeth, and the Protestant princes of Germany supplies of men and money from their subjects,



to a degree which at present is inconceivable.—THIRTY YEARS' WAR, § 11.

**4728. RELIGION, Occasion of. *Mystery.*** Even scepticism is made to supply an apology for superstition. The great and incomprehensible secret of the universe eludes the inquiry of man. Where reason cannot instruct, custom may be permitted to guide; and every nation seems to consult the dictates of prudence by a faithful attachment to those rites and opinions which have received the sanction of ages. If those ages have been crowned with glory and prosperity, if the devout people have frequently obtained the blessings which they have solicited at the altars of the gods, it must appear still more advisable to persist in the same salutary practice, and not to risk the unknown perils that may attend any rash innovations.—GIBBON'S *ROME*, ch. 28, p. 135.

**4729. RELIGION, Oppressive. *Colony of Maryland.*** The clause for liberty in Maryland extended only to Christians, and was introduced by the proviso that, "Whatsoever person shall blaspheme God, or shall reproach or deny the Holy Trinity, or any of the Three Persons, thereof, shall be punished with death."—BANCROFT'S *U. S.*, vol. 1, ch. 7.

**4730. RELIGION, Natural. *Pagans.*** A famous legislator, Zaleucus by name . . . requires above all things, of the citizens, to believe and be firmly persuaded that there are gods; and adds, that the bare casting up our eyes to the heavens and contemplating their order and beauty are sufficient to convince us that it is impossible so wonderful a fabric could have been formed by mere chance or human power. As the natural consequence of this belief, he exhorts men to honor and revere the gods as the authors of whatever is good and just among mortals; and to honor them, not merely by sacrifices and splendid gifts, but by a circumspect conduct, and by purity and innocence of manners, these being infinitely more grateful to the deities than all the sacrifices that can be offered. After this exordium, so pregnant with religion and piety, in which he describes the Supreme Being as the primary source whence all laws flow, as the chief authority which commands obedience to them, as the most powerful motive for our faithful observance of them, and as the perfect model to which mankind ought to conform, he descends to the particulars of those duties which men owe to one another, and lays down a precept which is very well adapted to preserve peace and unity in society by enjoining the individuals who compose it not to make their hatred and dissensions perpetual, which would evince an unsociable and savage disposition, but to treat their enemies as men who would soon be their friends. This is carrying morality to as great a perfection as could be expected from heathens.—ROLLIN'S *HIST.*, Book 7, ch. 3, § 1.

**4731. RELIGION paradoxical. *Puritans.*** This was the Puritan belief in England in the seventeenth century. The reason starts at it, but all religion is paradoxical to reason. God hates sin, yet sin exists. He is omnipotent, yet evil is not overcome. The will of man is free, or there can be no guilt; yet the action of the will, so far as experience can throw light on its operation, is as much determined by antecedent causes as every other natural force. Prayer is addressed to a

Being assumed to be omniscient, who knows better what is good for us than we can know; who sees our thoughts without requiring to hear them in words; whose will is fixed and cannot be changed. Prayer, therefore, in the eye of reason, is an impertinence. The Puritan theology is not more open to objection on the ground of unreasonableness than the Catholic theology, or any other which regards man as answerable to God for his conduct. We must judge of a creed by its effects on character, as we judge of the wholesomeness of food as it conduces to bodily health. And the creed which swept like a wave through England at that time, and recommended itself to the noblest and most powerful intellects, produced also in those who accepted it a horror of sin, and enthusiasm for justice, purity, and manliness, which can be paralleled only in the first age of Christianity.—FROUDE'S *BUNYAN*, ch. 2.

**4732. RELIGION, Peculiarities in. *Puritans in New England.*** They were opposed to wigs; they could preach against veils; they denounced long hair; they disliked the cross in the banner, as much as the people of Paris disliked the lilies of the Bourbons, and for analogous reasons. They would not allow Christmas day to be kept sacred; they called neither months, nor days, nor seasons, nor churches, nor inns by the names common in England; they revived Scripture names at christenings; . . . prohibited frivolous fashions in their own dress; and . . . checking extravagance even in woman, frowned on her hoods of silk and her scarfs of tiffany, extended the length of her sleeve to the wrist, and limited its greatest width to half an ell. . . . They married without a minister, and buried the dead without a prayer.—BANCROFT'S *U. S.*, vol. 1, ch. 10.

**4733. RELIGION, Persecution of. *Reign of James II.*** Many Dissenters were cited before the ecclesiastical courts. Others found it necessary to purchase the connivance of the agents of the government by presents of hogsheds of wine, and of gloves stuffed with guineas. It was impossible for the sectaries to pray together without precautions such as are employed by coiners and receivers of stolen goods. The places of meeting were frequently changed. Worship was performed sometimes just before break of day and sometimes at dead of night. Round the building where the little flock was gathered together sentinels were posted to give the alarm if a stranger drew near. The minister in disguise was introduced through the garden and the back yard. In some houses there were trap-doors through which, in case of danger, he might descend. Where Nonconformists lived next door to each other, the walls were often broken open, and secret passages were made from dwelling to dwelling. No psalm was sung; and many contrivances were used to prevent the voice of the preacher, in his moments of fervor, from being heard beyond the walls. Yet, with all this care, it was often found impossible to elude the vigilance of informers.—MACAULAY'S *ENG.*, ch. 5, p. 617.

**4734. RELIGION of Policy. *Changeful.*** Michael, the emperor who had raised Photius to the patriarchal chair, was murdered by his rival Basileas, who, immediately on his mounting the

imperial throne, deposed the patriarch in the midst of his triumph; and a council of the church being called at this time, at Rome, Photius was unanimously condemned to do penance for his usurpations and heresies. Soon after, however, Photius, who was a man of consummate ability, prevailed on the emperor to reinstate him as patriarch, and he was now declared innocent by four hundred bishops, three hundred of whom were the same men who had before signed his condemnation. This is a disgraceful picture of depravity; but conscience and religion are too weak to combat against State policy.—*TYTLER'S HIST.*, Book 6, ch. 4, p. 95.

**4735. RELIGION and Politics.** *Ancient Romans.* The Romans showed a spirit of toleration to the religious opinions of other nations, because they found nothing in these which aimed at the subversion of their own religion, nor anything of that zeal of making converts which so remarkably distinguished the votaries of Christianity. The religion of the Romans was inseparably interwoven with their system of government. The Christians, by exposing the absurdities of their system of worship, in effect undermined the fabric of their political constitution; and hence they were not without reason considered by the Romans as a dangerous body of men, whom it became the interest of the empire to suppress and exterminate. Hence those opprobrious epithets with which they have been stigmatized by the Roman writers, and hence those cruel persecutions which they underwent from the emperors and their deputies in the provinces.—*TYTLER'S HIST.*, Book 5, ch. 4, p. 3.

**4736. RELIGION, Power of.** *Druids in Britain.* Their religion was that of the Druids, the uncertainty regarding whose particular tenets is universally acknowledged. It is, however, generally agreed that they taught the belief of one God, Creator of the universe; of the limited duration of the world, and its destruction by fire; of the immortality of the human soul, and its transmigration through different bodies, in which the just and the wicked met with a retribution for their conduct in the present state; but on these doctrines, as general principles, they seemed to have reared an immense superstructure of fable. Their worship was polluted by the horrid practice of human sacrifice; and the chief office of their priests was to divine future events from the flowing of the blood of the victim, or the posture in which he fell after receiving the fatal blow. The influence of this religion was so great as to extend over every department of the government of the Britons. The Druids were not only the priests, but the judges, civil and criminal; and the bondage in which they held the minds of the people was so strict as to supply the place of laws. The Romans, after the conquest of Gaul, found it impossible to reconcile to their laws and institutions the nations whom they had subdued, while this religion subsisted, and in this instance were obliged to depart from their usual principles of toleration. They abolished the religion of the Druids by the severest penal enactments.—*TYTLER'S HIST.*, Book 6, ch. 4, p. 103.

**4737. RELIGION, Preparatory.** *West Indians.* Columbus at first indulged in the error that the natives of Hayti were destitute of all notions of

religion, and he had consequently flattered himself that it would be the easier to introduce into their minds the doctrines of Christianity; not aware that it is more difficult to light up the fire of devotion in the cold heart of an atheist than to direct the flame to a new object, when it is already enkindled. There are few beings, however, so destitute of reflection as not to be impressed with the conviction of an overruling deity. A nation of atheists never existed.—*IRVING'S COLUMBUS*, Book 6, ch. 10.

**4738. RELIGION, Progress in.** *"More Truth."* Now, the English at Leyden, trusting in God and in themselves, made ready for their departure . . . the Speedwell, of sixty tons, the Mayflower, of one hundred and eighty tons. . . . A solemn fast was held; . . . [pastor] Robinson gave them a farewell: "I charge you before God and His blessed angels that you follow me no further than you have seen me follow the Lord Jesus Christ. The Lord has more truth yet to break forth out of His Holy word."—*BANCROFT'S U. S.*, vol. 1, ch. 8.

**4739. RELIGION, Progress by.** *Colonization.* Religious enthusiasm colonized New England, and religious enthusiasm founded Montreal, made a conquest of the wilderness on the upper lakes, and explored the Mississippi. Puritanism gave New England its worship and its schools; the Roman church created for Canada its altars, its hospitals, and its seminaries.—*BANCROFT'S U. S.*, vol. 3, ch. 20.

**4740. RELIGION, Progressive.** *Mahomet's.* The illiterate character and ignorance of Mahomet, in his younger days, leave no doubt that, in the composition of this work, he must have had able assistants; but as he was possessed of strong natural talents and a brilliant imagination, the chief merit was, in all probability, his own. The production of the work in small and detached parcels was a highly politic measure; for by leaving it in his power to add to it from time to time, according as he was favored with new revelations, he had it in his power to remove or explain any errors or inconsistencies, the detection of which might otherwise have been fatal to his imposture.—*TYTLER'S HIST.*, Book 6, ch. 1, p. 52.

**4741. RELIGION, Revolution in.** *Britain.* Henry VIII., the Caligula of Britain, in a fit of anger against the Church of Rome, changed the religion of his kingdom. This was the greatest act of absolute authority ever exercised by one man over an entire nation. The caprice of a king became the conscience of the people, and temporal authority subjugated their souls. The old Catholicism, repudiated by the sovereign, was abandoned to indiscriminate pillage and derision, with its dogmas, hierarchy, clergy, monks, monasteries, ecclesiastical possessions, territorial fiefs, hoarded riches, and temples of worship. The Roman Catholic faith became a crime in the kingdom, and its name a scandal and reproach to its followers. National apostasy was as sudden and overwhelming as a clap of thunder; the Catholic nation had disappeared beneath the English nation.—*LAMARTINE'S CROMWELL*, p. 7.

**4742. RELIGION ridiculed.** *England.* [Early reign of Queen Mary.] The restoration of the



old worship was followed by outbreaks of bold defiance. A tailor of St. Giles in the Fields shaved a dog with the priestly tonsure. A cat was found hanging in the Cheap, "with her head shorn, and the likeness of a vestment cast over her, with her fore-feet tied together and a round piece of paper like a singing cake between them." Yet more galling were the ballads which were circulated in mockery of the mass, the pamphlets which came from the exiles over sea, the seditious broadsides dropped in the streets, the interludes in which the most sacred acts of the old religion were flouted with ribald mockery.—*HIST. OF ENGLISH PEOPLE*, § 658.

**4743. RELIGION, Romance in.** *Marriage of Pocahontas.* A foraging party of the colonists, . . . having stolen the daughter of Powhatan, demanded of her father a ransom. . . . John Rolfe, "an honest and discreet" young Englishman, an amiable enthusiast, . . . daily, hourly, and, as it were, in his very sleep, heard a voice crying in his ears that he should strive to make her a Christian. . . . After a great struggle of mind and believing prayers, . . . winning the favor of Pocahontas, he desired her in marriage. . . . In the little church of Jamestown . . . Opuchisco, her uncle, gave the bride away.—*BANCROFT'S HIST. OF U. S.*, vol. 1, ch. 4.

**4744. RELIGION, Ruled by.** *Darius.* [Artaxerxes, his son.] Being near his father's bed when he was dying, he asked him, a few moments before he expired, what had been the rule of his conduct during so long and happy a reign as his, that he might make it his example. "It has been," replied he, "to do always what justice and religion required of me."—*ROLLIN'S HIST.*, Book 9, ch. 1, § 1.

**4745. RELIGION, Sacrifices for.** *William Penn.* Was born on the 14th of October, 1644. He was the oldest son of Vice-Admiral Sir William Penn, of the British navy. At the age of twelve he was sent to the University of Oxford, where he distinguished himself as a student until he was expelled on account of his religious opinions. Afterward he travelled on the Continent; was again a student at Saumer; returned to study law at London; went to Ireland; became a soldier; heard the preaching of Loe, and was converted to the Quaker faith. His disappointed father drove him out of doors, but he was not to be turned from his course. He publicly proclaimed the doctrines of the Friends; was arrested and imprisoned for nine months in the Tower of London. Being released, he repeated the offence, and lay for half a year in a dungeon at Newgate. A second time liberated, but despairing of toleration for his people in England, he cast his gaze across the Atlantic.—*RIDPATH'S U. S.*, ch. 25, p. 210.

**4746. RELIGION of Savages.** *West Indians.* It was soon discovered that these islanders had their creed, though of a vague and simple nature. They believed in one Supreme Being, inhabiting the sky, who was immortal, omnipotent, and invisible; to whom they ascribed an origin, who had a mother, but no father. They never addressed their worship directly to him, but employed inferior deities, called Zemes, as messengers and mediators. . . . They believed their Zemes to be transferable, with all their powers, and often stole them from each other. When

the Spaniards came among them they often hid their idols, lest they should be taken away. They believed that these Zemes presided over every object in nature, each having a particular charge or government. They influenced the seasons and the elements, causing sterile or abundant years; exciting hurricanes and whirlwinds, and tempests of rain and thunder, or sending sweet and temperate breezes and fruitful showers.—*IRVING'S COLUMBUS*, Book 6, ch. 10.

**4747. RELIGION, Secularized.** *Henry IV.* Henry had now fully made up his mind to the important measure—the "perilous leap," as he expressed it—which he saw to be indispensably necessary to the peaceable recognition of his rights. A conference took place, . . . and after a deliberation of five hours the king declared himself perfectly satisfied of the truth of the Catholic religion. Two days later he proceeded to St. Denis, where he was met at the door of the church by the Archbishop of Bourges, with seven other prelates. Falling on his knees, Henry solemnly abjured his Calvinistic errors, and made profession of the Catholic, Roman, and Apostolic faith, upon which the archbishop absolved him provisionally, and restored him to the communion of the Church.—*STUDENTS' FRANCE*, ch. 18, § 6.

**4748. RELIGION, Signs of.** *Mahomet.* The ceremonies of circumcision, ablution, and the pilgrimage to Mecca he recommended as exterior and visible signs, by which God desired that man should signify his belief of the more speculative tenets of his religion.—*TYTLER'S HIST.*, Book 6, ch. 1, p. 52.

**4749. RELIGION, Simple.** *Scandinavians.* The religion of the ancient Scandinavians forms a very curious object of inquiry, and is the more worthy of attention that it was most intimately connected with their manners. Three great moral principles were the foundation of their religion, and influenced their whole conduct. These were, "to serve the Supreme Being with prayer and sacrifice; to do no wrong or unjust actions; and to be valiant and intrepid in fight." These were the principles of the ancient religion, which, although accompanied by a most wild and extravagant mythology, yet resting on this pure and simple basis, had a wonderful effect upon the character and manners of the people.—*TYTLER'S HIST.*, Book 5, ch. 6, p. 28.

**4750. RELIGION, State.** *Colony of Virginia.* A.D. 1662. The English Episcopal Church became once more the religion of the State; and though there were not ministers in above a fifth part of the parishes, so that the church was scattered . . . in the wilderness, yet the laws demanded strict conformity, and required of every one to contribute to the support of the Established Church. . . . No Nonconformist might teach, even in private, under pain of banishment; no reader might expound the catechism or the Scriptures. . . . Absence from church was for them [the Quakers] an offence, punishable by a monthly fine of £20 sterling.—*BANCROFT'S U. S.*, vol. 2, ch. 14.

**4751. RELIGION, A Statesman's.** *Bismarck.* "I can only hope for forgiveness in a confidence upon the blood of Christ! As a statesman, I am not sufficiently disinterested; in my own mind,

I am rather cowardly ; because it is not easy always to get that clearness on the questions coming before me which grows upon the soil of divine confidence. . . . Among the multitude of sinners who are in need of the mercy of God, I hope that His grace will not deprive me of the staff of humble faith, in the midst of the dangers and doubts of my calling." We observe also that he had his children both baptized and confirmed, and that, if he is unable to attend church, he usually has prayers read by some young clergyman at home.—CYCLOPEDIA OF BIOG., p. 681.

**4752. RELIGION, A successful. Mahometan.** The rapid success which attended the propagation of the religion of Mahomet may be accounted for from a few natural and simple causes. The first of these was certainly that signal favor which attended his arms, and, as we shall immediately see, those of his successors. The martial spirit, when inflamed by the enthusiasm of religion, is irresistible ; and while repeated victories persuaded many of a divine interposition in favor of the Prophet and his law, the terror of his arms inclined others submissively to receive that religion which was propagated by the sword. Neither was it surprising that a religion which adapted itself so entirely to the passions of men should find a number of willing votaries among the luxurious nations of the East.—TYTLER'S HIST., Book 6, ch. 1, p. 53.

**4753. RELIGION, Suppression of. Jews. As** soon as he [Antiochus' general] arrived in Jerusalem, he began by putting a stop to the sacrifices which were offered up to the God of Israel, and suppressing all the observances of the Jewish law. They polluted the temple in such a manner that it was no longer fit for the service of God ; profaned the Sabbaths and other festivals ; forbid the circumcision of children ; carried off and burnt all the copies of the law wherever they could find them ; abolished all the ordinances of God in every part of the country, and put to death whoever was found to have acted contrary to the decree of the king.—ROLIN'S HIST., Book 19, ch. 2, § 3.

**4754. RELIGION, Thoughtless. Samuel Johnson.** [BOSWELL.] I told him that Goldsmith had said to me a few days before, "As I take my shoes from the shoemaker, and my coat from the tailor, so I take my religion from the priest." I regretted this loose way of talking. JOHNSON : "Sir, he knows nothing ; he has made up his mind about nothing."—BOSWELL'S JOHNSON, p. 204.

**4755. RELIGION, Toleration in. Samuel Johnson.** Talking on the subject of toleration one day when some friends were with him in his study, he made his usual remark, that the State has a right to regulate the religion of the people, who are the children of the State. A clergyman having readily acquiesced in this, Johnson, who loved discussion, observed, "But, sir, you must go round to other States than our own. You do not know what a Brahmin has to say for himself. In short, sir, I have got no farther than this : every man has a right to utter what he thinks truth, and every other man has a right to knock him down for it. Martyrdom is the test."—BOSWELL'S JOHNSON, p. 433.

**4756. RELIGION, Vacillation in. Dying King Charles II.** Many attributed this apathy to contempt for divine things, and many to the stupor which often precedes death ; but there were in the palace a few persons who knew better. Charles had never been a sincere member of the Established Church. His mind had long oscillated between Hobbism and popery. When his health was good and his spirits high, he was a scoffer. In his few serious moments he was a Roman Catholic.—MACAULAY'S ENG., ch. 4, p. 404.

**4757. RELIGION, Value of. To the State.** The Romans knew and valued the advantages of religion, as it is connected with civil government. They encouraged the public festivals which humanize the manners of the people. They managed the arts of divination, as a convenient instrument of policy ; and they respected, as the firmest bond of society, the useful persuasion, that, either in this or in a future life, the crime of perjury is most assuredly punished by the avenging gods.—GIBBON'S ROME, ch. 2, p. 37.

**4758. REMEDY by Fire. Chinese.** There is no science more cultivated by the Chinese than that of medicine, yet there is none in which their knowledge is so contemptible. There is not a physician among them who knows anything of the internal structure of the human body. They determine the nature of all diseases by feeling the pulse, and the most usual cure for any topical affection is searing the parts affected with a hot iron. The foolish belief of an *elixir vitæ* is predominant in China, and is a great object of the researches of their physicians.—TYTLER'S HIST., Book 6, ch. 24, p. 343.

**4759. REMEDY, A strange. Wailing.** In Abyssinia . . . a favorite régime for fever is to surround the bed of the patient with old ladies of strong lungs, who howl and wail for several days together, lamenting the prospect of the sufferer's death, and at the least sign of torpor the unhappy victim is instantly buried.—APPLETON'S CYCLOPEDIA, "ABYSSINIA."

**4760. REMORSE, Persecutor's. Charles IX.** Charles IX. on his death-bed suffered fearfully from the agonies of remorse in looking back on the atrocities which had disgraced his reign, and which, if not their original author, he had at least culpably sanctioned. His couch was frequently bathed in blood, a natural consequence of his disease ; and this was interpreted by many into a sort of judicial retribution on his crimes.—STUDENTS' FRANCE, ch. 16, § 12.

**4761. REMORSE, Royal. Edward IV.** [The last few] years of his life . . . were not years of ease and prosperity. The chroniclers say that his remorse for the death of Clarence was constant and bitter [his brother, against whom he appeared in person, urging on the false charge of treason. He was found guilty and sentenced to be executed, but was found dead in prison, supposed to be murdered by his connivance], and that he was wont to cry out in rage, "O unfortunate brother, for whose life no man in this world once make request!"—KNIGHT'S ENG., vol. 2, ch. 11, p. 175.

**4762. RENOWN for Honesty. Aristides.** The greatest honor which the ancients have done to Aristides is the having bestowed on him the glo



rious title of *the Just*. He gained it, not by one particular occurrence of his life, but by the whole tenor of his conduct and actions.—*ROLLIN'S HIST.*, Book 6, ch. 2, § 18.

**4763. RENOWN of Infamy.** *Erostratus*. One Erostratus had set fire to the temple [of Diana at Ephesus] on purpose. Being put to the torture, in order to force him to confess his motive for committing so infamous an action, he owned that it was with the view of making himself known to posterity, and to immortalize his name, by destroying so noble a structure. The states-general of Asia imagined they should prevent the success of his view by publishing a decree prohibiting the mention of his name. However, their prohibition only excited a greater curiosity; for scarce one of the historians of that age has omitted to mention so monstrous an extravagance, and at the same time to tell us the name of the criminal.—*ROLLIN'S HIST.*, Book 15, § 1.

**4764. RENOWN, Literary.** *Samuel Johnson*. [On the death of Dr. Samuel Johnson,] in 1784, it has been said "it was not only the end of a reign, but the end of kingship altogether, in our literary system. For King Samuel has had no successor; nobody since his day, and that of his contemporary Voltaire, has sat on a throne of Literature either in England or France."—*G. L. CRAIG, IN KNIGHT'S ENG.*, vol. 7, ch. 5, p. 85.

**4765. RENOWN, Noble.** *Pericles*. He was infected with the pestilence. Being extremely ill, and ready to breathe his last, the principal citizens, and such of his friends as had not forsaken him, discoursing together in his bed-chamber about his rare merit, they ran over his exploits, and computed the number of his victories; for while he was generalissimo of the Athenians, he had erected for the glory of their city nine trophies, in memory of as many battles gained by him. They did not imagine that Pericles heard what they were saying, because he seemed to have lost his senses; but it was far otherwise, for not a single word of their discourse had escaped him; when, breaking suddenly from his silence, "I am surprised," says he, "that you should treasure up so well in your memories and extol so highly a series of actions in which fortune had so great a share, and which are common to me with so many other generals; and at the same time should forget the most glorious circumstance in my life—I mean my never having caused a single citizen to put on mourning."—*Book 7, ch. 3, § 2*.

**4766. RENT, Refused.** *Anti-Rent Party*. In the latter part of Tyler's administration the State of New York was the scene of a serious social disturbance. Until the year 1840 the descendants of Van Rensselaer, one of the old Dutch patroons of New Netherlands, had held a claim on certain lands in the counties of Rensselaer, Columbia, and Delaware. In liquidation of this claim they had continued to receive from the farmers certain trifling rents. At last the farmers grew tired of the payment and rebelled. From 1840 until 1844 the question was frequently discussed in the New York Legislature; but no satisfactory settlement was reached. In the latter year the anti-rent party became so bold as to coat with tar and feathers those of their fellow-tenants who made the payments. Officers were

sent to apprehend the rioters, and them they killed. Time and again the authorities of the State were invoked to quell the disturbers, and the question in dispute has never been permanently settled.—*RIDPATH'S U. S.*, ch. 56, p. 444.

**4767. REPARATION for Disloyalty.** *Annapolis*. A.D. 1774. When it appeared that this offer to burn the tea did not wholly satisfy the crowd, the owner of the brig . . . proposed to devote that also to the flames. The offer was accepted. The penitent importers and owner went on board, and in the presence of a large multitude of gazers they themselves set fire to the packages of tea [2320 pounds], all of which, together with the Peggy Stewart, her canvas, cordage, and every appurtenance, was consumed. [This brig brought tea from London, while the colonies refused to import it and pay the tea-tax, and the Continental Congress was in session considering the whole subject.]—*BANCROFT'S U. S.*, vol. 7, ch. 12.

**4768. REPARTEE, Apt.** *John Wesley*. "Sir," said a blustering, low-lived man, who attempted to push against John Wesley and throw him down—"sir, I never make way for a fool." "I always do," replied Wesley, stepping aside and passing calmly on.—*STEVENS' METHODISM*, vol. 2, p. 386.

**4769. REPENTANCE, Attractive.** *Martin Luther*. On one occasion, when they were conversing about repentance, Staupitz said, "There is no true repentance other than that which flows from the love of God and His righteousness." This word penetrated Luther's soul as the sharpened arrow of the warrior. He searched in the Scriptures and found to his sweet joy that all the words of the Bible agreed with the above statement; so that, whereas formerly there was no word in Scripture more bitter to him than repentance, there was now no other word that was sweeter and that sounded more agreeable.—*REIN'S LUTHER*, ch. 3, p. 34.

**4770. REPENTANCE, Ineffective.** *Conversion of Whitefield*. [The celebrated Rev. George Whitefield sought] purification of soul by prayer, watchings, fastings, alms, and Christian labors among the poor. He passed through a fiery ordeal, . . . spent whole days and weeks prostrate on the ground in prayer, using only bread and sage tea during the forty days of Lent, except on Saturdays and Sundays. . . . He selected the coarsest food, wore patched raiment, uncleaned shoes, and coarse gloves. He prayed till the sweat ran down his face, under the trees, far into the winter nights . . . [But he did not escape his ascetic delusions, until] "by laying hold on the cross by a living faith" he received "an abiding sense of the pardoning love of God, and a full assurance of faith."—*STEVENS' M. E. CHURCH*, vol. 1, p. 31.

**4771. REPENTANCE, Public.** *John Underhill*. A.D. 1640. Having the licentiousness . . . of the soldiers of that age, he had been compelled, at Boston, in a great assembly, on lecture-day, during the session of the general court, dressed in the ruthless habit of a penitent, to stand upon a platform, and with sighs and tears and brokenness of heart to beseech the compassion of the congregation.—*BANCROFT'S U. S.*, vol. 2, ch. 15.

**4772. REPENTANCE, Sudden.** *Samuel Johnson.* JOHNSON: "Sir, we are not to judge determinately of the state in which a man leaves this life. He may in a moment have repented effectually, and it is possible may have been accepted of God. There is in 'Camden's Remains' an epitaph upon a very wicked man who was killed by a fall from his horse, in which he is supposed to say,

'Between the stirrup and the ground,  
I mercy asked, I mercy found.'

—BOSWELL'S JOHNSON, p. 495.

**4773. REPRESENTATIVE, Punished in.** *King of England.* The king . . . is above the reach of all courts of law; but his *ministers*, his indispensable instruments, are answerable for all the measures of government. All misapplications of the public money, all ruinous and improper expeditions, all abuses of power are chargeable to *their* account; and the Commons, the guardians of the Constitution, have a right to impeach them at the bar of the House of Lords. A minister impeached for misconduct cannot plead in excuse the commands of the sovereign, nor will it avail him, pleading guilty to the charge, to produce the royal pardon. He must suffer as the author of those measures of which he was the instrument; a noble and most effectual antidote against the evils of misgovernment!—*TYLER'S HIST.*, Book 6, ch. 31, p. 437.

**4774. REPRIMAND, Fictitious.** *La Fayette.* [He had complicated relations between France and England by joining the American patriots on his return.] He was received in France with great distinction, which he amusingly describes: "When I went to court, which had hitherto only written for me orders for my arrest, I was presented to the ministers. I was interrogated, complimented, and exiled—to the hotel where my wife was residing. Some days after, I wrote to the king to acknowledge *my fault*. I received in reply a light reprimand and the colonelcy of the Royal Dragoons. Consulted by all the ministers, and, what was much better, embraced by all the women, I had at Versailles the favor of the king, and celebrity at Paris."—*CYCLOPEDIA OF BIOG.*, p. 479.

**4775. REPRIMAND of Kindness.** *Samuel Johnson.* He much regretted that his *first* tutor was dead, for whom he seemed to retain the greatest regard. He said, "I once had been a whole morning sliding in Christ-Church meadows, and missed his lecture in logic. After dinner he sent for me to his room. I expected a sharp rebuke for my idleness, and went with a beating heart. When we were seated, he told me he had sent for me to drink a glass of wine with him, and to tell me he was *not* angry with me for missing his lecture. This was, in fact, a most severe reprimand."—*BOSWELL'S JOHNSON*, p. 71.

**4776. REPRISAL, An Honest.** *Cromwell.* An English merchantship was taken in the chops of the Channel, carried into St. Malo, and there confiscated [by the French] upon some groundless pretence. [The master of the ship, an honest Quaker, appealed to the Protector, who told his council that he would take that affair upon himself. He examined the master, and then] he asked him if he could go to Paris with a letter.

The man answered he could. "Well, then," says the Protector, "prepare for your journey, and come to me to-morrow morning." Next morning he gave him a letter to Cardinal Mazarin, and told him he must stay but three days for an answer. "The answer I mean," says he, "is the full value of what you might have made of your ship and cargo; and tell the Cardinal that if it is not paid you in three days you have express orders from me to return home." The honest, blunt Quaker, we may suppose, followed his instructions to a tittle; but the Cardinal, according to the manner of ministers when they are any way pressed, began to shuffle; therefore the Quaker returned, as he was bid. As soon as the Protector saw him, he asked, "Well, friend, have you got your money?" And upon the man's answering he had not, the Protector told him, "Then leave your direction with my secretary, and you shall soon hear from me." Upon this occasion that great man did not stay to negotiate or to explain, by long, tedious memorials, the reasonableness of his demand. No; though there was a French minister residing here, he did not so much as acquaint him with the story, but immediately sent a man-of-war or two to the Channel, with orders to seize every French ship they could meet with. Accordingly, they returned in a few days with two or three French prizes, which the Protector ordered to be immediately sold, and out of the produce he paid the Quaker what he demanded for his ship and cargo. Then he sent for the French Minister, gave him an account of what had happened, and told him there was a balance, which, if he pleased, should be paid in to him, to the end that he might deliver it to those of his countrymen who were the owners of the French ships that had been so taken and sold.—*HOOD'S CROMWELL*, ch. 16, p. 211.

**4777. REPROACH, Escape from.** *Napoleon I.* [During his Egyptian campaign he with a party of scientific men visited Suez. The tide rose twenty feet, and, coming suddenly, they were greatly endangered for a time.] "Had I perished in that manner, like Pharaoh," said Napoleon, "it would have furnished all the preachers in Christendom with a magnificent text against me."—*ABBOTT'S NAPOLEON B.*, vol. 1, ch. 12.

**4778. REPROACH, Gentle.** *Anaxagoras.* [Being destitute he resolved to starve.] Pericles conjured him, in the strongest and most moving terms, not to throw his life away; adding, that it was not Anaxagoras but himself that was to be lamented, if he was so unfortunate as to lose so wise and faithful a friend; and one who was so capable of giving him wholesome counsels, in the pressing emergencies of the State. Anaxagoras then, uncovering a little his head, spoke thus to him: "Pericles, those who need the light of a lamp take care to feed it with oil." This was a gentle and at the same time a keen and piercing reproach.—*ROLLIN'S HIST.*, Book 7, ch. 3, § 2.

**4779. REPROOF, Meekness in.** *Dr. Taylor.* [The martyr was burning at the stake.] One of the executioners "cruelly cast a fagot at him, which hit upon his head and brake his face that the blood ran down his visage. Then said Dr. Taylor, 'O friend, I have harm enough—what needed that?'" One more act of brutality



brought his sufferings to an end. "So stood he still without either crying or moving, with his hands folded together, till Soyce with a halberd struck him on the head that the brains fell out, and the dead corpse fell down into the fire."—HIST. OF ENG. PEOPLE, § 660.

**4780. REPROOF, Undeserved.** *Dr. Arnold.* Once at Laleham, when teaching a rather dull boy, he spoke rather sharply to him, when the pupil looked up in his face and said, "Why do you speak angrily, sir? indeed I am doing the best that I can." Years afterward he . . . said, "I never felt so much in my life—that look and that speech I have never forgotten."—SMILES' BRIEF BIOGRAPHIES, p. 76.

**4781. REPROOF, Undisturbed by.** *Washington.* A gentleman once slept at Mount Vernon in the room . . . [near by] he overheard, through the thin partition, the voice of Mrs. Washington. He could but listen, and it was a curtain lecture which she was giving her lord . . . The great man listened in silence till she had done, and then, without a remark upon the subject in hand, said: "Now, good sleep to you, my dear."—CYCLOPEDIA OF BIOG., p. 10.

**4782. REPUBLIC in Decay.** *Roman.* Thus bloodily ended the Civil War, which the Senate of Rome had undertaken against Cæsar, to escape the reforms which were threatened by his second consulship. They had involuntarily rendered their country the best service which they were capable of conferring upon it, for the attempts which Cæsar would have made to amend a system too decayed to benefit by the process had been rendered forever impossible by their persistence. The free constitution of the Republic had issued at last in elections which were a mockery of representation, in courts of law which were an insult to justice, and in the conversion of the Provinces of the Empire into the feeding-grounds of a gluttonous aristocracy. In the army alone the Roman character and the Roman honor survived.—FROUDE'S CÆSAR, ch. 25.

**4783. REPUBLIC Presaged.** *John Cabot.* In April the fleet left Bristol; and on the morning of the 24th of June, at a point about the middle of the eastern coast of Labrador, the gloomy shore was seen. This was the real discovery of the American continent. Fourteen months elapsed before Columbus reached the coast of Guiana, and more than two years before Ojeda and Vespucci came in sight of the mainland of South America. Cabot explored the shore-line of the country which he had discovered, for several hundred miles. He supposed that the land was a part of the dominions of the Cham of Tartary; but finding no inhabitants, he went on shore, according to the terms of his commission, planted the flag of England, and took possession in the name of the English king. No man forgets his native land; by the side of the flag of his adopted country Cabot set up the banner of the Republic of Venice—auspicious emblem of another flag that should one day float from sea to sea.—RIDPATH'S U. S., ch. 6, p. 77.

**4784. REPUTATION, Blemished.** *Napoleon I.* The principal charges brought against Napoleon are the massacre of the [2000] prisoners at Jaffa, and the poisoning of the sick in the hos-

pital there, the execution of the Duke d'Enghien, the invasion of Spain, the divorce of Josephine and the war with Russia.—ABBOTT'S NAPOLEON B., vol. 2, ch. 12.

**4785. REPUTATION, Changeful.** *Robert Burns.* Burns first came upon the world as a prodigy; and was, in that character, entertained by it in the usual fashion, with loud, vague, tumultuous wonder, speedily subsiding into censure and neglect; till his early and most mournful death again awakened an enthusiasm for him, which, especially as there was now nothing to be done, and much to be spoken, has prolonged itself even to our own time.—CARLYLE'S BURNS, p. 14.

**4786. REPUTATION, A deceptive.** *Charles XII.* Old Dr. Franklin used to say that if a man makes a sheep of himself, the wolves will eat him. Not less true is it, that if a man is generally supposed to be a sheep, wolves will be very likely to try and eat him. Three kings, neighbors and allies of Charles, hearing on all hands that the young king was a fool, and knowing that he was only a boy in years, concluded that it would be an excellent time to satisfy some ancient grudges against Sweden, and to wrest a few provinces from its territory. . . . Sweden was alarmed. Her old generals were dead, her armies were unused to war, and the king was thought to be a boy—self-willed and incapable. [He proved one of the greatest generals of Europe.]—CYCLOPEDIA OF BIOG., p. 435.

**4787. REPUTATION, Evil.** *England.* There was one province of our island in which, as Procopius had been told, the ground was covered with serpents, and the air was such that no man could inhale it and live. To this desolate region the spirits of the departed were ferried over from the land of the Franks at midnight. A strange race of fishermen performed the ghastly office. The speech of the dead was distinctly heard by the boatmen; their weight made the keel sink deep in the water; but their forms were invisible to mortal eye. Such were the marvels which an able historian, the contemporary of Belisarius, of Simplicius, and of Tribonian, gravely related in the rich and polite Constantinople, touching the country in which the founder of Constantinople had assumed the imperial purple.—MACAULAY'S ENG., ch. 1, p. 5.

**4788. REPUTATION, False.** *Aristides.* Callias, who was a near relation of Aristides, and the most wealthy citizen in Athens, was cited to appear before the judges. The accuser, laying very little stress on the cause itself, reproached him especially with permitting Aristides, and his wife and children, to live in poverty, at a time when he himself rolled in riches. Callias, perceiving that these reproaches made a strong impression on the judges, summoned Aristides to declare before them whether he had not often pressed him to accept of large sums of money, and whether he had not obstinately refused to accept of his offer, giving for answer that he had more reason to boast of his poverty than Callias of his riches; that many persons were to be found who made a good use of their wealth, but that there were few who bore their poverty with magnanimity and even with joy; and that none had cause to blush at their condition but such as had reduced themselves to it by their idleness,

their intemperance, their profusion or dissolute conduct. Aristides declared that his kinsman had told nothing but the truth; and added, that a man whose frame of mind is such as to suppress every wish for superfluities and who confines the wants of life within the narrowest limits, besides its freeing him from a thousand importunate cares, and leaving him so much master of his time as to devote it entirely to the public, it approximates him, in some measure to the Deity, who is wholly void of cares or wants. There was no man in the assembly but, at his leaving it, would have chosen to be Aristides, though so poor, rather than Callias with all his riches.—ROLLIN'S HIST., Book 6, § 17.

**4789. REPUTATION, Fictitious.** *General Charles Lee.* A.D. 1776. [An English adventurer who pretended to be an experienced soldier, a man of great audacity and an abominable meddler. Congress made him the second in command of its armies, Washington being the first. New York had been evacuated.] The army sighed for the coming of Lee, not knowing that he had advised to give up the forts in Charleston Harbor without firing a gun. [The brave Moultrie drove away the immense British force, in spite of Lee's interference and opposition, but Lee took the glory, and was promoted.] A New York officer wrote: "He is hourly expected as if from heaven." . . . Yet Lee with all his ill-concealed aspirations, had not one talent of a commander. He could never see anything in its whole, or devise a comprehensive plan of action, but by the habit of his mind would fasten upon some detail and always find fault.—BANCROFT'S U. S., vol. 9, ch. 10.

**4790. REPUTATION, Field for.** *Washington.* Early in the session [of the Colonial Congress] John Adams made a powerful address, in the course of which he sketched the condition and wants of the country and of the army. The necessity of appointing a commander-in-chief and the qualities requisite in that high officer were dwelt upon; and then the speaker concluded by putting in nomination George Washington, of Virginia. As soon as his name was mentioned, Washington arose and withdrew from the hall. For a moment he was overpowered with a sense of the responsibility which was about to be put upon him, and to his friend Patrick Henry he said, with tears in his eyes: "I fear that this day will mark the downfall of my reputation." On the 15th of June the nomination was unanimously confirmed by Congress; and the man who had saved the wreck of Braddock's army was called to build a nation.—RIDPATH'S U. S., ch. 38, p. 301.

**4791. REPUTATION, Mixed.** *Alexander.* It must be confessed, that good and evil, virtues and vices, were never more equally blended in any prince. But this is not all; for Alexander appears very different, according to the times or circumstances in which we consider him, as Livy has very justly observed. In the inquiry he makes concerning the fate of Alexander's arms, supposing he had turned them toward Italy, he discovers in him a kind of double Alexander: the one wise, temperate, judicious, brave, intrepid, but at the same time prudent and circumspect; the other immersed in all the wantonness of a haughty prosperity; vain, proud,

arrogant, fiery; softened by voluptuousness, abandoned to intemperance and excesses; in a word, resembling Darius rather than Alexander; and having made the Macedonians degenerate into all the vices of the Persians, by the new turn of mind and the new manners he assumed after his conquests.—ROLLIN'S HIST., Book 15, § 19.

**4792. REPUTATION preserved.** *Abraham Lincoln.* In one respect President Lincoln achieved a wonderful success. He maintained, through the terrible trials of his administration, a reputation, with the great body of the people, for unsullied integrity of purpose and of conduct, which even Washington did not surpass, and which no President since Washington has equalled.—RAYMOND'S LINCOLN, ch. 21, p. 716.

**4793. REPUTATION for Probity.** *Cato.* [It is said of Cato the Younger,] his reputation came to be so great that a certain orator, in a cause where only one witness was produced, said to the judges, "One man's evidence is not sufficient to go by, not even if it was Cato's." It grew, indeed, into a kind of proverb, when people were speaking of strange and incredible things, to say, "I would not believe such a thing, though it were affirmed by Cato."—PLUTARCH'S CATO THE YOUNGER.

**4794. REPUTATION, Stained.** *William Pitt.* [At the close of the war between England and France, it was proposed in the treaty of peace] that each nation should retain its acquisitions; but [Pitt] delayed the settlement of the epochs, till the fleet of one hundred and fifteen vessels, which had sailed on the very day of his answer to the proposition of Choiseul [the French minister] could make the conquest of Belle-Isle. This is the great stain on the fame of William Pitt. Every object of the war had been accomplished; but he insisted on its continuance for the purpose of making more extended acquisitions.—BANCROFT'S U. S., vol. 4, ch. 17.

**4795. REPUTATION for Veracity.** *James II.* He was on the throne; and his first act was to declare that he would defend the Church, and would strictly respect the rights of his people. The estimate which all parties had formed of his character added weight to every word that fell from him. . . . Satire itself had never represented him as a man likely to court public favor by professing what he did not feel, and by promising what he had no intention of performing. On the Sunday which followed his accession, his speech was quoted in many pulpits. "We have now for our church," cried one loyal preacher, "the word of a king, and of a king who was never worse than his word." This pointed sentence was fast circulated through town and country, and was soon the watchword of the whole Tory party.—MACAULAY'S ENG., ch. 4, p. 413.

**4796. REQUEST, Waiting for a.** *Alexander.* We are first to acknowledge and admire, in Alexander, a happy disposition, cultivated and improved by an excellent education. He had a great, noble, and generous soul. He delighted in beneficence and liberality—qualities he had acquired in his infant years. A young lad, whose business it was to gather up and throw the balls when he played at tennis, to whom he had given



nothing, taught him a good lesson on that subject. As he always threw the ball to the other players, the king, with an angry air, cried to him, "Am I, then, to have no ball?" "No, Sir," replied the lad, "you do not ask me for it." This witty and ready answer gave great satisfaction to the prince, who fell a laughing, and afterward was very liberal to him.—ROLLIN'S HIST., Book 15, § 19.

**4797. RESEMBLANCE, Startling.** *Christ—Cæsar.* Strange and startling resemblance between the fate of the founder of the kingdom of this world and of the Founder of the kingdom not of this world, for which the first was a preparation. Each was denounced for making himself a king. Each was maligned as the friend of publicans and sinners; each was betrayed by those whom he had loved and cared for; each was put to death, and Cæsar also was believed to have risen again and ascended into heaven and become a divine being.—FROUDE'S CÆSAR, ch. 28.

**4798. RESENTMENT, Cruel.** *Alexander.* Alexander, incensed at the opposition he had met with [at Tyre], and the losses his army had sustained, forgot his usual clemency. He ordered the city to be burnt to the ground; 8000 of the inhabitants had been put to the sword, in the final assault and entry of the Macedonians, of the prisoners taken with arms in their hands; 2000 were crucified, and the rest, to the amount of 30,000, sold as slaves. The conduct of Alexander was yet more inhuman on the taking of Gaza, which immediately followed the capture and demolition of Tyre.—TYTLER'S HIST., Book 2, ch. 4, p. 185.

**4799. RESENTMENT, Infamous.** *Benedict Arnold.* In Washington's opinion, there was not in the army "a more active, more spirited, and more sensible officer" than Arnold, the oldest brigadier; but in the promotions he was passed over, on the pretext that Connecticut had already two major-generals. . . . The slight rankled in Arnold's breast; to Washington he complained of the wound to his "nice feelings;" to Gates he wrote, "By heavens, I am a villain if I seek not a brave revenge for my injured honor." [He became an infamous traitor].—BANCROFT'S U. S., vol. 9, ch. 19.

**4800. RESENTMENT, Passionate.** *Maximin.* [This Roman emperor had demanded of the virtuous and wealthy widow of the late Emperor Galerius the immediate gratification of his passions by marriage.] On this repulse, the love of Maximin was converted into fury; and, as witnesses and judges were always at his disposal, it was easy for him to cover his fury with an appearance of legal proceedings, and to assault the reputation as well as the happiness of Valeria. Her estates were confiscated, her eunuchs and domestics devoted to the most inhuman tortures; and several innocent and respectable matrons, who were honored with her friendship, suffered death, on a false accusation of adultery. The empress herself, together with her mother Prisca, was condemned to exile.—GIBBON'S ROME, ch. 14, p. 488.

**4801. RESENTMENT of Patriots.** *Lord Chatham.* A.D. 1777. [In the House of Lords he said], "If I were an American as I am an

Englishman, while a foreign troop was landed in my country, I never would lay down my arms; never, never, never."—BANCROFT'S U. S., vol. 9, ch. 28.

**4802. RESENTMENT, Public.** *To British Taxation.* [When the news of the Stamp Act arrived at New York] it was not easy to describe the manner in which the people were affected. "I will wear nothing but homespun," exclaimed one citizen; "I will drink no wine," echoed another, angry that wine must pay a new duty. "I propose," cried a third, "that we dress in sheepskins with the wool on." All expressed their resentment in the strongest manner.—BANCROFT'S U. S., vol. 5, ch. 10.

**4803. RESENTMENT, Savage.** *Greek Emperor Theodore Lascaris.* The cruelty of the emperor was exasperated by the pangs of sickness, the approach of a premature end, and the suspicion of poison and magic. The lives and fortunes, the eyes and limbs, of his kinsmen and nobles, were sacrificed to each sally of passion; and before he died, the son of Vataces might deserve from the people, or, at least, from the court, the appellation of tyrant. A matron of the family of the Palæologi had provoked his anger by refusing to bestow her beauteous daughter on the vile plebeian who was recommended by his caprice. Without regard to her birth or age, her body, as high as the neck, was inclosed in a sack with several cats, who were pricked with pins to irritate their fury against their unfortunate fellow-captive.—GIBBON'S ROME, ch. 62, p. 145.

**4804. RESENTMENT withheld.** *Robbery.* Anytus was very fond of Alcibiades, and happening to make an entertainment for some strangers, he desired Alcibiades to give him his company. Alcibiades would not accept of the invitation, but having drank deep with some of his acquaintance at his own house, he went thither to play some frolic. The frolic was this: He stood at the door of the room where the guests were entertained, and seeing a great number of gold and silver cups upon the table, he ordered his servants to take half of them and carry them to his own house; and then, not vouchsafing so much as to enter into the room himself, as soon as he had done this he went away. The company resented the affront, and said he had behaved very rudely and insolently to Anytus. "Not at all," said Anytus, "but rather kindly, since he has left us half, when he knew it was in his power to take the whole."—PLUTARCH'S "ALCIBIADES."

**4805. RESENTMENT of Wrongs.** *The Irish Gentleman.* [Being despoiled of their lands the old Milesian proprietor] seldom betook himself to any peaceful calling. Trade, indeed, he thought a far more disgraceful resource than marauding. Sometimes he turned freebooter. Sometimes he contrived, in defiance of the law, to live by coshering—that is to say, by quartering himself on the old tenants of his family, who, wretched as was their own condition, could not refuse a portion of their pittance to one whom they still regarded as their rightful lord. The native gentleman who had been so fortunate as to keep or to regain some of his land too often lived like the petty prince of a savage tribe, and indemnified himself for the humiliations which

the dominant race made him suffer by governing his vassals despotically, by keeping a rude harem, and by maddening or stupefying himself daily with strong drink. Politically he was insignificant. No statute, indeed, excluded him from the House of Commons; but he had almost as little chance of obtaining a seat there as a man of color has of being chosen a senator of the United States. In fact, only one Papist had been returned to the Irish Parliament since the Restoration.—MACAULAY'S ENG., ch. 6, p. 120.

**4806. RESERVE, Social.** *Samuel Johnson.* Though a stern, *true-born Englishman*, and fully prejudiced against all other nations, he had discernment enough to see, and candor enough to censure, the cold reserve too common among Englishmen toward strangers: "Sir (said he), two men of any other nation who are shown into a room together, at a house where they are both visitors, will immediately find some conversation. But two Englishmen will probably go each to a different window, and remain in obstinate silence. Sir, we as yet do not enough understand the common rights of humanity."—BOSWELL'S JOHNSON, p. 489.

**4807. RESIDENCE, Intolerable.** *Reign of Charles II.* If the most fashionable parts of the capital could be placed before us, such as they then were, we should be disgusted with their squalid appearance, and poisoned by their noisome atmosphere. In Covent Garden a filthy and noisy market was held close to the dwellings of the great. Fruit-women screamed, carters fought, cabbage-stalks and rotten apples accumulated in heaps at the thresholds of the Countess of Berkshire and of the Bishop of Durham.—MACAULAY'S ENG., ch. 3, p. 333.

**4808. RESIGNATION, Coercion by.** *Napoleon I.* [The Directory at Paris were alarmed when they learned that in one month Napoleon had become the most famous man in Europe.] They determined to check his career. Kellerman . . . they consequently appointed his associate in command. . . . Napoleon promptly but respectfully tendered his resignation, saying, "One bad general is better than two good ones; war, like government, is mainly decided by tact." This decision brought the Directory immediately to terms.—ABBOTT'S NAPOLEON B., vol. 1, ch. 5.

**4809. RESIGNATION, Easy.** *Abraham Lincoln.* Being informed of the death of [the Confederate] John Morgan, he said, "Well, I wouldn't crow over anybody's death; but I can take this as *resignedly* as any dispensation of Providence."—RAYMOND'S LINCOLN, p. 750.

**4810. RESIGNATION, Serene.** *Oriental.* Abbassa, the sister of the Caliph of Bagdad, first lost her husband, then was driven from her palace to live in extreme destitution. Her reply to an inquirer into her distress is a celebrated example of serene fortitude among Oriental moralists: "Once I owned a palace and slaves, now I have but two sheepskins to cover me. Heaven must have seen cause to afflict me; I bow to its dispensations and am content."—APPLETON'S CYCLOPEDIA, "ABBASSA."

**4811. RESIGNATION, Strength for.** *Be-reavement.* At the siege of Barcelona in 1705, Captain Carleton witnessed the following affect-

ing fact, which he tells us in his memoirs: "I saw an old officer, having his only son with him, a fine young man about twenty years of age, going into their tent to dine. While they were at dinner, a shot took off the head of the son. The father immediately rose up, and first looking down upon his headless child, and then lifting up his eyes to Heaven, while the tears ran down his cheeks, only said, 'Thy will be done.'"

**4812. RESISTANCE, Popular.** *James II.* He forced a Roman Catholic president upon a Protestant college. [See more at Timothy Hall, No. 2.] The Bishop of Oxford was quietly installed by proxy, but only two members of Magdalene College attended the ceremony. Many signs showed that the spirit of resistance had spread to the common people. The porter of the college threw down his keys. The butler refused to scratch Hough's name out of the buttery book, and was instantly dismissed. No blacksmith could be found in the whole city who would force the lock of the president's lodgings. It was necessary for the commissioners to employ their own servants, who broke open the door with iron bars.—MACAULAY'S ENG., ch. 8, p. 277.

**4813.** ——. *Bostonians.* A.D. 1765. The daybreak of Wednesday, the 14th of August, saw the effigy of Oliver [the king's stamp officer] tricked out with emblems of Bute and [George] Grenville [late king's ministers] swinging on the bough of a stately elm, the pride of the neighborhood, known as the Great Tree, . . . near the entrance of the town. The pageant had been secretly prepared by Boston mechanics . . . after dark . . . images borne on a bier . . . they passed down the main street, marched directly through the old State House, shouting, . . . "Liberty, Property, no Stamps." They . . . made a funeral pyre for his effigy in front of his own house. [Oliver resigned his office.]—BANCROFT'S U. S., vol. 5, ch. 16.

**4814. RESISTANCE, Provoked.** *Legislation.* In the Assembly which introduced the resolution the ecclesiastical tithes, which, . . . in the first instance, had been declared redeemable, were abolished, a few days later, without compensation. . . . Against this act of spoliation the Abbé Sieyès protested in a vehement and well-reasoned speech, and the debate was protracted to some length; but the measure was eventually carried by an immense majority. "You have unloosed the bull, M. l'Abbé," observed Mirabeau to Sieyès, "and you must not be surprised if he makes use of his horns."—STUDENTS' FRANCE, ch. 26, § 3.

**4815. RESISTANCE, Wisdom in.** *Massachusetts Patriots.* A.D. 1774. Everywhere the rural population . . . were anxiously weighing the issues in which they were involved. One spirit moved through them all. From the hills of Berkshire to the Penobscot they debated the great question of resistance, as though God were hearkening; and they took counsel reverently with their ministers, and the aged, and the pious, and the brave in their villages.—BANCROFT'S U. S., vol. 7, ch. 8.

**4816. RESOLUTION, Success by.** *Patriots.* [When Dr. Franklin was examined by a Com-



mittee of the whole House of Parliament respecting the disposition of the American colonies, he said, Americans] could do without cloth from England. "I am of opinion, that before their old clothes are worn out they will have new ones of their own making." But, "can they possibly find wool enough in North America?" he was asked. The answer showed the mettle of the people that he represented: "They have taken steps to increase the wool. They entered into general combination to eat no more lamb, and very few lambs were killed last year. This course persisted in will make a prodigious difference in the quantity of wool. The establishment of great manufactories is not necessary; the people will all spin and work for themselves in their own houses."—KNIGHT'S ENG., vol. 6, ch. 18.

**4817. RESPECT, Beneficial.** *Samuel Johnson.* To a lady who endeavored to vindicate herself from blame for neglecting social attention to the worthy neighbors, by saying, "I would go to them if it would do them any good," he said, "What good, madam, do you expect to have in your power to do them? It is showing them respect, and that is doing them good."—BOSWELL'S JOHNSON, p. 133.

**4818. RESPONSIBILITY accepted.** *Bishop Sancroft.* [After the revolutionary Government by regency had been proposed] his absence [from the House of Lords] drew on him many contumelious censures; nor have even his eulogists been able to find any explanation of it which raises his character. The plan of regency was his own. He had, a few days before, in a paper written with his own hand, pronounced that plan to be clearly the best that could be adopted. The deliberations of the Lords who supported that plan had been carried on under his roof. His situation made it his clear duty to declare publicly what he thought. Nobody can suspect him of personal cowardice or of vulgar cupidity. It was probably from a nervous fear of doing wrong that, at this great conjuncture, he did nothing; but he should have known that, situated as he was, to do nothing was to do wrong. A man who is too scrupulous to take on himself a grave responsibility at an important crisis ought to be too scrupulous to accept the place of first minister of the Church and first peer of the realm.—MACAULAY'S ENG., ch. 10, p. 582.

**4819. RESPONSIBILITY assumed.** *Statesmanship.* On the 30th of April [1803] the treaty ceding Louisiana to the United States was formally concluded [by Napoleon Bonaparte]. Mr. Monroe and Mr. [Chancellor] Livingston had no authority to negotiate for so vast an extent of territory; but the former was fully possessed of President Jefferson's views, and felt assured that his instructions would have been ample if the condition of France had been foreseen when he sailed from America. Communication with Washington was impossible. Under the most favorable circumstances, an answer could not be expected in less than three months. By that time the British ships would probably hold the mouths of the Mississippi, and the flag of St. George be waving over New Orleans. Monroe and Livingston both realized that hesitation would be fatal; and they boldly took the respon-

sibility of purchasing a territory of unknown but prodigious extent, and of pledging the credit of the Government for a sum which, rated by the ability to pay, was larger than a similar pledge to-day for five hundred millions of dollars. . . . The total cost of Louisiana was, . . . in round numbers, \$15,000,000. [See more at No. 2929.] —BLAINE'S TWENTY YEARS OF CONGRESS, vol. 1, p. 7.

**4820. RESPONSIBILITY, Awed by.** *Continental Congress,* July 1, 1776. The order of the day came next, and Congress resolved itself "into a committee of the whole to take into consideration the resolution respecting independence." For a few moments perfect silence prevailed; every one felt the responsibility of acting finally on the most important question ever agitated in the assembly.—BANCROFT'S U. S., vol. 8, ch. 69.

**4821. RESPONSIBILITY evaded.** *John Wildman.* His hatred of monarchy had induced him to engage in a long series of conspiracies, first against the Protector, and then against the Stuarts. But with Wildman's fanaticism was joined a tender care for his own safety. He had a wonderful skill in grazing the edge of treason. No man understood better how to instigate others to desperate enterprises by words which, when repeated to a jury, might seem innocent, or, at worst, ambiguous. Such was his cunning, that, though always plotting, though always known to be plotting, and though long malignantly watched by a vindictive government, he eluded every danger, and died in his bed, after having seen two generations of his accomplices die on the gallows.—MACAULAY'S ENG., ch. 5, p. 487.

**4822. RESPONSIBILITY, Impressed by.** *Pericles.* Whenever he was to appear in the assembly, before he came out of his house he used to say to himself, "Remember, Pericles, that thou art going to speak to men born in the arms of liberty; to Greeks, to Athenians."—ROLLIN'S HIST., Book 7, ch. 7, § 7.

**4823. RESPONSIBILITY, Individual.** *Frederick the Great.* [With base perfidy he captured Silesia in a time of general peace.] The selfish rapacity of the King of Prussia gave the signal to his neighbors. His example quieted their sense of shame. His success led them to underrate the difficulty of dismembering the Austrian monarchy. The whole world sprang to arms. On the head of Frederick is all the blood which was shed in a war which raged during many years and in every quarter of the globe—the blood of the column of Fontenoy, the blood of the brave mountaineers who were slaughtered at Culloden. The evils produced by this wickedness were felt in lands where the name of Prussia was unknown; and, in order that he might rob a neighbor whom he had promised to defend, black men fought on the coast of Coromandel, and red men scalped each other by the great lakes of North America.—MACAULAY'S FREDERICK THE GREAT, p. 32.

**4824. RESPONSIBILITY by Indulgence.** *William Prince of Orange.* The French invasion produced a complete change. The suffering and terrified people raged fiercely against the government. In their madness they attacked the bravest captains and the ablest statesmen of

the distressed Commonwealth. De Ruyter was insulted by the rabble. De Witt was torn in pieces before the gate of the palace of the States-General at the Hague. The Prince of Orange, who had no share in the guilt of the murder, but who, on this occasion, as on another lamentable occasion twenty years later, extended to crimes perpetrated in his cause an indulgence which has left a stain on his glory, became chief of the Government without a rival.—MACAULAY'S *ENG.*, ch. 2, p. 204.

**4825. RESPONSIBILITY, Knowledge gives.** *Alabama Claims.* The claim of the United States against the British Government for damages done to American commerce by Confederate cruisers during the Civil War still remained unsettled. These cruisers had been built and equipped in English ports, and with the knowledge of the English Government. Such a proceeding was in plain violation of the law of nations, even if the independence of the Confederate States had been recognized. Time and again Mr. Seward remonstrated with the British authorities, but without effect. After the war Great Britain became alarmed at her own conduct, and grew anxious for a settlement of the difficulty. On the 27th of February, 1871, a joint high commission, composed of five British and five American statesmen, assembled at Washington City. From the fact that the cruiser Alabama had done most of the injury complained of, the claims of the United States were called THE ALABAMA CLAIMS. After much discussion, the commissioners framed a treaty, known as the Treaty of Washington, by which it was agreed that all claims of either nation against the other should be submitted to a board of arbitration to be appointed by friendly nations. Such a court was formed, and in the summer of 1872 convened at Geneva, Switzerland. The cause of the two nations was impartially heard, and on the 14th of September decided in favor of the United States; Great Britain was obliged, for the wrongs that she had done, to pay into the Federal treasury \$15,500,000.—RIDPATH'S *U. S.*, ch. 67, p. 556.

**4826. RESPONSIBILITY, Official.** *Emperor Julian.* The Cæsar had rejected, with abhorrence, a mandate for the levy of an extraordinary tax; a new superindiction, which the præfect had offered for his signature; and the faithful picture of the public misery, by which he had been obliged to justify his refusal, offended the court of Constantius. . . . After stating his own conduct, he proceeds in the following terms: "Was it possible for the disciple of Plato and Aristotle to act otherwise than I have done? Could I abandon the unhappy subjects intrusted to my care? Was I not called upon to defend them from the repeated injuries of these unfeeling robbers? A tribune who deserts his post is punished with death, and deprived of the honors of burial. With what justice could I pronounce *his* sentence, if, in the hour of danger, I myself neglected a duty far more sacred and far more important? God has placed me in this elevated post, His providence will guard and support me. Should I be condemned to suffer, I shall derive comfort from the testimony of a pure and upright conscience. Would to Heaven that I still possessed a counsellor like

Sallust! If they think proper to send me a successor, I shall submit without reluctance; and had much rather improve the short opportunity of doing good than enjoy a long and lasting impunity of evil."—GIBBON'S *ROME*, ch. 19, p. 245.

**4827. RESPONSIBILITY of Power.** *Against Slavery.* The slavery agitation was a necessity of the Northern theory of government. Duty is the correlative of power; and if the Government at Washington, in Yankee estimation, was a consolidated organization, with power to promote the general welfare by any means it might deem expedient, it was proper that it should overthrow the hated institution of slavery at the South. The central Government was responsible for its continuance or existence, in proportion to its power over it. Under these circumstances, the duty of acting on the subject of slavery was imperious, and amounted to a moral necessity.—POLLARD'S *SECOND YEAR OF THE WAR*, ch. 13, p. 294.

**4828. RESTITUTION, Conscientious.** *Cromwell.* Notice, also, that when he was at Cambridge he won some money at gambling: £20, £50, £100. All these sums now were returned as moneys upon no principle his own.—HOOD'S *CROMWELL*, ch. 2, p. 47.

**4829. RESTRAINT, Difficult.** *Luther.* [He was denounced as worthy of excommunication.] Concerning himself Luther says: "I cannot deny that I am more violent than I ought to be; they know that, and for that very reason ought not to have excited the dog! How hard it is to temper the heat and restrain the pen, thou knowest from personal experience. This is the reason why I have always been unwilling publicly to proclaim my cause. And the more I am disposed not to do so, the more I am compelled against my will; and this happens because of the severest accusations which are heaped upon God's Word and myself. And so shameful has this been, that even if my pen and my impetuosity had not carried me away, a heart of stone would have been moved to take up arms; how much the more I that am impetuous by nature, and possess not a very dull pen!"—REIN'S *LUTHER*, ch. 7, p. 68.

**4830. RESULTS, Decisive.** *Admiral Nelson.* [When Nelson found, after a long search, the French fleet at Alexandria, he prepared for battle, and] exclaimed that before the morrow his fate would be a peerage or Westminster Abbey.—KNIGHT'S *ENG.*, vol. 7, ch. 20, p. 355.

**4831. RESULTS, Far-reaching.** *Nationality.* Captain Argall was sent with an armed vessel to the coast of Maine. The avowed object of the voyage was to protect the English fishermen who frequented the waters between the Bay of Fundy and Cape Cod, but the real purpose was to destroy the colonies of France, if any should be found within the limits of the territory claimed by England [which he did]. . . . On his way back to Virginia he made a descent on the Dutch traders of Manhattan Island, destroyed many of their huts, and compelled the settlers to acknowledge the sovereignty of England. The result of these outrageous proceedings was to confine the French settlements in America to the banks of the St. Lawrence, and to leave a clear coast for



the English flag from Nova Scotia to Florida.—RIDPATH'S U. S., ch. 11, p. 109.

**4832. RESURRECTION** hinted. *By Ancients.* [Callicratidas was defeated by the Athenians near Arginusæ.] When it was known at Athens that the dead bodies had been left without interment, the people were highly enraged, and caused the whole weight of their resentment to fall upon those whom they deemed guilty of that crime. The ancients held it a great one not to provide sepulture for the dead; and we may observe, that, after all their battles, the first care of the conquered, notwithstanding the sense of their misfortune and their great affliction for a bloody defeat, was to demand a suspension of arms from the victor, in order to pay the last duties to those who had fallen in battle, upon which they believed their happiness in another life depended. They had little or no idea of the resurrection of the body; but, however, the Pagans, by the soul's concern for the body after death, the religious regard paid to it, and the zeal with which they rendered solemn honors to the dead, showed that they had some confused notion of a resurrection, which subsisted among all nations, and descended from the most ancient tradition, though they could not clearly distinguish it. [The victorious generals were sentenced to death for this neglect.] ROLLIN'S HIST., Book 8, ch. 2, § 5.

**4833. RETALIATION, Popular.** *Virginia Colonists.* [The Stamp Act was passed.] Soon they resolved that the act should recoil on England, and began to be proud of frugality; articles of luxury of British manufacture were banished, and threadbare coats were most in fashion.—BANCROFT'S U. S., vol. 6, ch. 13.

**4834. RETIREMENT, Religious.** *William Cowper.* Mrs. Unwin's influence produced the Moral Satires. "The Task" was born of a more potent inspiration. One day Mrs. Jones, the wife of a neighboring clergyman, came into Olney to shop, and with her came her sister, Lady Austen, the widow of a baronet, a woman of the world, who had lived much in France, gay, sparkling and vivacious, but, at the same time, full of feeling even to overflowing. The apparition acted like magic on the recluse. He desired Mrs. Unwin to ask the two ladies to stay to tea; then shrank from joining the party which he had himself invited; ended by joining it, and, his shyness giving way with a rush, engaged in animated conversation with Lady Austen, and walked with her part of the way home. On her an equally great effect appears to have been produced. A warm friendship at once sprang up, and before long Lady Austen had verses addressed to her as Sister Annie. Her ladyship, on her part, was smitten with a great love of retirement. . . . That a woman of fashion, accustomed to French salons, should choose such an abode, with a pair of Puritans for her only society, seems to show that one of the Puritans, at least, must have possessed great powers of attraction.—SMITH'S COWPER, ch. 5.

**4835. RETORT, A crushing.** *Samuel Johnson.* However unfavorable to Scotland, he uniformly gave liberal praise to George Buchanan as a writer. In a conversation concerning the literary merits of the two countries, in which Buchanan was introduced, a Scotchman, imagin-

ing that on this ground he should have an undoubted triumph over him, exclaimed, "Ah, Dr. Johnson, what would you have said of Buchanan had he been an Englishman?" "Why, Sir (said Johnson, after a little pause), I should not have said of Buchanan, had he been an *Englishman*, what I will now say of him as a *Scotchman*—that he was the only man of genius his country ever produced."—BOSWELL'S JOHNSON, p. 487.

**4836. RETORT, A sarcastic.** *Richard I.* Richard . . . of England was satiated with the glory and misfortunes of his first adventure; and he presumed to deride the exhortations of Fulk of Neuilly, who was not abashed in the presence of kings. "You advise me," said Plantagenet, "to dismiss my three daughters, pride, avarice, and incontinence: I bequeath them to the most deserving; my pride to the knights templars, my avarice to the monks of Cîteaux, and my incontinence to the prelates."—GIBBON'S *ROME*, ch. 60, p. 60.

**4837. RETALIATION** declined. *Bajazet.* [He was the great Ottoman general.] No sooner was Timour informed that the captive Ottoman was at the door of his tent, than he graciously stepped forward to receive him, seated him by his side, and mingled with just reproaches a soothing pity for his rank and misfortune. "Alas!" said the emperor, "the decree of fate is now accomplished by your own fault; it is the web which you have woven, the thorns of the tree which yourself have planted. I wished to spare, and even to assist, the champion of the Moslems; you braved our threats; you despised our friendship; you forced us to enter your kingdom with our invincible armies. Behold the event. Had you vanquished, I am not ignorant of the fate which you reserved for myself and my troops. But I disdain to retaliate; your life and honor are secure; and I shall express my gratitude to God by my clemency to man."—GIBBON'S *ROME*, ch. 65, p. 267.

**4838. RETRACTION** refused. *Alexander H. Stephens.* [Judge Cone of Georgia attacked Stephens with a dirk-knife because of threats supposed to have been made by the latter, who was a small man and a semi-invalid.] Stephens, half fainting, fell upon his back. The giant Cone was at his throat in a moment; his head, by a grip of iron, was held against the cruel floor; the keen and blood-dripping knife was held aloft before him ready for the last fatal thrust, but still the poor, pale face of the little hero was set and defiant—his black eyes still flashed undauntedly. "Retract, or I'll cut your cursed throat!" hissed Cone. "Cut! I'll never retract!" gasped the almost lifeless Stephens. Like a flash the knife came down. With an almost superhuman effort the prostrate man caught it in his right hand. Clean through the muscles, tendons, and bones of the hand it cut, then stuck fast and reached no vital part. With desperate strength Cone tried to wrench it free. With a grasp almost of death the horribly mangled and mutilated hand still held it fast. In the struggle Stephens was once more dragged to his feet. The blood was rushing in streams from his many wounds. His hold upon the knife which sought his brave heart began to relax. He was dying. But even when he believed the next moment would be his last strong men came to his relief. The madman

Cone was secured and held fast.—NORTON'S ALEX. H. STEPHENS, ch. 3, p. 27.

**4839. RETREAT, Hasty.** *Battle of Spurs.* The English army advanced in August, 1513, and sat down before the walls of T rouanne. They were here joined by the eccentric Emperor Maximilian, who, after contracting to serve in the ranks as a volunteer, at the rate of 100 crowns a day, soon contrived to gratify his vanity by assuming the direction of the operations of the siege. A French force was dispatched to relieve T rouanne, under the orders of the Duke of Longueville. . . . The two armies met on the 16th of August, between T rouanne and Blangis, when, after a brief encounter, the French gendarmerie consulted their safety by a flight so precipitate that the day has become known in history as the "Battle of the Spurs."—STUDENTS' FRANCE, ch. 13, § 8.

**4840.** ———. "*Battle of Spurs.*" [In 1513, 10,000 French gendarmes, at the siege of T rouanne, were seized with some inexplicable panic at the first shock with the cavalry of the Emperor Maximilian and fled hastily from the field.] The French themselves, laughing at the panic-stricken flight of their army, called this "*The Battle of the Spurs.*"—KNIGHT'S ENG., vol. 2, ch. 16, p. 268.

**4841. RETREAT impossible.** *Battle of Xeres.* [The Saracens invaded Spain and overthrew the Goths.] Notwithstanding the valor of the [5000] Saracens [under Tarik] they fainted under the weight of multitudes, and the plain of Xeres was overspread with 16,000 of their dead bodies. "My brethren," said Tarik, to his surviving companions, "the enemy is before you, the sea is behind, whither would ye fly? Follow your general; I am resolved either to lose my life or to trample on the prostrate king of the Romans."—GIBBON'S ROME, ch. 51, p. 253.

**4842. RETREAT, Masterly.** *Battle of Brooklyn.* At first the army seemed ruined. . . . It seemed an easy thing for Clinton and Howe to press on and capture all the rest. Yet, in a few hours, Washington brought together his shattered forces, reorganized his brigades, and stood ready for an assault in the trenches back of Brooklyn. During the 28th Howe, who was a sluggish, sensual man, ate pudding and waited for a fitter day. On the 29th there was a heavy fog over island and bay and river. Washington, clearly perceiving that he could not hold his position, and that his army was in great peril, resolved to withdraw to New York. The enterprise was extremely hazardous, requiring secrecy, courage and dispatch. By eight o'clock on that memorable night every boat and transport that could be obtained was lying at the Brooklyn ferry. There, under cover of the darkness, the embarkation began. Washington personally superintended every movement. All night with muffled oars the boatmen rowed silently back and forth, bearing the patriots to the northern side of the channel. At daylight on the following morning just as the last boat-load was leaving the wharf the movement was discovered by the British. They rushed into the American intrenchments, and found nothing there except a few worthless guns. After a severe battle which had cost him nearly 400 men, Howe had gained possession of Long Island—and nothing more. General

Greene, who was a competent judge, declared that Washington's retreat was the most masterly he had ever read or heard of.—RIDPATH'S U. S., ch. 39, p. 312.

**4843. RETRIBUTION begun.** *Lord Counselor Jeffreys.* [James II. had fled to France.] And now the day of retribution had arrived. The Trimmer [Lord Halifax] was walking through Wapping, when he saw a well-known face looking out of the window of an ale-house. He could not be deceived. The eyebrows, indeed, had been shaved away. The dress was that of a common sailor from Newcastle, and was black with coal-dust; but there was no mistaking the savage mouth and eye of Jeffreys. The alarm was given. In a moment the house was surrounded by hundreds of people shaking bludgeons and bellowing curses. The fugitive's life was saved by a company of the train-bands, and he was carried before the lord mayor. . . . When the great man, at whose frown a few days before the whole kingdom had trembled, was dragged into the justice room begrimed with ashes, half dead with fright, and followed by a raging multitude, the agitation of the unfortunate mayor rose to the height. He fell into fits, and was carried to his bed, whence he never rose. Meanwhile the throng without was constantly becoming more numerous and more savage. Jeffreys begged to be sent to prison. . . . Two regiments of militia were drawn out to escort him, and found the duty a difficult one. It was repeatedly necessary for them to form, as if for the purpose of repelling a charge of cavalry, and to present a forest of pikes to the mob. The thousands who were disappointed of their revenge pursued the coach, with howls of rage, to the gate of the Tower, brandishing cudgels, and holding up halters full in the prisoner's view. The wretched man, meantime, was in convulsions of terror. He wrung his hands; he looked wildly out, sometimes at one window, and sometimes at the other, and was heard even above the tumult crying, "Keep them off, gentlemen! for God's sake keep them off!" At length . . . he was lodged in the [Tower] fortress, where some of his most illustrious victims had passed their last days, and where his own life was destined to close in unspeakable ignominy and horror.—MACAULAY'S ENG., ch. 10, p. 517.

**4844. RETRIBUTION overlooked.** *Napoleon I.* [Reared in an infidel age.] Having never been taught any correct ideas of probation or retribution, the question whether a few thousand illiterate peasants should eat, drink and sleep for a few years more or less, was in his view of little importance compared with those great measures of political wisdom which should meliorate the condition of Europe for ages. It is Christianity alone which stamps importance upon each individual life.—ABBOTT'S NAPOLEON B., vol. 1, ch. 1.

**4845. RETRIBUTION, Sanitary.** *Black Assize.* In the year 1577 the jail fever raged in the county jail at Oxford, and spread from the prison to the court, and from the court to the town. In the course of forty hours the lord chief baron (as the presiding judge was called), the high sheriff, the jurymen, and all who were in the court room, to the number of three hundred, died of this malignant disease. The citi-



zens fled in terror from the town, and, ever after, that session of the court was called the "Black Assize."—CYCLOPEDIA OF BIOG., "JOHN HOWARD," p. 62.

**4846. RETRIBUTION, Sense of. Charles II.** [In his last words before laying his head on the block] he acknowledged, with true Christian humility, that although innocent before the law of the crimes for which he was about to suffer, his conscience told him that he had been guilty of many faults and weaknesses, for which he accepted without a murmur his present death as a meet and salutary expiation. "I basely ratified," said he, in allusion to the fate of Strafford, "an unjust sentence, and the similar injustice I am now to undergo is a seasonable retribution for the punishment I inflicted on an innocent man.—LAMARTINE'S CROMWELL, p. 47.

**4847. REVENGE, Bloody. Sepoy Rebellion.** As the Highlanders came to one of General Wheeler's dead daughters tied naked to the ground, having been subjected to treatment worse than death, they sat down, and cutting off her hair, divided it, with pale countenances and wrathful eyes, between them. Each one then slowly counted the number of threads he had, and with a solemn, fearful oath, swore that for each hair one man should die. An oath he more than kept.—GENERAL GRANT'S TRAVELS, p. 328.

**4848. REVENGE, Characteristic. American Indian.** In case of death by violence, the departed shade could not rest till appeased by a retaliation. His kindred would "go a thousand miles for the purpose of revenge, over hills and mountains; through large cane swamps, full of grapevines and briars; over broad lakes, rapid rivers, and deep creeks; and all the way endangered by poisonous snakes, exposed to the extremities of heat and cold, to hunger and thirst" . . . often continuing from generation to generation . . . tribe against tribe . . . peace was restored by atoning presents.—BANCROFT'S U. S., vol. 3, ch. 22.

**4849. REVENGE, Condescension of. Maria Theresa.** [The empress-queen of Austria had been robbed of the province of Silesia by Frederick II.] Though the haughtiest of princesses, though the most austere of matrons, she forgot in her thirst for revenge both the dignity of her race and the purity of her character, and condescended to flatter the low-born and low-minded concubine, who, having acquired influence by prostituting herself, retained it by prostituting others. Maria Theresa actually wrote with her own hand a note full of expressions of esteem and friendship to her dear cousin, the daughter of the butcher Poisson, the wife of the publican D'Etiolles, the kidnapper of young girls for the *Parc-aux-cerfs*—a strange cousin for the descendant of so many emperors of the West!—MACAULAY'S FREDERICK THE GREAT, p. 77.

**4850. REVENGE on the Dead. Paris.** The fall of his [Louis XIII.] odious favorite [Concini] was hailed with extravagant delight by the citizens of Paris; the frantic populace disinterred his corpse, dragged it through the streets, tore it in pieces, and burned it to ashes.—STUDENTS' FRANCE, ch. 19, § 3.

**4851. ——. Hanged.** [On the 30th of Jan. 1661, after the restoration of Charles II., Evelyn records]: "This day (O the stupendous and inscrutable judgments of God!) were the carcasses of those arch-rebels Cromwell, Bradshaw (the judge who condemned his majesty [Charles I.], and Ireton (son-in-law to the Usurper), dragged out of their superb tombs in Westminster, among the kings, to Tyburn, and hanged on the gallows there from nine in the morning till six at night, and then buried under that fatal and ignominious monument, in a deep pit; thousands of people who had seen them in all their pride being spectators."—KNIGHT'S ENG., vol. 4, ch. 15, p. 248.

**4852. REVENGE declined. Matthew Hale.** A man who had done Sir Matthew Hale a great injury came afterward to him for his advice in the settlement of his estate. Sir Matthew gave his advice very frankly to him, but would accept of no fee for it; and thereby showed, both that he could forgive as a Christian, and that he had the spirit of a gentleman, not to take money of one who had wronged him so grievously. When he was asked how he could use a man so kindly who had wronged him so much, his answer was, he thanked God he had learned to forget injuries.

**4853. REVENGE, Determined. Woman's.** [Mary Queen of Scots had strong hatreds. Murray and his adherents were the objects of her wrath in 1567, and she declared she would rather peril her crown than lose her revenge.]—KNIGHT'S ENG., vol. 3, ch. 9, p. 139.

**4854. REVENGE, Dishonorable. Siege of Gaza.** At length, after repeated assaults, the city was taken by storm, and its brave inhabitants perished almost to a man. The governor, Betis, whose noble defence of his country was worthy of the applause even of an enemy, was dragged round the walls of the city at the wheels of Alexander's chariot. "The king," says Curtius, "gloried that, in this instance, he imitated the example of his progenitor, Achilles, in the vengeance he took on the dead body of Hector."—TYTLER'S HIST., Book 2, ch. 4, p. 185.

**4855. REVENGE, Female. Parysatis.** [She was the mother of Cyrus. The captured family of Hydarnes, the Persian governor, were] delivered to Parysatis, to do with them as that mother, exasperated to the last excess by the treatment either done or intended against her daughter Hamestris, should think fit. That cruel princess began by causing Roxana, whose beauty had been the occasion of all this evil, to be sawed in two, and ordered all the rest to be put to death, except Statira, whose life she granted to the tears and the most tender and ardent solicitations of Arsaces . . . Such was the state of the affair at the death of Darius. Statira, as soon as her husband was upon the throne, caused Udiastes [the assassin of her brother Teriteuchmes] to be delivered into her hands. She ordered his tongue to be torn out, and made him die in the most exquisite torments she could invent, to punish the crime which had occasioned the ruin of her family. . . . Parysatis on her side took her revenge on the son of Teriteuchmes, whom she caused to be poisoned; and we shall see that Statira's turn was not very remote. History has not a more tragical scene, nor a more mon-

strous complication of adultery, incest, and murder; which, after having occasioned great disorders in the royal family, terminated at length in the most fatal manner to all who had any share in it.—*ROLLIN'S HIST.*, Book 9, ch. 1, § 1.

**4856. REVENGE, Honored.** *Age of Charlemagne.* Among all barbarous nations, the right of private revenge is allowed; which is not only expedient in such a state of society, but absolutely necessary, where there is neither sufficient amplitude in the penal laws to apply to the variety of criminal acts, nor coercive force in any branch of the state to carry such laws into execution. Among the ancient Germans, revenge was always honorable—often meritorious. The independent warrior chastised or vindicated with his own hand the injuries he had received or given; and he had nothing more to dread than the resentment of the sons or kinsmen of the enemy he sacrificed. The magistrate, conscious of his weakness, interposed, not to punish, but to reconcile; and he was satisfied if he could persuade the aggressor to pay, and the injured party to accept the moderate fine interposed as the price of blood.—*TYTLER'S HIST.*, Book 6, ch. 3, p. 78.

**4857. REVENGE, Ignoble.** *Reign of Charles II.* Sir John Coventry, a country gentleman, had, in debate, sneered at the profligacy of the court. In any former reign he would probably have been called before the Privy Council and committed to the Tower. A different course was now taken. A gang of bullies was secretly sent to slit the nose of the offender. This ignoble revenge, instead of quelling the spirit of opposition, raised such a tempest that the king was compelled to submit to the cruel humiliation of passing an act which attained the instruments of his revenge, and which took from him the power of pardoning them.—*MACAULAY'S ENG.*, ch. 2, p. 191.

**4858. REVENGE, Implacable.** *Wife of Belisarius.* From this pleasing and perhaps voluntary delusion, Belisarius [the Roman general] was awakened at Syracuse by the officious information of Macedonia; and that female attendant, after requiring an oath for her security, produced two chamberlains, who, like herself, had often beheld the adulteries of Antonina. A hasty flight into Asia saved Theodosius from the justice of an injured husband, who had signified to one of his guards the order of his death; but the tears of Antonina and her artful seductions assured the credulous hero of her innocence; and he stooped, against his faith and judgment, to abandon those imprudent friends who had presumed to accuse or doubt the chastity of his wife. The revenge of a guilty woman is implacable and bloody; the unfortunate Macedonia, with the two witnesses, were secretly arrested by the minister of her cruelty; their tongues were cut out, their bodies were hacked into small pieces, and their remains were cast into the sea of Syracuse.—*GIBBON'S ROME*, ch. 41, p. 185.

**4859. REVENGE, Ingenious.** *Picture.* When Attila took possession of the royal palace of Milan, he was surprised and offended at the sight of a picture which represented the Cæsars seated on their throne, and the princes of Scythia prostrate at their feet. The revenge which Attila in-

flicted on this monument of Roman vanity was harmless and ingenious. He commanded a painter to reverse the figures and the attitudes; and the emperors were delineated on the same canvas approaching in a suppliant posture to empty their bags of tributary gold before the throne of the Scythian monarch.—*GIBBON'S ROME*, ch. 35, p. 445.

**4860. REVENGE of Injustice.** *Jail Fever.* Howard went into one of those dungeons that was twenty-four steps below the surface, and another that was thirty-seven; but they were usually ten or twelve feet under ground, with two small windows about two feet square. The floor was littered with what had been once straw, but which was soon ground into powder when the dungeon was dry, and into paste when it was damp. Damp it usually was, and chilly, and foul, and stinking, to a degree that only the heroic benevolence of a Howard could have borne to remain in it voluntarily. On this pulverized and rotten straw, teeming with vermin and surcharged with poisonous odors, the walls and ceiling exceeding filthy, the prisoners slept, covered in winter with a damp and filthy rug. The jail fever, of course, raged in all such prisons, and often spread into the towns. It was common for judges, lawyers, and jurymen to catch that malignant disease from the prisoners whom they tried; the bar and the bench of England . . . lost some of their brightest ornaments from this most deadly of fevers.—*CYCLOPEDIA OF BIOG.*, p. 44.

**4861. REVENGE, Personal.** *James Hamilton.* Murray, guardian of the infant King James and dictator of the kingdom, governed the unhappy country with vigor and address. But a proscribed gentleman of good family, James Hamilton of Bothwellhaugh, whose wife Murray had left to die in misery and madness on the threshold of her own dwelling, which had been bestowed by the regent on Bellenden, one of his partisans, swore to avenge at once his wife and his country. Gathering a handful of the earth which covered the bier of his wife, he wore it within his girdle as an eternal incentive to revenge; and repairing in disguise to the small town of Linlithgow, through which Murray had to pass on his return to Edinburgh, he placed himself at a window, fired upon and killed the regent. He then mounted a horse ready for him behind the house, and by swift flight escaped the regent's guards. "I alone," cried the dying Murray, "could have saved the church, the kingdom, and the king; anarchy will now devour them all!"—*LAMARTINE'S QUEEN OF SCOTS*, p. 38.

**4862.** ———. *Napoleon I.* [When in exile at Elba he said:] "I never revenged myself for a personal injury during the whole course of my life."—*ABBOTT'S NAPOLEON B.*, vol. 2, ch. 23.

**4863. REVENGE, Savage.** *Husband's.* [Robert, the pusillanimous Emperor of Constantinople.] The amorous youth had neglected his Greek bride, the daughter of Vataces, to introduce into the palace a beautiful maid, of a private though noble family of Artois; and her mother had been tempted by the lustre of the purple to forfeit her engagements with a gentleman of Burgundy. His love was converted into



rage; he assembled his friends, forced the palace gates, threw the mother into the sea, and inhumanly cut off the nose and lips of the wife or concubine of the emperor.—GIBBON'S *ROME*, ch. 61, p. 117.

**4864. REVENUE, Ancient. Roman.** From the faint glimmerings of such doubtful and scattered lights, we should be inclined to believe, first, that (with every fair allowance for the difference of times and circumstances) the general income of the Roman provinces could seldom amount to less than fifteen or twenty millions of our money; and, secondly, that so ample a revenue must have been fully adequate to all the expenses of the moderate government instituted by Augustus, whose court was the modest family of a private senator, and whose military establishment was calculated for the defence of the frontiers, without any aspiring views of conquest, or any serious apprehension of a foreign invasion.—GIBBON'S *ROME*, ch. 6, p. 189.

**4865. REVENUE from Injustice. Turks.** The patrimony of the sultan arises, in a great measure, from the confiscation of the estates of the viziers and bashaws; and when he has occasion to supply his private purse, it costs him only the condemnation of one of these unfortunate grandees. On the whole, the revenues of the Turkish empire are very inconsiderable. But the absolute power of the sultan supplies that defect, and can execute very great projects at a small expense.—TYTLER'S *HIST.*, Book 5, ch. 13, p. 213.

**4866. REVENUE, Mismanaged. Reign of George III.** A.D. 1763. Heavy complaints were made that the system of making all the revenue offices in America sinecure places, had led to such abuses that an American annual revenue of less than £2000 cost the establishment of the customs of Great Britain between seven and eight thousand pounds a year.—BANCROFT'S *U. S.*, vol. 5, ch. 5.

**4867. REVERENCE, Excessive. Obsequious.** William Pitt . . . is said to have knelt when he was with George II. in his closet, and to have bowed so low at the levee that his hooked nose was seen between his legs.—KNIGHT'S *ENG.*, vol. 6, ch. 16, p. 252.

**4868. REVERENCE, Maternal. Alexander.** He used to send magnificent presents to his mother; but then he never would let her have any concern in the affairs of the government. She used frequently to make very severe complaints upon that account; but he always submitted to her ill-humor with great mildness and patience. Antipater having one day written a long letter against her, the king, after reading it, replied, "Antipater does not know that one single tear shed by a mother will obliterate ten thousand such letters as this."—ROLLIN'S *HIST.*, Book 15, § 9.

**4869. REVERENCE for Parents. Ancients.** Cyrus the Great, in the midst of his conquests, and at the most brilliant era of his good fortune, would not accept of the advantageous offer made him by Cyaxares, his uncle, of giving him his daughter in marriage, and Media for her dowry, till he had first advised with his father and mother and obtained their consent. History informs us here, that among the Persians, a son, how great and powerful soever he might be, never

dared to seat himself before his mother till he had first obtained her leave; and that to do otherwise was considered as a crime.—ROLLIN'S *HIST.*, Book 16, § 9.

**4870. REVERENCE, Religious.** [When the Romans offered their sacrifices, if] one of the horses that drew the chariots called *Tense*, in which are placed the images of the gods, happened to stumble, or if the charioteer took the reins in his left hand, the whole procession was to be repeated. And in later ages they have set about one sacrifice thirty several times on account of some defect or inauspicious appearance in it. Such reverence have the Romans paid to the Supreme Being.—PLUTARCH.

**4871. REVERSES, Benefit of. The English.** The reverses which compelled them, after a long and bloody struggle, to relinquish the hope of establishing a great continental empire, were really blessings in the guise of disasters. The spirit of the French was at last aroused. They began to oppose a vigorous national resistance to the foreign conquerors; and from that time the skill of the English captains and the courage of the English soldiers were, happily for mankind, exerted in vain. After many desperate struggles, and with many bitter regrets, our ancestors gave up the contest.—MACAULAY'S *ENG.*, ch. 1, p. 19.

**4872. REVOLT suppressed. Soldiers.** About the middle of the same month the New Jersey brigade stationed at Pompton revolted. This movement Washington quelled by force. General Robert Howe marched to the camp with five hundred regulars and compelled twelve of the principal mutineers to execute the two leaders of the revolt. From that day order was completely restored. Those insurrections had a good rather than a bad effect; Congress was thoroughly alarmed, and immediate provisions were made for the better support of the army. An agent was sent to France to obtain a further loan of money. Robert Morris was appointed secretary of finance; the Bank of North America was organized; and, although the outstanding debts of the United States could not be paid, yet all future obligations were promptly met, for Morris and his friends pledged their private fortunes to sustain the credit of the government.—RIDPATH'S *U. S.*, ch. 44, p. 346.

**4873. REVOLUTION by Contagion. America—France.** Shortly after the American Declaration of Independence, signed on the 4th of July, 1776, three deputies from the new Republic—Benjamin Franklin, Arthur Lee, and Silas Deane—arrived in Paris to solicit aid from France in the struggle against the mother country. Their presence created an extraordinary sensation; and the enthusiasm thus produced was undoubtedly one of the causes which contributed powerfully to the subsequent outbreak of the Revolution.—STUDENTS' *FRANCE*, ch. 25, § 2.

**4874. REVOLUTION, Instantaneous. Puritans.** Calling a council of his officers, a remonstrance was framed, to be presented to the Parliament, reminding them that it was aversive to the spirit of a democracy that any set of magistrates should be perpetual, and desiring that they might immediately think of dissolving, after issuing writs for the election of a new Parliament

This application, it may be imagined, met with a sharp reply, which was nothing more than what Cromwell wished and expected. Before the smallest hint had transpired of his design, he now presented himself with three hundred soldiers at the door of the House of Commons. Leaving his guards without, he took his seat for some time and listened to their debates; then, rising hastily up: "I judge," said he, "this Parliament to be ripe for dissolution" (taking one of the members by the cloak). "You," said he, "are a whoremaster;" to another, "You are a drunkard," and (to a third), "You are an extortioner. The Lord hath done with you, get you gone, you are no longer a Parliament." Then, stamping with his foot, which was a signal for the soldiers to enter, "*Here*," said he, pointing to the mace which lay on the table, "take away that fool's bauble;" then, ordering the soldiers to drive all the members out of the house, he locked the door himself, put the key into his pocket, and went home to his lodgings in Whitehall. Thus, by one of the boldest actions recorded in history, the famous Republic of England, which had subsisted four years and three months, was annihilated in one moment.—*TYTLER'S HIST.*, Book 6, ch. 30, p. 413.

**4875. REVOLUTIONS, Injustice brings.** *History.* [Foss in "Judges of England" says,] one of the primary causes of the great rebellion that overthrew the Government, and that cost the king his head, was the degradation of the bench of justice.—*KNIGHT'S ENG.*, vol. 3, ch. 28, p. 447.

**4876. REVOLUTIONS, Retrograde.** *Restoration of Charles II.* Revolutions are of two kinds: they are either progressive or reactionary. A revolution of progress is often destructive, sweeping away much which should have been preserved. But such a revolution has a regenerating force; it renews the youth of a nation, and gives free play to its vital powers. Lost limbs are replaced by new. A revolution of reaction, on the other hand, is a benumbing influence, paralyzing effort, and levelling character. In such a conservative revolution the mean, the selfish, and the corrupt come to the top; man seeks ease and enjoyment rather than duty; virtue, honor, patriotism, and disinterestedness disappear altogether from a society which has ceased to believe in them. . . . The Restoration of 1660 was such a revolution.—*PATTISON'S MILTON*, ch. 12.

**4877. REWARD, Destitute of.** *Captain John Smith.* Extreme sufferings from his wounds and the ingratitude of his employers were the fruits of his services. He received, for his sacrifices and perilous exertions, not one foot of land, not the house he built, not the field his own hands had planted, nor any reward but the applause of his own conscience and the world. He was the father of Virginia, the true leader who first planted the Saxon race within the borders of the United States.—*BANCROFT'S HIST. OF U. S.*, vol. 1, ch. 4.

**4878. REWARD of Gratitude.** *General Grant.* During his visit [to New York, 1867], a purse of \$100,000 was made up for him by the citizens.

. Previous to this, Philadelphia had given him \$30,000; Galena, a house and furniture, and Bos-

ton a library. If he had been an Englishman, and rendered such services to his country as he had to the Union, he would have received twice as much, and an estate and titles besides.—*HEADLEY'S GRANT*, p. 240.

**4879. REWARD, Unexpected.** *By Alexander.* This prince was naturally of a tender and humane disposition, which made him sensible of the affliction of persons in the lowest condition. A poor Macedonian was one day driving before him a mule laden with gold for the king's use: the beast being so tired that he was not able either to go on or sustain the load, the mule-driver took it up and carried it, but with great difficulty, a considerable way. Alexander, seeing him just sinking under his burden, and going to throw it on the ground, in order to ease himself, cried out, "Friend, do not be weary yet; try and carry it quite through to thy tent, for it is all thy own."—*ROLLIN'S HIST.*, Book 15, § 12.

**4880. RICH, Duty of the.** *Epaminondas.* Though poor himself, and without any estate, his very poverty, by drawing upon him the esteem and confidence of the rich, gave him the opportunity of doing good to others. One of his friends being in great necessity, Epaminondas sent him to a very rich citizen, with orders to ask him for 1000 crowns in his name. That rich man coming to his house, to know his motives for directing his friend to him upon such an errand: "Why," replied Epaminondas, "it is because this honest man is in want, and you are rich."—*ROLLIN'S HIST.*, Book 12, § 7.

**4881. RICHES, Avarice with.** *Pythius.* [He was a Lydian prince residing at Celænæ.] He presented great Xerxes with a sum equal to about £1,700,000 sterling. After such a conduct as this, who would not think that Pythius's peculiar characteristic and particular virtue had been generosity, and a noble contempt of riches? And yet he was one of the most penurious princes in the world; and who, besides his sordid avarice with regard to himself, was extremely cruel and inhuman to his subjects, whom he kept continually employed in hard and fruitless labor, always digging in the gold and silver mines which he had in his territories. When he was absent from home, his subjects went with tears in their eyes to the princess his wife, laid their complaints before her and implored her assistance. Commiserating their condition, she made use of a very extraordinary method to work upon her husband, and to give him a clear notion and a palpable demonstration of the folly and injustice of his conduct. On his return home, she ordered an entertainment to be prepared for him, very magnificent in appearance, but what in reality was no entertainment. All the courses and services were of gold and silver; and the prince, in the midst of all these rich dishes and splendid rarities, could not satisfy his hunger. He easily divined the meaning of this enigma, and began to consider that the end of gold and silver was not merely to be looked upon, but to be employed and made use of, and that to neglect, as he had done, the business of husbandry and the tilling of land, by employing all his people in digging and working of mines, was the direct way to bring a famine both upon himself and his country. For the future, therefore, he only reserved a fifth part of his people for the busi-



ness of mining.—ROLLIN'S HIST., Book 6, ch. 2, § 2.

**4882. RICHES in Contentment.** *Phocion.* [Alexander made Phocion, the Athenian, a present of] a hundred talents. When the money was brought to Athens, Phocion asked the persons employed in that commission, "Why, among all the citizens of Athens, he should be singled out as the object of such bounty?" "Because," said they, "Alexander looks upon you as the only honest and good man." "Then," said Phocion, "let him permit me always to retain that character, as well as really to be that man." The envoys then went home with him, and when they saw the frugality that reigned there, his wife baking bread, himself drawing water, and afterward washing his own feet, they urged him the more to receive the present. They told him, "It gave them real uneasiness, and was, indeed, an intolerable thing, that the friend of so great a prince should live in such a wretched manner." At that instant a poor old man happening to pass by, in a mean garment, Phocion asked the envoys, "Whether they thought worse of him than of that man?" As they begged of him not to make such a comparison, he rejoined, "Yet that man lives upon less than I do, and is contented. In one word, it will be to no purpose for me to have so much money, if I do not use it; and if I was to live up to it, I should bring both myself and the king, your master, under the censure of the Athenians." Thus, the money was carried back from Athens, and the whole transaction was a good lesson to the Greeks, "That the man who did not want such a sum of money was richer than he who could bestow it."—PLUTARCH'S "PHOCION."

**4883. RICHES despised.** "*Under the Feet.*" The general of Amurath, Evrenos, who had abjured the God of the Greeks for the Ailah of Mahomet, and who was conquering antique Greece to the Ottomans, signalized himself by presents that were the spoils of the islands and the continent of the Adriatic. Two hundred young Greek slaves of his own race, chosen among the flower of the youth and beauty of Thessaly, opened the market of his cortège of tributaries. Ten of these slaves carried upon their heads golden plates filled with Venetian ducats; ten others, silver plates filled with sequins; eighteen more had golden and silver goblets, to lave the fingers; the rest, cups, crystals, Venetian glasses, in which precious stones were incrustated in transparency. All these marvels, which the Ottomans call *satschou* (or things to be thrown under the feet), were, in fact, strewn beneath the feet of Bajazet and his affianced.—LAMARTINE'S TURKEY, p. 251.

**4884. RICHES, Joy in.** *Sudden.* Among all the concubines of Mithridates that were brought before Pompey, he touched not one, but sent them to their parents or husbands; for most of them were either daughters or wives of the great officers and principal persons of the kingdom. But Stratonice, who was the first favorite, and had the care of a fort where the best part of the king's treasure was lodged, was the daughter of a poor old musician. She sung one evening to Mithridates at an entertainment, and he was so much pleased with her that he took her to his bed that night, and sent the old man home in no

very good humor, because he had taken his daughter without condescending to speak one kind word to him. But when he waked next morning, he saw tables covered with vessels of gold and silver, a great retinue of eunuchs and pages, who offered him the choice of rich robes, and before his gate a horse with such magnificent furniture as is provided for those who are called the king's friends. All this he thought nothing but an insult and burlesque upon him, and therefore prepared for flight; but the servants stopped him, and assured him that the king had given him the house of a rich nobleman lately deceased, and that what he saw was only the first fruits—a small earnest of the fortune he intended him. At last he suffered himself to be persuaded that the scene was not visionary; he put on the purple, and mounted the horse, and, as he rode through the city, cried out, "All this is mine." The inhabitants, of course, laughed at him; and he told them they should not be surprised at this behavior of his, but rather wonder that he did not throw stones at them.—PLUTARCH'S POMPEY.

**4885. RICHES, Power with.** *Philip.* It is said that having one day consulted the oracle of Delphi, he received the following answer: "Make coin thy weapons, and thou'lt conquer all."

The advice of the priestess became his rule, and he applied it with great success. He boasted that he had carried more places by money than arms; that he never forced a gate till after having attempted to open it with a golden key; and that he did not think any fortress impregnable into which a muie laden with silver could find entrance. It has been said that he was a merchant rather than a conqueror; that it was not Philip, but his gold, which subdued Greece, and that he bought its cities rather than took them. He had pensioners in all the commonwealths of Greece, and retained those in his pay who had the greatest share in the public affairs. And, indeed, he was less proud of the success of a battle than that of a negotiation, well knowing that neither his generals nor his soldiers could share in the honor of the latter.—ROLLIN'S HIST., Book 14, § 1.

**4886. RICHES slighted.** *Solon.* [He was one of the Seven Wise Men of Greece. He visited Sardis, and was shown the treasures of Cræsus—name proverbial for wealth.] When Solon had seen all, he was brought back to the king. Cræsus then asked him which of mankind in all his travels he had found the most truly happy? "One Tellus," replied Solon, "a citizen of Athens, a very honest and good man, who, after having lived all his days without indigence, having always seen his country in a flourishing condition, has left children that are universally esteemed, has had the satisfaction of seeing those children's children, and at last died gloriously in fighting for his country."—ROLLIN'S HIST., Book 3, ch. 4.

**4887. RICHES, Superseded.** *Grecians.* [The Persians invaded Greece.] While Xerxes was continuing his march, some deserters from Arcadia came and joined his army. The king having asked them what the Grecians were then doing, was extremely surprised when he was told

that they were employed in seeing the games and combats then celebrating at Olympia; and his surprise was still increased when he understood that the victor's reward in those engagements was only a crown of olive. "What men must they be," cried one of the Persian nobles, with great wonder and astonishment, "who are influenced only by honor, and not by money?"—ROLLIN'S HIST., Book 6, ch. 2, § 7.

**4888. RICHES, Tendency of.** *Degrading.* The opulence of Sybaris was soon followed by luxury, and such a dissoluteness of manners as is scarcely credible. The citizens employed themselves in nothing but banquets, games, shows, parties of pleasure, and carousals. Public rewards and marks of distinction were bestowed on those who gave the most magnificent entertainments; and even to such cooks as were best skilled in the important art of making new discoveries in dressing dishes, and inventing new refinements to please the palate. The Sybarites carried their delicacy and effeminacy to such a height that they carefully removed from their city all such artificers whose work was noisy, and would not suffer any cocks in it, lest their shrill piercing crow should disturb their balmy slumbers.—ROLLIN'S HIST., Book 6, ch. 2, § 2.

**4889. RICHES, Uncertain.** *Dionysius.* It is certain that Dionysius, who had seen himself master of Syracuse, and of almost all Sicily, who had possessed immense riches, and had had numerous fleets and great armies of horse and foot under his command; that the same Dionysius, reduced now almost to beggary, and from a king become a schoolmaster, was a good lesson for persons of exalted stations, warning them not to confide in their grandeur, nor to rely too much upon their fortune.—ROLLIN'S HIST., Book 10, ch. 2, § 6.

**4890. RIDICULE changed.** *By Puritans.* From the Reformation to the civil war almost every cavalier, gifted with a fine sense of the ludicrous, had taken some opportunity of assailing the straight-haired, snuffling, whining saints, who christened their children out of the book of Nehemiah, who groaned in spirit at the sight of Jack in the Green, and who thought it impious to taste plum and porridge on Christmas day. At length a time came when the laughers began to look grave in their turn. The rigid, ungainly zealots, after having furnished much good sport during two generations, rose up in arms, conquered, ruled, and, grimly smiling, trod down under their feet the whole crowd of mockers.—MACAULAY'S ENG., ch. 3, p. 371.

**4891. RIDICULE conquered.** *Napoleon I.* [See No. 5033. His aristocratic school-fellows ridiculed his origin and poverty.] In consequence of this state of feeling, he secluded himself almost entirely from his fellow-students, and buried himself in the midst of his books and maps. While they were wasting their time in dissipation and in frivolous amusements, he consecrated his days and nights, with untiring assiduity, to study. He almost immediately elevated himself above his companions, and by his superiority commanded their respect. Soon he was regarded as the brightest ornament of the institution.—ABBOTT'S NAPOLEON B., vol. 1, ch. 1.

**4892. RIDICULE cures Cowardice.** *Arab.* [When Mahomet approached Mecca with an army of followers, the inhabitants rose *en masse* to resist him.] One of the oldest of them having refused to march on account of his corpulence, "Perfume thyself," said his fellow-citizens, "for thou art but a woman." He blushed at the reproach, and joined the march.—LAMARTINE'S TURKEY, p. 106.

**4893. RIDICULE, Defended by.** *Cæsar.* This treason [of Cleopatra] opened Antony's eyes, and made him, when too late, give credit to what his friends had told him of the queen's perfidy. In this extremity he was for signaling himself by an extraordinary act of valor, capable, in his opinion, of doing him abundance of honor. He sent to challenge Cæsar to a single combat. Cæsar made answer, that if Antony was weary of life, there were other ways to die besides that.—ROLLIN'S HIST., Book 24, § 3.

**4894. RIDICULE of Greatness.** *Julian.* As long as the fame of the Emperor Julian was doubtful, the buffoons of the palace, who were skilled in the language of satire, tried the efficacy of those arts which they had so often practised with success. They easily discovered that his simplicity was not exempt from affectation; the ridiculous epithets of a hairy savage, of an ape invested with the purple, were applied to the dress and person of the philosophic warrior; and his modest despatches were stigmatized as the vain and elaborate fictions of a loquacious Greek, a speculative soldier, who had studied the art of war amid the groves of the academy.—GIBBON'S ROME, ch. 22, p. 370.

**4895. RIDICULE, Public.** *Reign of James II.* [A period of great agitation for the preservation of the Protestant faith from the aims of a Catholic king.] Tyrconnel [lord-lieut. of Ireland] had transmitted for the royal approbation the heads of a bill repealing the law by which half the soil of Ireland was held, and he had sent to Westminster, as his agents, two of his Roman Catholic countrymen who had lately been raised to high judicial office: Nugent, chief justice of the Irish Court of King's Bench, a personification of all the vices and weaknesses which the English then imagined to be characteristic of the Popish Celt; and Rice, a baron of the Irish Exchequer, who, in abilities and attainments, was perhaps the foremost man of his race and religion. The object of the mission was well known; and the two judges could not venture to show themselves in the streets. If ever they were recognized, the rabble shouted, "Room for the Irish ambassadors;" and their coach was escorted with mock solemnity by a train of ushers and harbingers bearing sticks with potatoes stuck on the points. So strong and general, indeed, was at that time the aversion of the English to the Irish, that the most distinguished Roman Catholics par took of it.—MACAULAY'S ENG., ch. 9, p. 396.

**4896. RIDICULE punished.** *Of Religion.* [When Methodism was first introduced into Reading, Penn.,] there was a shop in the neighborhood of the school-house where some young men used to meet together. One of the company undertook to mimic the Methodists. He went on to show how they acted in their meetings. He shouted, clapped his hands, and then he would show how they fell down. He then threw him



self down on the floor, and lay there as if asleep. His companions enjoyed the sport; but after he had lain for some time they wondered why he did not get up. They shook him in order to awake him. They saw he did not breathe; they turned pale; they sent for a physician, who examined the man and pronounced him dead. This awful incident stopped ridicule and persecution. —STEVENS' M. E. CHURCH, vol. 3, p. 429.

**4897. RIDICULE, Reformation by.** *Laws.* Alcibiades and Nicias, who were persons of the greatest interest in Athens, had each his party; but perceiving that the people were going to proceed to the Ostracism, and that one of them was likely to suffer by it, they consulted together, and joining interests, caused it to fall upon Hyperbolus [who was a mean wretch]. Hereupon the people, full of indignation at finding this kind of punishment dishonored and turned into ridicule, abolished it entirely. —PLUTARCH'S ARISTIDES.

**4898. RIDICULE, Revolution by.** *Welsh.* The Barons of Snowdon, with other noblemen of the most considerable families in Wales, had attended Llewellyn [Prince of Wales] to London, when he came thither at Christmas, A.D. 1277, to do homage to King Edward. . . . Their large retinues were quartered in Islington and the neighboring villages. These places did not afford milk enough for such numerous trains; they liked neither wine nor the ale of London, and though plentifully entertained, were much displeased at a new manner of living which did not suit their taste, nor perhaps their constitutions. They were still more offended at the crowds of people that flocked about them when they stirred abroad, staring at them, as if they had been monsters, and laughing at their uncouth garb and appearance. They were so enraged on this occasion, that they engaged privately in an association to rebel on the first opportunity, and resolved to die in their own country rather than ever come again to London, as subjects, to be held in such derision; and when they returned home they communicated their resentments to their compatriots, who made it the common cause of their country. —KNIGHT'S ENG., vol. 1, ch. 25, p. 384.

**4899. RIDICULE, Unconscious of.** *George III.* On the 9th of January, 1770, the Parliament was opened by the king [George III.]. With a singular want of perception of the ridiculous, the first words of the royal speech were these: "My lords and gentlemen, it is with much concern that I find myself obliged to open the session of Parliament with acquainting you that the distemper among the horned cattle has lately broke out in this kingdom." —KNIGHT'S ENG., vol. 6, ch. 19, p. 300.

**4900. RIDICULE, Unfelt.** *Diogenes.* Diogenes, the philosopher, when one said, "They deride you," answered well, "But I am not derided," accounting those only to be ridiculed who feel the ridicule and are discomposed at it. —PLUTARCH'S FABIVS MAXIMUS.

**4901. RIDICULE, Warning in.** *Whitefield.* In the days of Whitefield, Thorpe, one of his most violent opponents, and three others, laid a wager who could best imitate and ridicule Whitefield's preaching. Each was to open the Bible at ran-

dom, and preach an extempore sermon from the first verse that presented itself. Thorpe's three competitors each went through the game with impious buffoonery. Then, stepping upon the table, Thorpe exclaimed, "I shall beat you all!" They gave him the Bible, and, by God's inscrutable providence, his eye fell first upon this verse, "Except ye repent, ye shall all likewise perish." He read the words, but the sword of the Spirit went through his soul in a moment, and he preached as one who scarce knew what he said. The hand of God laid hold upon him, and, intending to mock, he could only fear and tremble. When he descended from the table, a profound silence reigned in the company, and not one word was said concerning the wager. Thorpe instantly withdrew, and after a season of the deepest distress passed into the full light of the Gospel, and became a most successful preacher of its grace.

**4902. RIGHT of Might.** *English Earls.* [Edward I. attempted to limit the independence of the old barons.] Immediately after his landing he appointed a commission of inquiry into the judicial franchises then existing, and on its report (of which the existing "Hundred-Rolls" are the result) itinerant justices were sent, in 1278, to discover by what right these franchises were held. The writs of *quo warranto* were roughly met here and there. Earl Warenne bared a rusty sword, and flung it on the justices' table. "This, sirs," he said, "is my warrant. By the sword our fathers won their lands when they came over with the Conqueror, and by the sword we will keep them." —HIST. OF ENG. PEOPLE, § 263.

**4903.** — — — *William III.* On the opening of the contest with France, William III. . . . was false to the principle of liberty of the seas,—prohibiting all commerce with France—and to the protest of Holland gave no other reply than that it was his will, and that he had power to make it good. —BANCROFT'S U. S., vol. 3, ch. 21.

**4904.** — — — *Triumph of the Independents.* To save its party from an entire defeat, the army interposed, and "purged" the House of Commons. "Hear us," said the excluded members to Colonel Pride, who expelled them. "I cannot spare time," replied the soldier. "By what right are we arrested?" demanded they of the extravagant Hugh Peters. "By the right of the sword," answered the late envoy from Massachusetts. —BANCROFT'S U. S., vol. 2, ch. 11.

**4905. RIGHT by Precedent.** *Napoleon I.* A.D. 1803. [The British suddenly attacked all French vessels of every kind, without previous declaration of war, and made prisoners of seamen. The First Consul retaliated by suddenly imprisoning all Englishmen in France.] The cabinet of St. James remonstrated energetically against Napoleon's capture of peaceful travellers upon the land. Napoleon replied, "You have seized unsuspecting voyagers upon the sea." England rejoined, "It is customary to capture everything upon the ocean belonging to the enemy, and therefore it is right." Napoleon answered, "I will make it customary to do the same thing upon the land, and then that will also be right." —ABBOTT'S NAPOLEON B., vol. 1, ch. 26.

**1406. RIGHT and Wrong.** *Boundaries.* A good action is not distinguished from a bad action by marks so plain as those which distinguish a hexagon from a square. There is a frontier where virtue and vice fade into each other. Who has ever been able to define the exact boundary between courage and rashness, between prudence and cowardice, between frugality and avarice, between liberality and prodigality? Who has ever been able to say how far mercy to offenders ought to be carried, and where it ceases to deserve the name of mercy and becomes a pernicious weakness? What casuist, what law-giver, has ever been able nicely to mark the limits of the right of self-defence? All our jurists hold that a certain quantity of risk to life or limb justifies a man in shooting or stabbing an assailant; but they have long given up in despair the attempt to describe, in precise words, that quantity of risk.—MACAULAY'S *ENG.*, ch. 9, p. 368.

**1407. RIGHTS asserted.** *Captain William Wadsworth.* A.D. 1693. [Fletcher, by royal commission, assumed to command Connecticut trainbands. The colonists claimed command of their own militia.] Hartford was . . . a community of farmers, the unmixed progeny of Puritans. William Wadsworth, the senior captain of the town [was exercising his men]. Fletcher advances, to assume command, ordering Bayard, of New York, to read his commission and the royal instructions. It is the fortune of our America, that if, at any moment, the happiness of a state depended on the will of one man, that man was true to his duty. At the order of Captain Wadsworth the drums began to roll. . . . The petulant Fletcher commanded silence. "I will not"—such had been his words to the Governor of Connecticut—"I will not set my foot out of this colony till I have seen his Majesty's commission obeyed." And Bayard . . . once more began to read. "Drum, drum, I say!" shouted Wadsworth, adding, as he turned to the governor of New York, "if I am interrupted again, I will make the sun shine through you in a moment." [Governor Fletcher retired.]—BANCROFT'S *U. S.*, vol. 3, ch. 19.

**1408. RIGHTS ignored.** *By Ruler.* Charles II. seemed to regard the British Empire as personal property, to be used for the benefit of himself and his courtiers. In order to reward the worthless profligates who thronged his court, he began to grant to them large tracts of land in Virginia. What did it matter that these lands had been redeemed from the wilderness and were covered with orchards and gardens? It was no uncommon thing for an American planter to find that his farm, which had been cultivated for a quarter of a century, was given away to some dissolute flatterer of the royal household. Great distress was occasioned by these iniquitous grants, until finally, in 1673, the king set a limit to his own recklessness by giving away the whole State. Lord Culpepper and the Earl of Arlington, two ignoble noblemen, received under the great seal a deed by which was granted to them for thirty-one years all the dominion of land and water called Virginia.—RIDPATH'S *U. S.*, ch. 12, p. 11.

**1409. RIGHTS, Importance of.** "*Squatter Sovereignty.*" In January of 1854 Senator Stephen A. Douglas, of Illinois, brought before the Senate of the United States a proposition to

organize the territories of Kansas and Nebraska. In the bill reported for this purpose a clause was inserted providing that the people of the two territories, in forming their constitutions, *should decide for themselves* whether the new States should be free or slave-holding. This was a virtual repeal of the Missouri Compromise; for both the new territories lay north of the parallel of 36° 35'. Thus by a single stroke the old settlement of the slavery-question was to be undone. From January till May Mr. Douglas' report, known as the Kansas-Nebraska Bill, was debated in Congress. All the bitter sectional antagonisms of the past were aroused in full force. The bill was violently opposed by a majority of the representatives from the East and North; but the minority, uniting with the Congressmen of the South, enabled Douglas to carry his measure through Congress, and in May of 1854 the bill received the sanction of the President.—RIDPATH'S *U. S.*, ch. 59, p. 472.

**1410. RIGHTS, Maintenance of.** *By Exercise.* [When the British Parliament repealed the Stamp Act and withdrew all the taxes except 3d. on each pound of tea, the tea duties were retained] upon the principle that there must always be one tax to keep up the right.—KNIGHT'S *ENG.*, vol. 6, ch. 20, p. 810.

**1411. RIGHTS, Petition of.** *Reign of Charles I.* [The last Parliament but one before the Revolution.] There were, to our minds, some extraordinary subjects of debate, especially on the king's claim to commit without cause shown on the face of the warrant. "The greatest question," exclaimed Pym, "that ever was in this place or elsewhere!" Selden and Coke both spoke upon it. "What," answered Coke, "shall I accept such law? Shall I have a state of inheritance for life, or for years, in my land, and shall I be a tenant at will, for my liberty! A freeman to be a tenant at will for his freedom! There is no such tenure in all Littleton." We follow with earnest interest those discussions in which Elliot took so great and prominent a part, out of which came into existence the immortal Petition of Rights. These are great debates; greater debates are not recorded in history. "Magna Charta is such a fellow," said Coke, "he will have no sovereign." The great character of the people's liberties was upheld and strengthened by the Petition of Rights.—HOON'S *CROMWELL*, ch. 8, p. 72.

**1412. RIGHTS, Sentimental.** *Political.* By an apparent contradiction not difficult to reconcile, many of those who fought bravely for the right of the abolitionists to be heard in Congress by petition were yet enraged with them for continually, and, as they thought, causelessly raising and pressing the issue. They were willing to fight for the right of the abolitionists to do a certain thing, and then willing to fight the abolitionists for aimlessly and uselessly doing it. The men who were governed by these complex motives were chiefly Whigs.—BLAINE'S *TWENTY YEARS OF CONGRESS*, vol. 1, p. 24.

**1413. RIOT, Night of.** *Flight of James II.* [William, Prince of Orange, with an army of invasion and an English army of welcome, was drawing near to London.] When the night—the longest night, as it chanced, of the year—approached, forth came from every den of vice,



from the bear-garden at Hockley, and from the labyrinth of tippling-houses and brothels in the Friars, thousands of housebreakers and highwaymen, cut-purses and ring-droppers. With these were mingled thousands of idle apprentices, who wished merely for the excitement of a riot. Even men of peaceable and honest habits were impelled by religious animosity to join the lawless part of the population; for the cry of No Popery—a cry which has more than once endangered the existence of London—was the signal for outrage and rapine. First the rabble fell on the Roman Catholic places of worship. The buildings were demolished. Benches, pulpits, confessionals, breviaries, were heaped up and set on fire. A great mountain of books and furniture blazed on the site of the convent at Clerkenwell. Another pile was kindled before the ruins of the Franciscan house in Lincoln's Inn Fields. The chapel in Lyme Street, the chapel in Bucklersbury, were pulled down. The pictures, images, and crucifixes were carried along the streets in triumph, amid lighted tapers torn from the altars. The procession bristled thick with swords and staves, and on the point of every sword and of every staff was an orange. —MACAULAY'S ENG., ch. 10, p. 514.

**4914. RISING, Early.** *Washington.* During the whole of both his public and private life he was a very early riser. . . . Whether as chief magistrate or the retired citizen, we find this man of method and labor seated in his library from one to two hours before day in winter and at daybreak in summer. —CUSTIS WASHINGTON, vol. 1, ch. 1.

**4915. RITUALISM rejected.** *Catholic.* Many felt a strong repugnance even to things indifferent which had formed part of the polity or ritual of the mystical Babylon. Thus Bishop Hooper, who died manfully at Gloucester for his religion, long refused to wear the episcopal vestments. Bishop Ridley, a martyr of still greater renown, pulled down the ancient altars of his diocese, and ordered the Eucharist to be administered in the middle of churches, at tables which the papists irreverently termed oyster-boards. Bishop Jewel pronounced the clerical garb to be a stage dress, a fool's coat, a relic of the Amorites, and promised that he would spare no labor to extirpate such degrading absurdities. Archbishop Grindal long hesitated about accepting a mitre from dislike of what he regarded as the mummery of consecration. Bishop Parkhurst uttered a fervent prayer that the Church of England would propose to herself the Church of Zurich as the absolute pattern of a Christian community. Bishop Ponet was of opinion that the word bishop should be abandoned to the papists, and that the chief officers of the purified Church should be called superintendents. None of these prelates belonged to the extreme section of the Protestant party. —MACAULAY'S ENG., ch. 1, p. 47.

**4916. RIVAL, A successful.** *Mary Queen of Scots.* Mary had, after a few days of marriage, abandoned her transient fondness for the youth she imagined she had loved, conceived a coolness for Darnley [her husband], and became again prodigal of everything toward Rizzio [an Italian musician and courtier], on whom she lavished power and honors, violating the almost

sacred etiquette of the times by admitting him to her table in her private apartments, and suppressing the name of the king in public papers, substituted that of Rizzio. Scotland found she had two kings, or, rather, the nominal king disappeared to give place to the favorite. —LAMARTINE'S QUEEN OF SCOTS, p. 19.

**4917. RIVAL, An unsuspected.** *Brother.* A beautiful female, a matron in rank, a prostitute in manners, had instructed the younger Andronicus [son of the Greek Emperor Andronicus] in the rudiments of love; but he had reason to suspect the nocturnal visits of a rival; and a stranger passing through the street was pierced by the arrows of his guards, who were placed in ambush at her door. That stranger was his brother, Prince Manuel, who languished and died of his wound; and the Emperor Michael, their common father, whose health was in a declining state, expired on the eighth day, lamenting the loss of both his children. However guiltless in his intention, the younger Andronicus might impute a brother's and a father's death to the consequence of his own vices; and deep was the sigh of thinking and feeling men when they perceived, instead of sorrow and repentance, his ill-dissembled joy on the removal of two odious competitors. —GIBBON'S ROME, ch. 63, p. 177.

**4918. RIVALEY, Business.** *Fulton's First Steamboat.* The Clermont was immediately put upon the river as a packet-boat, and plied between New York and Albany until the close of navigation, being always crowded with passengers. Enlarged during the winter, she resumed her trips in the spring of 1808, and continued to run with great success, and with profit to her owners. It was long, however, before the river boatmen were disposed to tolerate this new and terrible rival. At first, it is said, they fled in affright from the vicinity of the monster, fearing to be set on fire or run down by her. Afterward, regaining their courage, they made so many attempts to destroy her that the Legislature of the State passed a special act for her protection. —CYCLOPEDIA OF BIOG., p. 159.

**4919. RIVALEY an Obstacle.** *Politics.* [During the invasion of England by the Dutch, led by William, Prince of Orange,] a considerable number of peers . . . came, with Sancroft at their head, to present a petition, praying that a free and legal Parliament might be called, and that a negotiation might be opened with the Prince of Orange. . . . Unexpected difficulties arose. Halifax became first cold and then adverse. It was his nature to discover objections to everything; and on this occasion his sagacity was quickened by rivalry. The scheme, which he had approved while he regarded it as his own, began to displease him as soon as he found that it was also the scheme of Rochester, by whom he had been long thwarted and at length supplanted, and whom he disliked as much as it was in his easy nature to dislike anybody. Nottingham was at that time much under the influence of Halifax. They both declared that they would not join in the address if Rochester signed it. —MACAULAY'S ENG., ch. 9, p. 465.

**4920. RIVALRY, Talent vs. Money.** *Rome.* At the time when Pompey returned from his Asiatic expedition, Cæsar held the office of prætor. The ambitious spirit of Pompey could brook

neither a superior nor an equal. Crassus, a man of mean talents, but of a restless and ambitious spirit, had, by means of his enormous wealth, gained a very considerable party to his interest; for money at Rome could always insure popularity, and thus render even the weakest of men formidable to the liberties of their country. Thus, with the greatest inequality of talents, Pompey and Crassus were rivals in the path of ambition; and Cæsar, who at this time aspired to the consulate, and was well aware that, by courting exclusively either of the rivals, he infallibly made the other his enemy, showed the reach of his political genius by artfully effecting a reconciliation between them, and thus securing the friendship of both.—*TYTLER'S HIST.*, Book 4, ch. 1, p. 400.

**4921. ROADS, Improvement of.** *Reign of Charles II.* It was only in fine weather that the whole breadth of the road was available for wheeled vehicles. Often the mud lay deep on the right and the left, and only a narrow track of firm ground rose above the quagmire. At such time obstructions and quarrels were frequent, and the path was sometimes blocked up during a long time by carriers, neither of whom would break the way. It happened, almost every day, that coaches stuck fast, until a team of cattle could be procured from some neighboring farm to tug them out of the slough. But in bad seasons the traveller had to encounter inconveniences still more serious.—*MACAULAY'S ENG.*, ch. 3, p. 347.

**4922. ROBBER, An honored.** *Jermack the Cossack.* About the end of the sixteenth century a Cossack chief of the name of Jermack, who followed the profession of a robber, and was the leader of a gang of banditti, was the means of adding to the Russian empire all that immense tract of country known by the name of Siberia. He had long infested the Russian borders by his depredations, till at last, being taken prisoner with the greatest part of his followers, and condemned to suffer death, he threw himself upon the clemency of the czar, and offered, on condition of receiving a pardon, to point out an easy conquest of an immense extent of empire unknown to the Russians. His offer was accepted, the czar approved of the expedition, and Jermack set out as the general of a regular army for the conquest of Siberia, then in the hands of the Tartars. This expedition was attended with all the success that could be wished.—*TYTLER'S HIST.*, Book 6, ch. 34, p. 473.

**4923. ROBBERIES, Honored.** *Reign of Charles II.* It is related how Claude Duval, the French page of the Duke of Richmond, took to the road, became captain of a formidable gang, and had the honor to be named first in the royal proclamation against notorious offenders; how, at the head of his troop, he stopped a lady's coach, in which there was a booty of four hundred pounds; how he took only one hundred, and suffered the fair owner to ransom the rest by dancing a co-ranto with him on the heath; how his vivacious gallantry stole away the hearts of all women; how his dexterity at sword and pistol made him a terror to all men; how, at length, in the year 1670, he was seized when overcome by wine; how dames of high rank visited him in prison, and with tears interceded for his life; how the king would have granted a pardon but for the

interference of Judge Morton, the terror of highwaymen, who threatened to resign his office unless the law was carried into full effect; and how, after the execution, the corpse lay in state with all the pomp of scutcheons, waxlights, black-hangings, . . . till the same cruel judge who had intercepted the mercy of the crown sent officers to intercept the obsequies.—*MACAULAY'S ENG.*, ch. 2, p. 356.

**4924. ROBBERIES, Hunting.** *Blood-hounds.* The parishes were required to keep blood-hounds for the purpose of hunting the freebooters. Many old men who were living in the middle of the eighteenth century could well remember the time when those ferocious dogs were common; yet, even with such auxiliaries, it was found impossible to track the robbers to their retreats among the hills and morasses, for the geography of that wild country was very imperfectly known.—*MACAULAY'S ENG.*, ch. 3, p. 265.

**4925. ROBBERIES, Success of.** *Reign of Charles II.* The public authorities seem to have been often at a loss how to deal with these enterprising plunderers. At one time it was announced in the Gazette that several persons who were strongly suspected of being highwaymen, but against whom there was not sufficient evidence, would be paraded at Newgate in riding-dresses; their horses would also be shown; and all gentlemen who had been robbed were invited to inspect this singular exhibition. On another occasion a pardon was publicly offered to a robber if he would give up some rough diamonds, of immense value, which he had taken when he stopped the Harwich mail. A short time after appeared another proclamation, warning the inn-keepers that the eye of the government was upon them. Their criminal connivance, it was affirmed, enabled banditti to infest the roads with impunity.—*MACAULAY'S ENG.*, ch. 3, p. 355.

**4926. ROBBERY excused.** *Arabs.* The separation of the Arabs from the rest of mankind has accustomed them to confound the ideas of stranger and enemy; and the poverty of the land has introduced a maxim of jurisprudence which they believe and practise to the present hour. They pretend that, in the division of the earth, the rich and fertile climates were assigned to the other branches of the human family; and that the posterity of the outlaw Ishmael might recover, by fraud or force, the portion of inheritance of which he had been unjustly deprived. According to the remark of Pliny, the Arabian tribes are equally addicted to theft and merchandise; the caravans that traverse the desert are ransomed or pillaged; and their neighbors, since the remote times of Job and Sesostris, have been the victims of their rapacious spirit. If a Bedoween discovers from afar a solitary traveller, he rides furiously against him, crying, with a loud voice, "Undress thyself, thy aunt (*my wife*) is without a garment." A ready submission entitles him to mercy; resistance will provoke the aggressor.—*GIBBON'S ROME*, ch. 50, p. 87.

**4927. ROBBERY, Royal.** *Henry III.* The king rose above the meanness of the beggar [at times], to do the more legitimate work of the robber. "He seized by force on whatever was used in the way of meat and drink—especially wine, and even clothes—against the will of those



who sold these things."—KNIGHT'S ENG., vol. 1, ch. 24, p. 367

**4928. ROMANCE, Origin of.** *Roman Language.* We have seen how prodigious was the waste of blood in those expeditions [the Crusades], and how few returned to their countries of those immense swarms which poured into the East. But those few who did return found in the admiration and applause of their countrymen a high reward for their labors; their praises were sung by bards and minstrels, and their exploits recorded in a species of composition unknown till this time, the celebrated old Romanes. This species of composition was so named from the *Romanes* language, in which the first of these works were composed. Latin was the vulgar tongue in France till the beginning of the ninth century; then arose a mixed dialect between the Latin and the Frank tongues, which was termed *Romanes*, and which in process of time is now matured into the French language.—TYTLER'S HIST., Book 6, ch. 10, p. 168.

**4929. ROMANISM, Civil Assumption of.** *Paul IV.* [In 1558 Elizabeth, Queen of England, despatched messengers, according to the custom of sovereign princes, to the various European courts, announcing her succession.] The arrogant Paul IV. replied to Elizabeth's messenger that it was great boldness in her to assume the crown without his consent, and that she must submit all her claims to his decision. [See No. 4939.]—KNIGHT'S ENG., vol. 3, ch. 8, p. 108.

**4930. ROMANISM, Deliverance from.** *Prayer.* [The church service book of Edward VI. contained a passage praying for deliverance] from the Bishop of Rome and all his detestable enormities.—KNIGHT'S ENG., vol. 3, ch. 8, p. 114.

**4931. ROMANISM, Display of.** *Priests.* When Prince Charles was married to Henrietta Maria of France she brought with her to England twenty-nine priests in her train.—KNIGHT'S ENG., vol. 3, ch. 25, p. 388.

**4932. ROMANISM, Hatred of.** *Reign of Charles II.* That hatred had become one of the ruling passions of the community, and was as strong in the ignorant and profane as in those who were Protestants from conviction. The cruelties of Mary's reign—cruelties which, even in the most accurate and sober narrative, excite just detestation, and which were neither accurately nor soberly related in the popular martyrologies—the conspiracies against Elizabeth, and, above all, the Gunpowder Plot, had left in the minds of the vulgar a deep and bitter feeling, which was kept up by annual commemorations, prayers, bonfires, and processions. It should be added that those classes which were peculiarly distinguished by attachment to the throne, the clergy and the landed gentry, had peculiar reasons for regarding the Church of Rome with aversion. The clergy trembled for their benefices, the landed gentry for their abbey and great tithes.—MACAULAY'S ENG., ch. 2, p. 216.

**4933. ROMANISM insulted.** *Reign of James II.* [After the acquittal of the seven Protestant Bishops. See No. 3031.] A figure made of wax with some skill, and adorned at no small expense with robes and a tiara, was mounted on a chair resembling that in which the bishops of Rome are still, on some great festivals, borne through

Saint Peter's Church to the high altar. His holiness was generally accompanied by a train of cardinals and Jesuits. At his ear stood a buffoon disguised as a devil with horns and tail. No rich or zealous Protestant grudged his guinea on such an occasion, and, if rumor could be trusted, the cost of the procession was sometimes not less than a thousand pounds. After the pope had been borne some time in state over the heads of the multitude, he was committed to the flames with great acclamation.—MACAULAY'S ENG., ch. 8, p. 359.

**4934. ROMANISM against Liberty.** *Magna Charta.* John was compelled to yield to their demands; and on the 15th day of June, 1215, signed, at Runnymede, the ever memorable Magna Charta, the foundation and bulwark of English liberty. But the ink was scarcely dry when the tyrant complained bitterly to the pope of the violence to which he had been subjected, and besought his interference. Innocent [III.], in his capacity of suzerain of England, issued a bull, declaring the charter illegal, null and void, and forbade the king to permit and the barons to demand the observance of its provisions, under pain of excommunication.—STUDENTS' FRANCE, ch. 8, § 15.

**4935. ———.** *Magna Charta.* [In 1215 Pope Innocent III. undertook to assist King John against his barons, who demanded and obtained the Magna Charta; he excommunicated them, and further proceeded by] annulling the charter. England said the insolent mandate had become a fief of the holy see, and the King of England had no right to surrender the privileges of the crown without the consent of his feudal superior. [See No. 4942.]—KNIGHT'S ENG., vol. 1, ch. 24, p. 353.

**4936. ROMANISM, Oppression of.** *The Poor.* On every side were the evidences of the vast endowments of the English Church—splendid cathedrals, rich abbey, shrines of inestimable value, bishops and abbots surrounded with baronial splendor, ample provision for the working clergy. And yet all the wealth of this church, acknowledged to be greater than that of any other church in Christendom, could not protect the people from the irritating demands which were generally made at the season of family affliction, and pressed too often upon the widow and the fatherless. The chronicler, reciting this grievance, says: "For the children of the defunct should all die for hunger, and go a begging, rather than they would of charity give to them the sely cow which the dead man ought [owned], if had only one." [The taking of mortuaries, or corpse presents, was a species of exaction which fastened upon the dead with the rapacity of the vulture, and reached even the humblest in the land.]—KNIGHT'S ENG., vol. 2, ch. 20, p. 325.

**4937. ROMANISM patronized.** *By James II.* The bishop of London was suspended from his ecclesiastical function for refusing to censure a clergyman who had preached against the doctrines of the Church of Rome. Six other bishops, having refused to publish the king's equally fraudulent as illegal declaration for liberty of conscience, were immediately committed to prison. James sent an ambassador to the pope, though all

correspondence with Rome was by law treasonable, and he received the pope's nuncio in London, who published pastoral injunctions, and consecrated several Romish bishops. A catholic president was appointed by the king to Magdalen college, Oxford, and on its refusal to admit him, the whole members were expelled except two who complied. In short, the king's intentions were not at all disguised; and the Roman Catholics began openly to boast that a very little time would see their religion fully established.—TYTLER'S HIST., Book 6, ch. 30, p. 425.

**4938. ROMANISM, Relief in.** *Samuel Johnson.* On the Roman Catholic religion he said: "If you join the Papists externally they will not interrogate you strictly as to your belief in their tenets. No reasoning Papist believes every article of their faith. There is one side on which a good man might be persuaded to embrace it. A good man of a timorous disposition in great doubt of his acceptance with God; and pretty credulous, may be glad to be of a church where there are so many helps to get to heaven. I would be a Papist if I could. I have fear enough; but an obstinate rationality prevents me. I shall never be a Papist, unless on the near approach of death, of which I have a very great terror. I wonder that women are not all Papists."—BOSWELL'S JOHNSON, p. 521.

**4939. ROMANISM and the State.** *Sixtus V.* [In 1588.] Pope Sixtus V. made a solemn treaty with Philip II. [of Spain], and promised him an enormous subsidy, to be paid when he had taken any English port. The warlike pontiff was equally ready with his spiritual weapons. He published a new bull of excommunication against Elizabeth, and called all Catholics to a crusade against England, as for a holy war against the Infidel. They came from all lands where the doctrines of the Reformation had never taken root, or had been extirpated—they came, needy adventurers with high-sounding names, ready to fight for the true faith, and to have each a dainty plot of the English garden. They thought less of the plenary indulgences promised for their voluntary service than of the stores of wealth that would reward their valor, when the Jezebel, the accursed queen, should be hurled from her throne, and the pope should have bestowed her crown upon Philip or his nominee.—KNIGHT'S ENG., vol. 3, ch. 14, p. 217. [See Cause, at No. 4929.]

**4940. ———.** *Boniface VIII.*, in August, 1296, issued his famous bull "*Clericis laicos*," by which the clergy were forbidden to furnish princes with subsidies or any kind of pecuniary contribution without the permission of the Holy See, and any layman of whatever rank, demanding or accepting such payment, was *ipso facto* excommunicated.—STUDENTS' FRANCE, ch. 9, § 16.

**4941. ———.** *Super-Sovereign.* [Innocent III.] assumed the regency of Sicily during a minority. He decided between rival claimants to the imperial crown of Germany, first setting up one prince and then deposing him. He excommunicated Philip [II.] of France for an unlawful marriage, and compelled him to take back his repudiated wife.—KNIGHT'S ENG., vol. 1, ch. 23, p. 337.

**4942. ———.** *Innocent III.* [In 1208] Innocent III. interdicted all the churches of England. King John did not yield, and in 1813 he was excommunicated. Innocent proceeded,] absolving his vassals from their fealty, exhorting all Christian princes and barons to assist in dethroning him, and excommunicating those who held any intercourse with him. . . . All the ordinary operations of law were suspended. There was impunity for crime. There was no safety for property. [See No. 4935.]—KNIGHT'S ENG., vol. 1, ch. 23, p. 341.

**4943. ROMANISM vs. the State.** *Innocent III.* [Innocent III. was pope in 1207; he was not satisfied with spiritual power,] unless he could render that power an instrument for the subjugation of every European state to a humiliating subserviency. This principle, as expressed by himself in a memorable letter, was that "as God created two luminaries, one superior for the day, and the other inferior for the night, which last owes its splendor entirely to the first, so he has disposed that the regal dignity should be but a reflection of the papal authority, and entirely subordinate to it."—KNIGHT'S ENG., vol. 1, ch. 23, p. 337.

**4944. ———.** *England.* [In 1142] Milo, Earl of Hereford, has demanded money of the Bishop of Hereford to pay his troops. The bishop refuses and Milo then seizes his lands and goods. The bishop then pronounces sentence of excommunication against Milo and his adherents, and lays an interdict upon the whole country subject to the earl's authority. We might hastily think that the solemn curse pronounced against a nation, or a district, was an unmeaning ceremony, with its "bell, book, and candle," to terrify only the weak-minded. It was one of the most outrageous of the numerous ecclesiastical tyrannies. . . . Under an interdict, all churches were shut. No knell was tolled for the dead, for the dead remained unburied. No merry peals welcomed the bridal processions, for no couple could be joined in wedlock. The awe-stricken mother might have her infant baptized, and the dying might receive extreme unction. But all public offices of the church were suspended. The whole kingdom was placed by the pope under edict [in 1208].—KNIGHT'S ENG., vol. 1, ch. 18, p. 267.

**4945. ———.** *Assumption.* Dr. Lingard explains how the popes came to assume the power of deposing kings. They were at first contented with spiritual censures; but when all notions of justice came to be modelled upon the feudal principles, it was maintained that sovereigns, who held their fees from God, became traitors by disobedience; that as traitors they ought to forfeit their kingdoms or fees; and that the pontiff, the vicegerent of God upon earth, had the right to pronounce sentence against them for the violation of fealty.—KNIGHT'S ENG., vol. 1, ch. 23, p. 341.

**4946. ROMANISTS, Alliance of. Oath.** [After the discovery of the gunpowder plot] all Roman Catholics who had been convicted of recusancy, and all who had not received the sacrament twice in twelve months in a Protestant church, were also required to take an oath of allegiance. In this oath the pretended power of the pope to absolve subjects from their obedi-



ence was to be expressly renounced.—KNIGHT'S *ENG.*, vol. 3, ch. 22, p. 338.

**4947. ROMANISTS** denounced. *Cromwell*. [He says the principle] begins to be exploded that people are for kings and churches, and saints are for the pope or churchmen. He goes on in this impassioned strain: "How dare you assume to call these men your flocks whom you have plunged into so horrid a rebellion [in 1639, in the interests of Charles II., and against the Commonwealth] by which you have made them and the country almost a ruinous heap? and whom you have fleeced, and polled, and peeled hitherto and make it your business to do so still. You cannot feed them, you poison them with your false, abominable, anti-Christian doctrines and practices. You keep the Word of God from them, and instead thereof give them your senseless orders and traditions.—KNIGHT'S *ENG.*, vol. 4, ch. 9, p. 126.

**4948. ROMANISTS**, Plot of. *Assassination*. [In 1880 it was arranged by the Romanists that an English officer by the name of Savage should assassinate Queen Elizabeth, and confederates would liberate Catholic Mary Queen of Scots. The plot was changed. It was thought to be a plan of too much importance to be left to the resolution of one man. It was arranged that six should engage in that service. The government frustrated their plan, and the execution of conspirators followed.]—KNIGHT'S *ENG.*, vol. 3, ch. 13, p. 187.

**4949. ROYALTY**, Atrocity of. *Constantinople*. Constantinople itself was for some ages the theatre of disgraceful resolutions, achieved by the most atrocious crimes. The attention dwells with horror on the bloody tragedies of this period: one emperor assassinated in revenge of murder and incest; another poisoned by his own wife; a third stabbed in the bath by his servants; a fourth plucking out the eyes of his brothers; a mother the murderer of her own son, that she might herself enjoy his throne. Of such complexion was that series of sovereigns who swayed the empire of the East for nearly two hundred years. Under all these misfortunes Constantinople still remained the most populous, the most opulent, and the most polished city of Christendom. It was probably indebted for its welfare, amid all these distresses, to its extensive commerce, the consequence of its situation, which gives it the command of two seas.—TYTLER'S *HIST.*, Book 6, ch. 4, p. 92.

**4950. ROYALTY**, Maternal. *Napoleon I.* Soon after Napoleon's assumption of the imperial purple, he happened to meet his mother in the garden of St. Cloud. The emperor was surrounded with his courtiers, and half playfully extended his hand for her to kiss. "Not so, my son," she gravely replied, at the same time presenting her hand in return; "it is your duty to kiss the hand of her who gave you life."—ABBOTT'S *NAPOLEON B.*, vol. 1, ch. 1.

**4951. ROYALTIES**, Miseries of. *Stuarts*. During the period of their separate sovereignty over Scotland, but three of the race escaped a violent death. The first of them who aspired to the crown of Great Britain was by an English monarch doomed to death on the

scaffold; her grandson was beheaded in the name of the English people. The next in the line, long a needy exile, is remembered chiefly for his vices; and as if a domestic crime alone could avenge the national wrongs, James II. was reduced from royalty to beggary by the conspiracy of his own children.—BANCROFT'S *U. S.*, vol. 3, ch. 19.

**4952. ROYALTY** overthrown. *Palace at Milan*. A.D. 1796. [The Austrians were defeated at Lodi; the Archduke Ferdinand and his duchess fled.] The moment they had departed republican zeal burst forth unrestrained. The tri-colored cockade seemed suddenly to have fallen, as by magic, upon the hats and caps of the multitude. . . . "A placard was upon the palace—"This house to let; for the keys apply to the French Commissioner" [Napoleon Bonaparte].—ABBOTT'S *NAPOLEON B.*, vol. 1, ch. 5.

**4953. ROYALTY**, Rejected. *Statue of George III.* The Declaration [of Independence] was read on the 9th [of July] to every brigade in New York City. . . . In the evening a mob, composed in part of soldiers, threw down the equestrian statue of George III., which stood in the Bowling Green, and the lead of which it was formed was cut in pieces to be run into bullets. The riot offended Washington, and was rebuked in general orders.—BANCROFT'S *U. S.*, vol. 9, ch. 1.

**4954. RUIN**, An expressive. *Rome*. [In the fifteenth century.] This spectacle of the world, how is it fallen! how changed! how defaced! The path of victory is obliterated by vines, and the benches of the senators are concealed by a dunghill. Cast your eyes on the Palatine Hill, and seek among the shapeless and enormous fragments the marble theatre, the obelisks, the colossal statues, the porticos of Nero's palace; survey the other hills of the city; the vacant space is interrupted only by ruins and gardens. The forum of the Roman people, where they assembled to enact their laws and elect their magistrates, is now enclosed for the cultivation of pot-herbs, or thrown open for the reception of swine and buffaloes. The public and private edifices that were founded for eternity lie prostrate, naked, and broken, like the limbs of a mighty giant; and the ruin is the more visible from the stupendous relics that have survived the injuries of time and fortune.—GIBBON'S *ROME*, ch. 71, p. 517.

**4955. RUIN**, Inevitable. *Reign of James II.* [At the trial of the seven bishops who refused to aid the king in overthrowing the Protestant Church.] The jury was sworn; it consisted of persons of highly respectable station. The foreman was Sir Roger Langley, a baronet of old and honorable family. With him were joined a knight and ten esquires, several of whom are known to have been men of large possessions. . . . One name excited considerable alarm, that of Michael Arnold. He was brewer to the palace, and it was apprehended that the government counted on his voice. The story goes that he complained bitterly of the position in which he found himself. "Whatever I do," he said, "I am sure to be half ruined. If I say Not Guilty, I shall brew no more for the king; and if I say

Guilty, I shall brew no more for anybody else." [The masses of the people sided with the bishops.]—MACAULAY'S ENG., ch. 8, p. 347.

**4956. RUIN, National.** *By Expansion.* Ingenious men may point out a variety of internal as well as external circumstances, which had their operation in producing the decline, and at length the ruin of this immense fabric; but they may be all reduced to one single head. The fall of the Roman empire was the inevitable effect of its overgrown extension. The commonwealth subsisted by the virtuous and patriotic ardor of the citizens; but the passion for conquest, which at first found sufficient scope in the domestic war among the Italian states, was, after their reduction, necessarily extended to a distance. Remote dominion relaxed the patriotic affection, which of necessity grew the weaker, the more extensive were its objects. The vices of the conquered nation infected the victorious legions, and foreign luxuries corrupted their commanders. Selfish interest took the place of public virtue; the people were enslaved by despots, who, regarding as the first object the security of their own power, found it often their wisest policy to abase that martial spirit which was no less formidable to the matter of the state than to its foreign enemies. Thus the military character of the Romans went gradually to decay, because it was purposely depressed by the emperors; and thus their extensive dominions, wanting their necessary support of brave, of virtuous, and of disciplined troops, fell an easy prey to that torrent of barbarians which overwhelmed them.—TYTLER'S HIST., Book 5, ch. 5, p. 21.

**4957. RULER, A capable.** *Kildare.* In 1494 Henry [VII.] took the country in hand. Sir Edward Poynings, a tried soldier, was despatched as deputy to Ireland with troops at his back. English officers, English judges, were quietly sent over. The lords of the pale were scared by the seizure of their leader, the Earl of Kildare. . . . The time had not yet come when England was strong enough to hold Ireland by her own strength. For a while the lords of the pale must still serve as the English garrison against the unconquered Irish, and Henry called his prisoner Kildare to his presence. "All Ireland cannot rule this man," grumbled his ministers. "Then shall he rule all Ireland," laughed the king, and Kildare returned as lord-deputy to hold the country loyally in Henry's name.—HIST. OF ENG. PEOPLE, § 498.

**4958. RULER, Conceited.** *James II.* James was always boasting of his skill in what he called kingcraft; and yet it is hardly possible even to imagine a course more directly opposed to all the rules of kingcraft than that which he followed. The policy of wise rulers has always been to disguise strong acts under popular forms. It was thus that Augustus and Napoleon established absolute monarchies, while the public regarded them merely as eminent citizens invested with temporary magistracies. The policy of James was the direct reverse of theirs. He enraged and alarmed his Parliament by constantly telling them that they held their privileges merely during his pleasure, and that they had no more business to inquire what he might lawfully do than

what the Deity might lawfully do. Yet ho quailed before them.—MACAULAY'S ENG., ch. 1, p. 68.

**4959. RULER, Embarrassed.** *Prince of Wales.* The Scotch Parliament, composed of fanatical Presbyterians, as hostile to the independent faith of Cromwell as to the papacy itself, treated for the throne with the Prince of Wales. They only required of him, in acknowledgment of his restoration in Scotland, the recognition of their national Church. This Church was a species of biblical mysticism, savage, and calling itself inspired, founded on the ruins of the Romish faith by a prophet named John Knox, with the sword in his hand, excommunication on his lips, and superstition in his heart—the true religion of civil war, replacing one intolerance by another, and adding to the natural ferocity of the people the most ridiculous assumption of extreme sanctity. Scotland at that time resembled a Hebrew tribe, governed by a leader assuming divine inspiration, interpreted through his disciples and priests. . . . The Prince of Wales, young, handsome, thoughtless, voluptuous, and unbelieving—a true English Alcibiades—condemned to govern a nation of bigoted and cruel sectarists, hesitated to accept a throne which he could only keep by feigning the hypocrisy and fanaticism of his parliament, or by rashly repudiating the yoke of the clergy.—LAMARTINE'S CROMWELL, p. 50.

**4960. RULER, An excellent.** *Saladin.* Egypt, Syria, and Arabia were adorned by the royal foundations of hospitals, colleges, and mosques, and Cairo was fortified with a wall and citadel; but his works were consecrated to public use; nor did the sultan indulge himself in a garden or palace of private luxury. In a fanatic age, himself a fanatic, the genuine virtues of Saladin commanded the esteem of the Christians; the Emperor of Germany gloried in his friendship; the Greek emperor solicited his alliance; and the conquest of Jerusalem diffused, and perhaps magnified, his fame both in the East and West.—GIBBON'S ROME, ch. 59, p. 23.

**4961. RULER, A foolish.** *Justinian II.* [Of Constantinople.] The name of a triumphant lawgiver was dishonored by the vices of a boy, who imitated his namesake only in the expensive luxury of building. His passions were strong; his understanding was feeble; and he was intoxicated with a foolish pride that his birth had given him the command of millions, of whom the smallest community would not have chosen him for their local magistrate. His favorite ministers were two beings the least susceptible of human sympathy, a eunuch and a monk; to the one he abandoned the palace, to the other the finances; the former corrected the emperor's mother with a scourge, the latter suspended the insolvent tributaries, with their heads downward, over a slow and smoky fire.—GIBBON'S ROME, ch. 48, p. 577.

**4962. RULER, A great.** *Alfred the Great.* [See No. 5876.] Alfred, whether we view him in his public or private character, deserves to be esteemed one of the best and greatest of princes. He united the most enterprising and heroic spirit with the greatest prudence and moderation; the utmost vigor of authority with perfect affability



and a most winning deportment; the most exemplary justice with the greatest lenity. His civil talents were in every respect equal to his military virtues. He found the kingdom in the most miserable condition to which anarchy, domestic barbarism, and foreign hostility could reduce it; by the valor of his arms, and by his abilities as a politician and lawgiver, he brought it to a pitch of eminence and glory which, till then, England had never attained. The outlines of his admirable plan of political economy merit particular attention, as being, in fact, the foundation of the venerable system of the British Constitution. Alfred, in short, in every view of his character, must be regarded as one of the wisest and best of men that ever occupied the throne of any nation.—*TYTLER'S HIST.*, Book 6, ch. 5, p. 109.

**4963.** ———. *Charles Martel.* Charles Martel governed France for about thirty years with great wisdom, spirit, and ability. He was victorious over all his intestine foes; he kept in awe the neighboring nations; he delivered his country from the ravages of the Saracens, whom he entirely defeated between Tours and Poitiers—thus averting the imminent danger of Mahometanism overspreading Western Europe; and he died honored and lamented.—*TYTLER'S HIST.*, Book 6, ch. 2, p. 59.

**4964.** ———. *Canute.* Canute, from the extent of his dominions, was one of the greatest monarchs of the age. He was sovereign of Denmark, Norway, and England. His character, as King of England, was not uniform. He was, in the first years of his reign, detested by his subjects, whom he loaded with the heaviest taxes, and exasperated by numberless acts of violence and oppression. In his later years his administration was mild and equitable.—*TYTLER'S HIST.*, Book 6, ch. 6, p. 113.

**4965.** *RULER, A horrible.* *Nero.* How he sought to revive the flagging pulse of exhausted pleasure by unheard-of enormities, and strove to make shame shameless by undisguised publicity; how he put to death the last descendant of Augustus, the last descendant of Tiberius, and the last descendant of the Claudii; how he ended the brief but heart-rending tragedy of the life of Octavia by defaming her innocence, driving her to the island of Pandataria, and there enforcing her assassination under circumstances so sad as might have moved the hardest villain to tears; how he hastened by poison the death of Burrus, and entrusted the vast power of the Prætorian command to Tigellinus, one of the vilest of the human race; how, when he had exhausted the treasures amassed by the dignified economy of Claudius, he filled his coffers by confiscating the estates of innocent victims; how he caused the death of his second wife, Poppæa, by a kick inflicted on her when she was in a delicate condition; how, after the detection of the conspiracy of Piso, he seemed to revel in blood; how he ordered the death of Seneca; how, by the execution of Pætus Thrasea and Barea Soranus, he strove to extinguish the last embers of Roman magnanimity, and to slay "virtue itself;" how wretches like Vatinius became the cherished favorites of his court; how his reign degenerated into one perpetual orgy, at once monstrous and vulgar—into these details, fortunately, we need

not follow his awful career. . . . Probably no man who ever lived has crowded into fourteen years of life so black a catalogue of iniquities as this Collet d'Herbois upon an imperial throne.—*FARRAR'S EARLY DAYS*, ch. 3, p. 28.

**4966.** *RULER, An independent.* *James I.* James was a firm believer in the divinity which doth make a king; but it must seem something surprising that, however Scotland might bow down graciously to such follies, England should yield as compliantly to his will. His reply to his first counsellors upon his arrival in England is well known: "Do I mak the Judges? do I mak the Bishops? then, God is wauns! I mak what likes me, law and gospel." Commenting upon this, John Forster, in his "Statesmen of England," says, "he was not an absolute fool, and little more can be said of him."—*HOOD'S CROMWELL*, ch. 2, p. 36.

**4967.** *RULER, A monster.* *Mahomet III.* Mahomet III., the successor of Amurath, began his reign like a monster, by strangling nineteen of his brothers, and drowning twelve of his father's concubines, on the supposition of their being pregnant. Yet this barbarian supported the dignity of the empire and extended its dominions.—*TYTLER'S HIST.*, Book 6, ch. 23, p. 330.

**4968.** *RULER, Natural.* *General Grant.* His father being poor, as soon as Ulysses was able to help him he was put to work, to the neglect of his education. At the age of eight he was taught to drive a team, and at ten was accustomed to drive one from Georgetown—to which place his father had removed—to Cincinnati, a distance of forty miles, and bring a load back.—*HEADLEY'S GENERAL GRANT*, p. 26.

**4969.** *RULER, Popular.* *Emperor Adrian.* On his return to Rome, his conduct was such as to ingratiate him with every rank of the citizens. He remitted all the debts due to the treasury for the last sixteen years, by burning the records and obligations. He bestowed liberal presents upon those amongst the ancient families who had fallen into indigence, and appointed new funds for the maintenance and education of the children of the poor. He then undertook a progress through all the provinces of the empire, repressing abuses, and studiously relieving the people wherever he found the taxes too heavy or exorbitant. He rebuilt many cities which had been destroyed or had fallen into ruin. Among the rest he rebuilt Jerusalem, which he named *Ælia Capitolina*. In these progresses through his dominions, so careful was he in avoiding everything which might distress the provinces, that he used no equipage or show, but travelled on foot and lived with the frugality of a common soldier. This exemplary conduct made him beloved and respected by his subjects, as much as he was formidable to the enemies of the empire from his courage and resolution. His popularity became so great that he stood not in need of the ensigns of power and authority. The guards, and the fasces he deemed superfluous to him who made it his study to reign, not over the persons, but over the hearts of his subjects.—*TYTLER'S HIST.*, Book 5, ch. 1, p. 497.

**4970.** ———. *Charlemagne.* This great prince was no less respectable in his private than in his public character. He was a man of the

most amiable dispositions, and there never was a sovereign to whom his subjects were more attached from consideration of personal regard. His secretary and historian, Eginhart, gives a beautiful picture of his domestic life, and the economy of his family, which is characteristic of an age of great simplicity. He never rode abroad without being attended by his sons and daughters; the former he instructed in all manly exercises, in which he himself was particularly skilled; and his daughters, according to the simple manners of the times, were assiduously employed in the various labors of housewifery, particularly in spinning wool with the distaff. For his children he indulged in all the affection of the fondest parent, and he bore the premature loss of some of them with less magnanimity than might have been expected from so heroic a mind.—*TYTLER'S HIST.*, Book 6, ch. 3, p. 73.

**4971. RULER, A righteous.** *Danish King.* A letter which Cnut wrote after twelve years of rule to his English subjects marks the grandeur of his character and the noble conception he had formed of kingship. "I have vowed to God to lead a right life in all things," wrote the king, "to rule justly and piously my realms and subjects, and to administer just judgment to all. If heretofore I have done aught beyond what was just, through headiness or negligence of youth, I am ready, with God's help, to amend it utterly." No royal officer, either for fear of the king or for favor of any, is to consent to injustice, none is to do wrong to rich or poor, "as they would value my friendship and their own well-being." He especially denounces unfair exactions: "I have no need that money be heaped together for me by unjust demands." "I have sent this letter before me," Cnut ends, "that all the people of my realm may rejoice in my well-doing; for as you yourselves know, never have I spared, nor will I spare, to spend myself and my toil in what is needful and good for my people." Cnut's greatest gift to his people was that of peace. With him began the long internal tranquillity which was from this time to be the key-note of the national history. [Date, early in the eleventh century.]—*HIST. OF ENG. PEOPLE*, § 87.

**4972. RULER, Ruinous.** *Headless.* After his enfranchisement from an oppressive guardian, John Palæologus remained thirty-six years the helpless, and, as it should seem, the careless spectator of the public ruin. Love, or rather lust, was his only vigorous passion; and in the embraces of the wives and virgins of the city, the Turkish slave forgot the dishonor of the emperor of the *Romans* [of the Eastern empire].—*GIBBON'S ROME*, ch. 64, p. 242.

**4973. RULER, A shameless.** *Charles II.* A king might be pardoned for amusing his leisure with wine, wit, and beauty, but it was intolerable that he should sink into a mere saunterer and voluptuary; that the gravest affairs of state should be neglected, and that the public service should be starved and the finances deranged in order that harlots and parasites might grow rich.—*MACAULAY'S ENG.*, ch. 2, p. 177.

**4974. RULER, A spirited.** *Charles XII.* [After the defeat of the Swedes at Pultowa.] Charles,

a fugitive, with a few followers, crossed the river Dneiper, and sought an asylum in the dominions of the grand seignor. Let us now mark the conduct of Charles. In Sweden, where it was not known whether their king was dead or alive, the regency had thoughts of capitulating with the czar. When Charles heard of this proposal, he wrote to the senate that he would send them one of his boots to govern them. With his feeble train of followers, who amounted only to 1800 men, he formed a small camp near Bender, from whence he endeavored to prevail with the court of Constantinople to arm in his favor against the Russians.—*TYTLER'S HIST.*, Book 6, ch. 35, p. 480.

**4975. RULER, A superior.** *Henry VII.* The army of Richmond sang a hymn to God upon the field of battle [of Bosworth], and with the loudest acclamations proclaimed him as Henry VII. King of England. This auspicious day put an end to the civil wars between the houses of York and Lancaster. Henry, by marrying the Princess Elizabeth, daughter of Edward IV., united in his own person the interests and rights of both these families. This excellent prince, who knew how to govern as well as to conquer, was one of the best monarchs that ever reigned in England. The nation, under his wise and politic administration, soon recovered the wounds it had sustained in those unhappy contests. The parliaments which he assembled made the most salutary laws, the people paid their taxes without reluctance, the nobles were kept in due subordination, and that spirit of commercial industry for which the English have been, in these latter ages, justly distinguished, began to make vigorous advances under the reign of Henry VII. The only failing of this prince was an economy, perhaps too rigid, which, in his latter years, degenerated even into avarice; and though his taxes were not oppressive, he left in the treasury, at his death, no less than two millions sterling.—*TYTLER'S HIST.*, Book 6, ch. 14, p. 228.

**4976. RULERS, Change of.** *"Pontiac's War."* The French had won the affections of the savages by their pliability and their temperance, and retained it by religious influence; they seemed no more to be masters, but companions and friends. [The French were driven out of Canada and the west by the English.] More formidable enemies now appeared, arrogant in their pretensions, scoffing insolently at those whom they superseded, driving away their Catholic priests, and introducing the traffic in rum, which till then had been effectually prohibited. [War followed.]—*BANCROFT'S U. S.*, vol. 5, ch. 7.

**4977. RULERS, Many.** *Six Emperors.* For the first, and indeed for the last time, the Roman world was administered by six emperors. In the West, Constantine and Maxentius affected to reverence their father Maximian. In the East, Licinius and Maximian honored with more real consideration their benefactor Galerius. The opposition of interest and the memory of a recent war divided the empire into two great hostile powers; but their mutual fears produced an apparent tranquillity.—*GIBBON'S ROME*, ch. 14, p. 466.

**4978. RULERS, Precise and parental.** *John Howard.* He began the education of his son al.



most as soon as the child was old enough to manifest a preference. He laid it down as an inflexible rule that the infant should have nothing that it cried for—an excellent principle when it is not carried too far, but one which is much better enforced by a mother than a father. A mother does not usually lay down any inflexible rule for the government of a very young child, but varies her treatment with the occasion. [The son became his father's shame and sorrow.]—CYCLOPEDIA OF BIOG., p. 68.

**4979. RULERS, Responsibility of.** *Reign of Charles II.* The prevailing discontent was compounded of many feelings. One of these was wounded national pride. That generation had seen England, during a few years, allied on equal terms with France, victorious over Holland and Spain, the mistress of the sea, the terror of Rome, the head of the Protestant interest. Her resources had not diminished; and it might have been expected that she would have been at least as highly considered in Europe under a legitimate king, strong in the affection and willing obedience of his subjects, as she had been under a usurper whose utmost vigilance and energy were required to keep down a mutinous people; yet she had, in consequence of the imbecility and meanness of her rulers, sunk so low that any German or Italian principality which brought five thousand men into the field was a more important member of the commonwealth of nations.—MACAULAY'S ENG., ch. 2, p. 215.

**4980. RULERS, Responsibility of.** *British.* They might safely be tyrants within the precinct of the court, but it was necessary for them to watch with constant anxiety the temper of the country. Henry VIII., for example, encountered no opposition when he wished to send Buckingham and Surrey, Anne Boleyn and Lady Salisbury, to the scaffold; but when, without the consent of Parliament, he demanded of his subjects a contribution amounting to one sixth of their goods, he soon found it necessary to retract. The cry of hundreds of thousands was that they were English and not French, freemen and not slaves.—MACAULAY'S ENG., ch. 1, p. 38.

**4981. RULERS, Terrifying.** *Roman.* All the vice, all the splendor, all the degradation of Pagan Rome, seemed to be gathered up in the person of [Nero] that emperor who first placed himself in a relation of direct antagonism against Christianity. Long before death ended the astute comedy in which Augustus had so gravely borne his part, he had experienced the Nemesis of Absolutism, and foreseen the awful possibilities which it involved. But neither he nor any one else could have divined that four such rulers as Tiberius, Gaius, Claudius, and Nero—the first a sanguinary tyrant, the second a furious madman, the third an uxorious imbecile, the fourth a heartless buffoon—would in succession afflict and horrify the world. Yet these rulers sat upon the breast of Rome with the paralyzing spell of a nightmare. The concentration of the old prerogatives of many offices in the person of one, who was at once Consul, Censor, Tribune, Pontifex Maximus, and perpetual Emperor, fortified their power with the semblance of legality, and that power was rendered terrible by the sword of the Prætorians and the deadly whis-

per of the informers.—FARRAR'S EARLY DAYS, ch. 2, p. 11.

**4982. RULERS, Uneducated.** *"Crowned Ass."* [He was one of the early rulers of a part of Anjou in France.] Alone of his race, Fulk the Good waged no wars; his delight was to sit in the choir of Tours and to be called "canon." One Martinmas eve Fulk was singing there in clerly guise when the French king, Louis d'Outremer, entered the church. "He sings like a priest," laughed the king, as his nobles pointed mockingly to the figure of the count canon. But Fulk was ready with his reply. "Know, my lord," wrote the Count of Anjou, "that a king unlearned is a crowned ass." Fulk was in fact no priest, but a busy ruler, governing, enforcing peace, and carrying justice to every corner of the wasted land. To him alone of his race men gave the title of "the Good."—HISTORY OF ENG. PEOPLE, § 122.

**4983. RUMORS, Welcomed.** *Death of Charles II.* We cannot, therefore, wonder that wild stories without number were repeated and believed by the common people. His Majesty's tongue had swelled to the size of a neat's tongue. A cake of deleterious powder had been found in his brain. There were blue spots on his breast. There were black spots on his shoulder. Something had been put into his snuff-box. Something had been put into his broth. Something had been put into his favorite dish of eggs and ambergris. The Duchess of Portsmouth had poisoned him in a cup of chocolate. The queen had poisoned him in a jar of dried pears. Such tales ought to be preserved, for they furnish us with a measure of the intelligence and virtue of the generation which eagerly devoured them.—MACAULAY'S ENG., ch. 4, p. 411.

**4984. RUNAWAY, A distinguished.** *Francisco Pizarro.* One day a pig strayed from the herd and could not be found. Pizarro, dreading his father's anger, dared not go home. He made his way to a recruiting station, enlisted in the Spanish army as a private soldier, and served for a while in Italy. Attracted by the marvels related of the New World, and being naturally fond of adventure, he, too, joined at length an expedition to America, and, arriving at Hispaniola, served under Columbus, and soon won distinction. He had every quality that fits a man for a life of daring adventure.—CYCLOPEDIA OF BIOG., p. 323.

**4985. SABBATH, Defenceless on the.** *Jerusalem.* Ptolemy advanced into Judea, and formed the siege of Jerusalem. The city was so strong by its advantageous situation, in conjunction with the works of art, that it would have sustained a long siege, had it not been for the religious fear the Jews entertained of violating the law, if they should defend themselves on the Sabbath. Ptolemy was not long unacquainted with this particular; and in order to improve the great advantage it gave him, he chose that day for the general assault; and as no individual among the Jews would presume to defend himself, the city was taken without any difficulty.—ROLLIN'S HIST., Book 16, § 4.

**4986. SABBATH desecrated.** *Nobility.* The private offences, in the support of whose official

interdiction Wilberforce formed a society, were, profanation of the Lord's day, swearing, drunkenness. The great gave their Sunday card-parties and Sunday concerts long after Hannah More published, in 1796, her "Estimate of the Religion of the Fashionable World."—KNIGHT'S ENG., vol. 8, ch. 7, p. 123.

**14987.** ——. *London*. [In London, in 1141], in every Sunday in Lent, a company with lances and shields went out to joust.—KNIGHT'S ENG., vol. 1, ch. 18, p. 264.

**14988.** ——. *England*, 1388. [The law required] every servant of husbandry, laborer, and servant of artificer, . . . they shall have bows and arrows, and use the same on Sundays and holidays.—KNIGHT'S ENG., vol. 2, ch. 1, p. 14.

**14989. SABBATH** misspent. *Charles II.*—*Last*. His palace had seldom presented a gayer or a more scandalous appearance than on the evening of Sunday, the first of February, 1685. . . . The great gallery of Whitehall, an admirable relic of the magnificence of the Tudors, was crowded with revellers and gamblers. The king sat there chatting and toying with three women, whose charms were the boast and whose vices were the disgrace of three nations. Barbara Palmer, Duchess of Cleveland, was there, no longer young, but still retaining some traces of that superb and voluptuous loveliness which twenty years before overcame the hearts of all men. There, too, was the Duchess of Portsmouth, whose soft and infantine features were lighted up with the vivacity of France. Hortensia Mancini, Duchess of Mazarin, and niece of the great cardinal, completed the group. [He died on Friday following.]—MACAULAY'S ENG., ch. 4, p. 399.

**14990. SABBATH** Observance enforced. *Puritans*. [In 1653] one unhappy victim is stocked three hours, for the heinous offence of going to Charminster immediately after dinner on Easter day, and eating milk and cream with some lads and lassies, upon which entertainment they spent twopence each. Even the plea that the moving about on the Sabbath-day was to hear a preacher in another parish was no mitigation of the offence of taking a longer walk than to the church at the offender's own door. . . . A tailor is brought up for working at two o'clock on a January morning, to have a piece of his manufacture complete in due time for some orthodox church-goer. Children are punished for playing at nine stones. Hanging out clothes to dry on the Sabbath was an especial offence.—KNIGHT'S ENG., vol. 4, ch. 9, p. 172.

**14991. SABBATH**, Privacy on the. *Washington*. On Sunday no visitors were admitted to the President's house, save the immediate relatives of the family, with only one exception, Mr. Speaker Trumbull, since Governor of Connecticut, and who had been confidential secretary to the chief during the war.—CUSTIS' WASHINGTON, vol. 1, ch. 2.

**14992. SABBATH** rejected, *The. France*. The revolutionary tribunals had closed the churches and prohibited the observance of the Sabbath. To efface if possible all traces of that sacred day, they had appointed every tenth day for cessation from labor and for festivity. A heavy fine was

inflicted upon any one who should close his shop on the Sabbath, or manifest any reverence for that discarded institution.—ABBOTT'S NAPOLEON B., vol. 1, ch. 16.

**14993. SACRAMENT**, Inconsistency with the. *Joan of Arc*. [She was informed that she must be burnt at the stake *that day*.] After this burst of grief, she recovered herself and confessed; she then asked to communicate. The brother was embarrassed; but consulting the bishop, the latter told him to administer the sacrament, "and whatever else she might ask." Thus, at the very moment he condemned her as a relapsed heretic, and cut her off from the Church, he gave her all that the Church gives to her faithful. Perhaps a last sentiment of humanity awoke in the heart of the wicked judge; he considered it enough to burn the poor creature, without driving her to despair and damning her. Perhaps, also, the wicked priest, through free-thinking levity, allowed her to receive the sacraments as a thing of no consequence, which, after all, might serve to calm and silence the sufferer.—MICHELET'S JOAN OF ARC, p. 55.

**14994. SACRIFICE** consumed. *By Lightning*. A prodigy that happened at Amphipolis testified also the favor of the gods. The consul was offering sacrifice there, and the sacred ceremonies were begun, when a flash of lightning fell upon the altar, and at once consumed and consecrated the victim.—PLUTARCH'S PAULUS ÆMILIUS.

**14995. SACRIFICE**, Human, *Arabs*. The life of a man is the most precious oblation to deprecate a public calamity: the altars of Phœnicia and Egypt, of Rome and Carthage, have been polluted with human gore; the cruel practice was long preserved among the Arabs; in the third century a boy was annually sacrificed by the tribe of Dumatians; and a royal captive was piously slaughtered by the prince of the Saracens, the ally and soldier of the Emperor Justinian. A parent who drags his son to the altar exhibits the most painful and sublime effort of fanaticism; the deed, or the intention, was sanctified by the example of saints and heroes.—GIBBON'S ROME, ch. 50, p. 95.

**14996.** ——. *Gauls*. Many of the religious rites among the Gauls were cruel and bloody. Human sacrifices were of frequent occurrence. It was believed that the life of man cannot be purchased but by that of his fellow-man; that the gods cannot be propitiated but at this costly price. Accordingly, those who were attacked by dangerous sickness, and those who were about to expose themselves to the hazards of war, procured through the ministry of the Druids the immolation of human victims on their behalf. Public sacrifices of the same kind were sometimes held. A colossal human figure was made of wicker-work, and its huge limbs filled with the bodies of living men, generally condemned criminals or captives taken in war. The image was then set on fire.—STUDENTS' FRANCE, ch. 1, § 10.

**14997.** ——. *Swedes*. Till the end of the eleventh century, a celebrated temple subsisted at Upsal, the most considerable town of the Swedes and Goths. It was enriched with the gold which the Scandinavians had acquired in their piratical adventures, and sanc-



tified by the uncouth representations of the three principal deities, the god of war, the goddess of generation, and the god of thunder. In the general festival that was solemnized every ninth year, nine animals of every species (without excepting the human) were sacrificed, and their bleeding bodies suspended in the sacred grove adjacent to the temple.—GIBBON'S *ROME*, ch. 10, p. 283.

**4998.** ——. *Romans*. [The Romans were expecting the attack of the Gauls.] The vast preparations they made were further proofs of their fears (for it is said that so many thousands of Romans were never seen in arms either before or since), and so were the new and extraordinary sacrifices which they offered. . . . They buried two Greeks—a man and a woman, and likewise two Gauls, one of each sex, alive in the beast-market.—PLUTARCH.

**4999. SACRIFICES, Christian.** *John Nelson*. [One of Mr. Wesley's most heroic and successful preachers was a stone-cutter by trade.] He kept hewing stone by day, and preaching by night. . . . [His success awakened opposition.] The ale-house keepers complained of the loss of their customers by his preaching, and the parish clergyman wished not such a rival near him. He was arrested . . . as a vagrant without visible means of support. . . . Five hundred pounds bail was refused, witnesses were rejected, save his clerical accuser. Nelson repelled the charge manfully. "I am as able to get my living by my hands," said he, "as any man of my trade in England is, and you know it." [He was impressed for the army.] At Bradford he was plunged into a dungeon, into which flowed blood and filth from a slaughter-house above it, so that it smelled, he says, "like a pig-stye; but my soul," he adds, "was so filled with the love of God that it was paradise to me." There was nothing in it to sit on, and his only bed was a heap of decayed straw.—STEVENS' *METHODISM*, vol. 1, p. 207.

**5000. SACRIFICES, Ministerial.** *Rev. Thos. Smith*. He rode four thousand miles and preached four hundred sermons in one year, and laid many nights on wet cabin floors sometimes covered with snow through the night, and his horse standing under a pelting storm of snow or rain, and at the end of the year received his travelling expenses and four silver dollars of his salary.—STEVENS' *M. E. CHURCH*, ch. 4, p. 269.

**5001. SACRILEGE, Infamous.** *Hakem the Turk*. The temple of the Christian world, the church of the Resurrection, was demolished to its foundations; the luminous prodigy of Easter was interrupted, and much profane labor was exhausted to destroy the cave in the rock which properly constitutes the holy sepulchre. At the report of this sacrilege, the nations of Europe were astonished and afflicted; but, instead of arming in the defence of the Holy Land, they contented themselves with burning or banishing the Jews as the secret advisers of the impious barbarian.—GIBBON'S *ROME*, ch. 57, p. 532.

**5002. SACRILEGE, Sectarian.** *Sacking of Constantinople*. The churches were profaned by the licentiousness and party zeal of the Lat-

ins. [The Roman Catholics.] After stripping the gems and pearls, they converted the chalices into drinking-cups; their tables, on which they gamed and feasted, were covered with the pictures of Christ and the saints; and they trampled under foot the most venerable objects of the Christian worship. In the cathedral of St. Sophia the ample veil of the sanctuary was rent asunder for the sake of the golden fringe; and the altar, a monument of art and riches, was broken in pieces and shared among the captors. Their mules and horses were laden with the wrought silver and gilt carvings which they tore down from the doors and pulpit; and if the beasts stumbled under the burden, they were stabbed by their impatient drivers, and the holy pavement streamed with their impure blood. A prostitute was seated on the throne of the patriarch; and that daughter of Belial, as she is styled, sung and danced in the church, to ridicule the hymns and processions of the Orientals.—GIBBON'S *ROME*, ch. 60, p. 93.

**5003. SAFETY, Public. Inhumanity.** [Gothic youths were distributed through the empire as hostages. They were tempted to conspire against their masters.] As soon as he [Julius] had obtained the discretionary power of acting as he should judge most expedient for the good of the republic, he assembled the principal officers, and privately concerted effectual measures for the execution of his bloody design. An order was immediately promulgated, that, on a stated day, the Gothic youth should assemble in the capital cities of their respective provinces; and as a report was industriously circulated that they were summoned to receive a liberal gift of lands and money, the pleasing hope allayed the fury of their resentment, and, perhaps, suspended the motions of the conspiracy. On the appointed day, the unarmed crowd of the Gothic youth was carefully collected in the square or forum; the streets and avenues were occupied by the Roman troops, and the roofs of the houses were covered with archers and slingers. At the same hour, in all the cities of the East, the signal was given of indiscriminate slaughter; and the provinces of Asia were delivered, by the cruel prudence of Julius, from a domestic enemy, who, in a few months, might have carried fire and sword from the Hellespont to the Euphrates. The urgent consideration of the public safety may undoubtedly authorize the violation of every positive law.—GIBBON'S *ROME*, ch. 26, p. 56.

**5004. SAFETY, Selfish.** *Darius*. [When Darius fled with his routed army before Alexander the Great, he was in great peril of his personal safety.] Justin tells us, that when those about Darius advised him to break down the bridge of the Cydnus, to retard the enemy's pursuit, he answered, "I will never purchase safety to myself at the expense of so many thousands of my subjects as must by this means be lost."—PLUTARCH'S "*ALEXANDER*," LANGHORNE'S NOTE.

**5005. SAILOR, A great.** *Sebastian Cabot*. [By his great discoveries in America] he advanced the commerce of England . . . and was pensioned as the great seaman.—BANCROFT'S *HIST. of U. S.*, vol. 1, ch. 1.

**5006. SAILOR, Trials of the.** *Sam. Johnson.* His negro servant, Francis Barber, having left him and been some time at sea, . . . a state of life of which Johnson always expressed the utmost abhorrence. He said, "No man will be a sailor who has contrivance enough to get himself into a jail; for being in a ship is being in a jail, with the chance of being drowned." And at another time, "A man in a jail has more room, better food, and commonly better company."—*BOSWELL'S JOHNSON*, p. 95.

**5007. SAILOR, Youthful.** *Sir Francis Drake.* When he was about twelve years old he was regularly apprenticed to the captain of a small vessel trading with Holland and France, in which he took the place of a cabin-boy. The cabin-boy of a ship in former times, like the youngest apprentice in a shop, was required to do all the odd, disagreeable jobs, such as greasing the mast, washing the dishes, furling the topmast sail, coiling up the ropes, tarring the cable, feeding the pig. Young Drake performed his duties so well, learned his business so thoroughly, and won the confidence and affection of the captain to such a degree, that the captain, dying when Drake was eighteen, bequeathed him his vessel. The young man soon proved his fitness to command. Having made one successful voyage to the western ports of France, he sailed next to Africa, and brought home a good share of the gold dust and elephants' tusks of Guinea.—*CYCLOPEDIA OF BIOG.*, p. 359.

**5008. SAILORS, Destitution of.** *Reign of Charles II.* It does not appear that there was in the service of any of the Stuarts a single naval officer, such as, according to the notions of our time, a naval officer ought to be—that is to say, a man versed in the theory and practice of his calling, and steered against all the dangers of battle and tempest, yet of cultivated mind and polished manners. There were gentlemen and there were seamen in the navy of Charles II., but the seamen were not gentlemen, and the gentlemen were not seamen.—*MACAULAY'S ENG.*, ch. 3, p. 284.

**5009. SAILORS, Patriotic.** *English.* [Charles I. commanded Admiral Pennington to assist Louis in fighting the Huguenots.] For the third time Pennington took his vanguard into the French harbor, and with him went, with desperate reluctance, the seven merchant ships. One captain, Sir Ferdinando Gorges, broke through and returned, learning that the destination of the fleet was Rochelle. Pennington and the rest doggedly obeyed the king's warrant, and delivered up the ships and their stores *without their crews*, Pennington declaring that he would rather be hanged in England for disobedience than fight himself or see his seamen fight against their brother Protestants of France. He quietly looked on while his crews deserted, leaving every ship, including his own, to be manned by Frenchmen, and came back to set himself right with his countrymen. The vanguard hastened away to Rochelle, and her cannons, no longer manned by English crews, accomplished the object of the "martyr king" and "Defender of the Protestant Faith!"—"opening fire against Rochelle, and mowing down the Huguenots like grass." These were the sailors

of those days, and this was the English Government of those days.—*HOOD'S CROMWELL*, ch. 3, p. 60.

**5010. SAINTS canonized.** *By Pope.* The canonization of saints was practised by every bishop for twelve centuries; at length, the number growing out of all bounds, the popes thought it necessary to assume the exclusive right of canonization. Pope Alexander III., one of the most profligate of men, was the first who issued a solemn decree reserving to himself the sole right of making saints.—*TYTLER'S HIST.*, Book 6, ch. 3, p. 85.

**5011. SAINTS, Marks of.** *Joan of Arc.* In the space of a few years, before and after the Pucelle, every province had its saint—either a Pierrette, a Breton peasant girl who holds converse with Jesus Christ, or a Marie of Avignon, a Catherine of Rochelle, or a poor shepherd, such as Saintrilles brings up from his own country, who has the stigmata on his feet and hands, and who sweats blood on holy days like the present holy woman of the Tyrol.—*MICHELET'S JOAN*, p. 1.

**5012. SAINTS, Pillar.** *Stylites.* Among these heroes of the monastic life, the name and genius of Simeon Stylites have been immortalized by the singular invention of an aerial penance. At the age of thirteen the young Syrian deserted the profession of a shepherd, and threw himself into an austere monastery. After a long and painful novitiate, in which Simeon was repeatedly saved from pious suicide, he established his residence on a mountain, about thirty or forty miles to the east of Antioch. Within the space of a *mandra*, or circle of stones, to which he had attached himself by a ponderous chain, he ascended a column which was successively raised from the height of nine to that of sixty feet from the ground. In this last and lofty station the Syrian anchorite resisted the heat of thirty summers and the cold of as many winters. Habit and exercise instructed him to maintain his dangerous situation without fear or giddiness, and successively to assume the different postures of devotion. He sometimes prayed in an erect attitude, with his outstretched arms in the figure of a cross; but his most familiar practice was that of bending his meagre skeleton from the forehead to the feet; and a curious spectator, after numbering twelve hundred and forty-four repetitions, at length desisted from the endless account. The progress of an ulcer in his thigh might shorten but it could not disturb this *celestial* life; and the patient hermit expired without descending from his column.—*GIBBON'S ROME*, ch. 37, p. 539.

**5013. SAINTS, Worship of.** *Introduction.* At Rome the bones of St. Peter and St. Paul—or, rather, what they believed to be such—were removed from their graves one hundred and fifty years after their death, and deposited in magnificent shrines. In the following ages Constantinople, which could boast no treasures of that kind within her own walls, had recourse to the provinces, and acquired from them the supposed bodies of St. Andrew, St. Luke, and St. Timothy, after these had been dead for three hundred years. But these sacred treasures were appropriated solely to the churches of the capitals of



the empire; other cities and their churches borrowed portions of these older relics; and where they had not interest to procure these, their priests had dexterity to discover relics of their own. The possession of these bones was found to conduce very much to the acquisition of more substantial treasures. It was easy to find skeletons, and to give them names; but it was necessary to prove their authenticity and virtue by making these bones perform miracles. Artifice and roguery had a powerful assistant here in popular credulity; and even natural events, when ascribed to the mediation of saints and martyrs, became proofs of their divine and supernatural power. It was easier for the vulgar mind to approach in prayer the image or simply the idea of a holy man—one who had been on earth subject to like passions with themselves—than to raise their imaginations to the tremendous and incomprehensible nature of the Supreme Power; hence the prayers to saints.—*TYTLER'S HIST.*, Book 5, ch. 4, p. 11.

**5014. SALARY** supplemented. *Reign of Charles II.* The regular salary, however, was the smallest part of the gains of an official man of that age. From the nobleman who held the white staff and the great seal down to the humblest tide-waiter and gauger, what would now be called gross corruption was practised without disguise and without reproach. Titles, places, commissions, pardons, were daily sold in market overt by the great dignitaries of the realm, and every clerk in every department imitated, to the best of his power, the evil example.—*MACAULAY'S ENG.*, ch. 3, p. 288.

**5015. SARCASM**, Merited. "*Leave the Thames.*" [In 1613 James I. threatened ruin to the Londoners by removing his own court, and the Court of Westminster Hall, and the Records in the Tower, because he was refused by the city a donation called a "benevolence." The Lord Mayor replied:] "Your Majesty hath power to do what you please, and your city of London will obey accordingly; but she humbly desires that when your Majesty shall remove your courts you would please to leave the Thames behind you."—*KNIGHT'S ENG.*, vol. 3, ch. 22, p. 357.

**5016. SAVAGES**, Ancient. *Germany.* [The Heruli inhabited the dark forests of Germany and Poland.] Their names, the only remains of their language, are Gothic. They fought almost naked, like the Icelandic Berserkirs; their bravery was like madness; few in number, they were mostly of royal blood. What ferocity, what unrestrained license, sullied their victories! The Goth respects the church, the priests, the senate; the Heruli mangle all in a general massacre: there is no pity for age, no refuge for chastity. Among themselves there is the same ferocity: the sick and the aged are put to death, at their own request, during a solemn festival; the widow ends her days by hanging herself upon the tree which shadows her husband's tomb. All these circumstances, so striking to a mind familiar with Scandinavian history, lead us to discover among the Heruli not so much a nation as a confederacy of princes and nobles.—*MILMAN'S NOTE IN GIBBON'S ROME*, ch. 39, p. 16.

**5017. SAVAGES**, Gentle. *Natives of St. Thomas.* "So loving, so tractable, so peaceable,

are these people," says Columbus in his journal, "that I swear to your majesties there is not in the world a better nation nor a better land. They love their neighbors as themselves, and their discourse is ever sweet and gentle, and accompanied with a smile; and though it is true that they are naked, yet their manners are decorous and praiseworthy."—*IRVING'S COLUMBUS*, Book 4, ch. 8.

**5018. SAVIOUR**, A false. *Titus Oates.* [Titus Oates, the infamous and unscrupulous false witness who caused the death of those whom he accused of connection with the "Popish plot,"] put on an episcopal garb except the lawn sleeves—silk gown and cassock, great hat, satin hat-band and rose, long scarf—and was called, or most blasphemously called himself, the Saviour of the nation. Whoever he pointed at was taken up and committed, so that many people got out of his way, as from a blast. The very breath of him was pestilential, and if it brought not imprisonment or death on whomsoever it fell, it surely poisoned reputation.—*KNIGHT'S ENG.*, vol. 4, ch. 20, p. 337.

**5019. SAVIOUR** in a Name. *Solon.* [King of Sardis.] Cræsus being a prisoner, was condemned by [Cyrus] the conqueror to be burnt alive. Accordingly the funeral pile was prepared, and that unhappy prince, being laid thereon, and just upon the point of execution, recollecting the conversation he had formerly had with Solon, was wofully convinced of the truth of that philosopher's admonition, and in remembrance thereof, cried aloud three times, "Solon! Solon! Solon!" Cyrus, who, with the chief officers of his court, was present at this spectacle, was curious to know why Cræsus pronounced that celebrated philosopher's name with so much vehemence in this extremity. Being told the reason, and reflecting upon the uncertain state of all sublunary things, he was touched with commiseration at the prince's misfortune, caused him to be taken from the pile, and treated him afterward, as long as he lived, with honor and respect. Thus had Solon the glory, with one single word, to save the life of one king, and give a wholesome lesson of instruction to another.—*ROLLIN'S HIST.*, Book 4, ch. 1, art. 1.

**5020. SCANDAL**, Victim of. *Rev. Charles Wesley.* [The early Methodists were mobbed, their houses pulled down, and their lives in peril in the city of Cork.] Twenty-eight depositions were presented to the grand jury against the rioters, which were all thrown out, and the jury made a remarkable presentment which still stands on the city records, and which declares that "we find and present Charles Wesley to be a person of ill-fame, a vagabond, and a common disturber of his Majesty's peace, and we pray that he may be transported."—*STEVENS' METHODISM*, vol. 1, p. 282.

**5021. SCANDALS**, Ecclesiastical. *Roman.* The interested views, the selfish and angry passions, the arts of perfidy and dissimulation, the secret corruption, the open and even bloody violence which had formerly disgraced the freedom of election in the commonwealths of Greece and Rome too often influenced the choice of the successors of the apostles. While one of the

candidates boasted the honors of his family, a second allured his judges by the delicacies of a plentiful table, and a third, more guilty than his rivals, offered to share the plunder of the church among the accomplices of his sacrilegious hopes.—GIBBON'S *ROME*, ch. 20, p. 281.

**5022. SCARCITY, Value by.** *Oracles.* An unknown woman is said to have come to Tarquin with nine volumes of oracles written by the Sibyl of Cuma, for which she demanded a very considerable price. Tarquin refusing to purchase them at her rate, she burned three of them, and then asked the same price for the remaining six. Her proposal being rejected with scorn, she burned three more, and notwithstanding, still insisted on her first price. Tarquin, surprised at the novelty of the thing, put the books into the hands of the augurs to be examined, who advised to purchase them at any rate. Accordingly he did, and appointed two persons of distinction, styled *Duumviri*, to be guardians of them, who locked them up in a vault under the temple of Jupiter Capitolinus, and there they were kept until they were burned with the temple itself.—PLUTARCH'S *PUBLICOLA*, LANGHORNE'S NOTE.

**5023. SCEPTICS, Superstitious.** *Ashley Cooper, Earl of Shaftesbury.* Sceptics are apt to be superstitious; the organization which favors the moral restlessness of perpetual doubt often superinduces a nervous timidity. Shaftesbury was indifferent to religion; his physical irritability made him not indifferent to superstition. He would not fear God, but he watched the stars; he did not receive Christianity, and he could not reject astrology.—BANCROFT'S *U. S.*, vol. 2, ch. 13.

**5024. SCHOLARSHIP, Defective.** *Robert Fulton.* At school, Robert Fulton was a dull and troublesome boy. Books were disgusting to him. He had the impudence to tell his teacher, one day, that his head was so full of original notions that there was no vacant room in it for the contents of dusty books. But, out of school, he exhibited intelligence and talent.—*CYCLOPEDIA OF BIOG.*, p. 153.

**5025. SCHOLARSHIP by Emulation.** *Charles XII.* He was exceedingly obstinate, and, like most obstinate people, was sometimes led by the nose. For example; he would not learn Latin; but when he was artfully told that the King of Denmark and the King of Poland knew that language well, he threw himself into the study of it with great energy, and became a very good scholar [and king of Sweden].—*CYCLOPEDIA OF BIOG.*, p. 433.

**5026. SCHOLARSHIP revived.** *Arabs.* In the ninth century we trace the first dawns of the restoration of science. After the fanaticism of the Arabs had subsided the caliphs aspired to conquer the arts, rather than the provinces, of the empire; their liberal curiosity rekindled the emulation of the Greeks, brushed away the dust from their ancient libraries, and taught them to know and reward the philosophers, whose labors had been hitherto repaid by the pleasure of study and the pursuit of truth; . . . a school was opened in the palace of Magnaura; and the presence of Bardas excited the emulation of the masters and students. At their head

was the philosopher Leo, archbishop of Thessalonica; his profound skill in astronomy and the mathematics was admired by the strangers of the East; and this occult science was magnified by vulgar credulity, which modestly supposes that all knowledge superior to its own must be the effect of inspiration or magic. At the pressing entreaty of the Cæsar, his friend, the celebrated Photius, renounced the freedom of a secular and studious life, ascended the patriarchal throne, and was alternately excommunicated and absolved by the synods of the East and West. By the confession even of priestly hatred, no art or science, except poetry, was foreign to this universal scholar, who was deep in thought, indefatigable in reading, and eloquent in diction.—GIBBON'S *ROME*, ch. 53, p. 378.

**5027. SCHOOL, Aversion toward.** *Garibaldi.* When he was about fourteen his father took him on board his vessel, on one of his trips to Genoa, and put him at school in that city. The school, it seems, was a very dull one, the teachers being totally unable to interest the boys in their studies; and this active lad suffered intolerably from the confinement and tedium. He and several of his companions resolved to escape. Garibaldi understanding well the management of a sail-boat, they got possession of one, put some provisions on board, and set sail for the open sea. But a treacherous abbe, to whom the secret had been confided, betrayed them, and informed Garibaldi's father, who jumped into a swift boat and made all sail in pursuit, and soon overtook them. They all returned to school crestfallen.—*CYCLOPEDIA OF BIOG.*, p. 493.

**5028. SCHOOL, Caste in.** *Harvard.* John Adams, in a class of twenty-four, ranked fourteenth. On state occasions, when the class entered a room, he would have gone in fourteenth. His grandson tells us that he would not have held even as high a rank as this but that his mother's ancestors were persons of greater consequence than his father's. This custom of arranging the students in accordance with the supposed social importance of their parents prevailed at Harvard until the year 1769, after which the alphabetical order was substituted.—*CYCLOPEDIA OF BIOG.*, p. 171.

**5029. SCHOOL, Discipline in.** *Samuel Johnson.* There is now less flogging in our great schools than formerly, but then less is learned there; so that what the boys get at one end they lose at the other.—BOSWELL'S *JOHNSON*, p. 265.

**5030. SCHOOL everywhere.** *Socrates.* Socrates did not affect the manners or the habits of a public teacher. He had no school; he gave no professed lectures on philosophy; he mingled with his fellow-citizens in all ranks of life, conversing with each man on the subjects best suited to his occupation and talents. The theatres, the temples, the shops of the artists, the courts of justice, the public streets, were all occasionally the scene of his moral conversations and instructive arguments.—*TYTLER'S HIST.*, Book 2, ch. 9, p. 268.

**5031. SCHOOL of Observation.** *Hugh Miller.* [He was apprenticed to a stone-mason; the] quarry proved to be one of his best schools . . .



were other men saw nothing, he detected analogies, differences and peculiarities which set him a thinking. He simply kept his eyes and his mind open; was sober, diligent, and persevering; and this was the secret of his intellectual growth.—SMILES' BRIEF BIOGRAPHIES, p. 91.

**5032. SCHOOL, Perils of.** *Edgar Allan Poe.* [This remarkable poet became a drunkard. Mr. John Allan, a rich merchant, adopted him.] When the boy was not quite seven years of age, he took him to London; and, in a village near that city, he placed the little orphan at a boarding-school, where he left him for nearly five years. So far as is known, the child had not a friend, still less a relation, on that side of the ocean. Here was an eager, vivacious, and probably precocious boy, confined in the desolation of an English school; which is, generally speaking, a scene as unsuited to the proper nurture of the young as Labrador for the breeding of canary-birds. Such a boy as that needed the tenderness of women and the watchful care of an affectionate and wise father. He needed love, home, and the minute, fond attention which rare and curious plants usually receive, but which children seldom do, who are so much more worthy of it, and would reward it so much more. He needed, in short, all that he did not have, and he had in abundance much that he did not need. If the truth could be known, it would probably be found that Poe received at this school the germ of the evil which finally destroyed him. Certainly he failed to acquire the self-control and strong principle which might have saved him.—CYCLOPEDIA OF BIOG., p. 738.

**5033. SCHOOL, Trials at.** *Napoleon I.* [The young aristocrats] sneered at the plainness of Napoleon's dress, and at the emptiness of his purse [when at school at Brienne, near Paris]. His proud spirit was stung to the quick by these indignities, and his temper was roused by that disdain to which he was compelled to submit, and from which he could find no refuge. Then . . . was implanted in his mind that hostility, which he ever afterward so signally manifested to rank, founded not on merit, but upon the accident of birth. . . . Thirty years after this Napoleon said, "Called to the throne by the voice of the people, my maxim has always been, 'A career open to talent,' without distinction of birth."—ABBOTT'S NAPOLEON B., vol. 1, ch. 1.

**5034. SCHOOL-DAYS, Happy.** *Samuel Johnson.* He maintained that a boy at school was the happiest of human beings. I supported a different opinion, from which I have never yet varied, that a man is happier; and I enlarged upon the anxiety and sufferings which are endured at school. JOHNSON: "Ah! Sir, a boy's being flogged is not so severe as a man's having the hiss of the world against him. Men have a solicitude about fame, and the greater share they have of it, the more afraid they are of losing it."—BOSWELL'S JOHNSON, p. 124.

**5035. SCHOOL-LIFE, Tedious.** *Shakespeare.* There was in Stratford an ancient grammar school, where Latin and Greek were taught; and taught (as I guess) in the ancient dull way; for this school Shakespeare attended from about his seventh to his fourteenth year, and he speaks in

his plays of boys creeping "unwillingly to school," and of their going from school with alacrity. There are thirteen passages in the works of Shakespeare expressive of the tedium and disgust which boys used to endure in the barbarous schools of the olden time; whereas, there is not one which alludes to school as a pleasant place.—CYCLOPEDIA OF BIOG., p. 24.

**5036. SCHOOL-LIFE, Temptations of.** *Wilberforce.* [Wilberforce entered St. John's College, Cambridge] 1776, at the age of seventeen. He tells his experience: "I was introduced, on the first night of my arrival, to as licentious a set of men as can well be conceived. They drank hard, and their conversation was even worse than their lives. . . . After the first year I shook off in great measure my connection with them." He got into better society, "but those," he complains, "with whom I was intimate, their object seemed to be to make and keep me idle. If ever I appeared studious they would say to me, 'Why in the world should a man of your fortune trouble himself with faggotting?'" Wilberforce was one of the few who could "escape contagion, and emerge pure from so foul a pool."—KNIGHT'S ENG., vol. 7, ch. 6.

**5037. SCHOOLMASTER imitated.** *William Cowper.* Cowper was under Vincent Bourne, his portrait of whom is, in some respects, a picture not only of its immediate subject, but of the schoolmaster of the last century. "I love the memory of Vinny Bourne. . . . I love him, too, with a love of partiality, because he was usher of the fifth form at Westminster when I passed through it. He was so good-natured and so indolent that I lost more than I got by him, for he made me as idle as himself. He was such a sloven, as if he had trusted to his genius as a cloak for everything that could disgust you in his person; and, indeed, in his writings he has almost made amends for all. . . . I remember seeing the Duke of Richmond set fire to his greasy locks, and box his ears to put it out again."—SMITH'S COWPER, ch. 1.

**5038. SCHOOLMASTER vs. Soldier.** *Brougham.* [Mr. Brougham in 1828 declared in Parliament that it . . . unconstitutional that almost the whole patronage of the State should be placed in the hands of a military Premier—the Duke of Wellington. But he would not exaggerate the danger.] He was perfectly satisfied that there would be no unconstitutional attack on the liberties of the people. These are not the times for such an attempt. There were periods when the country had heard with dismay that the soldier was abroad. That was not the case now. Let the soldier be ever so . . . much abroad, in the present age he could do nothing. There was another person abroad—a less important person—whose labors had tended to produce this state of things—the schoolmaster was abroad.—KNIGHT'S ENG., vol. 8, ch. 13, p. 229.

**5039. SCHOOLS appreciated.** *Colony of Mass.* [In 1636] six years after the arrival of Winthrop, the general court voted a sum, equal to a year's rate of the whole colony, toward the erection of a college. In 1638, John Harvard, who arrived in the bay only to fall a victim to the most wasting disease of the climate, desiring to connect himself imperishably with the happy

ness of his adopted country, bequeathed to the college one half of his estate and all his library.—BANCROFT'S U. S., vol. 1, ch. 10.

**5040. SCHOOLS, Beginning of. *New England Colonies.*** "To the end that learning may not be buried in the graves of our forefathers," it was ordered in all the Puritan colonies, "that in every township, after the Lord hath increased them to the number of fifty householders, shall appoint one to teach all children to write and read; and when any town shall increase to one hundred families they shall set up a grammar school, the masters thereof being able to instruct youth, so far as they may be fitted for the university."—BANCROFT'S U. S., vol. 1, ch. 10.

**5041. SCHOOLS, Christianized. *Roman.*** [About the beginning of the third century the Church was in a prosperous condition.] Philosophy, her most dangerous enemy, was now converted into her most useful ally. The groves of the academy, the gardens of Epicurus, and even the portico of the Stoics, were almost deserted, as so many different schools of scepticism or impiety; and many among the Romans were desirous that the writings of Cicero should be condemned and suppressed by the authority of the senate. The prevailing sect of the new Platonicians judged it prudent to connect themselves with the priests, whom, perhaps, they despised, against the Christians, whom they had reason to fear.—GIBBON'S *ROME*, ch. 16, p. 59.

**5042. SCHOOLS, Excellence in. *Athenian.*** The Attic schools of rhetoric and philosophy maintained their superior reputation from the Peloponnesian war to the reign of Justinian. Athens, though situate in a barren soil, possessed a pure air, a free navigation, and the monuments of ancient art. That sacred retirement was seldom disturbed by the business of trade or government; and the last of the Athenians were distinguished by their lively wit, the purity of their taste and language, their social manners, and some traces, at least, in discourse, of the magnanimity of their fathers. In the suburbs of the city, the *academy* of the Platonists, the *lyceum* of the Peripatetics, the *portico* of the Stoics, and the *garden* of the Epicureans, were planted with trees and decorated with statues; and the philosophers, instead of being immured in a cloister, delivered their instructions in spacious and pleasant walks, which, at different hours, were consecrated to the exercises of the mind and body.—GIBBON'S *ROME*, ch. 40, p. 106.

**5043. SCHOOLS, Perverted. *Reign of James II.*** The king had already begun to treat Oxford with such rigor, that the rigor shown toward Cambridge might, by comparison, be called lenity. Already University College had been turned by Obadiah Walker into a Roman Catholic seminary. Already Christ Church was governed by a Roman Catholic dean. Mass was already said daily in both those colleges.—MACAULAY'S *ENG.*, ch. 8, p. 261.

**5044. SCHOOLS, Ragged. *In London.*** A Scotch gardener, Andrew Walker, attempted to weed "The Devil's Acre" [a district in London abandoned to thieves, beggars, and pickpockets], and in 1839 set up a school, in a stable, for reclaiming the wretched children who swarmed around him. This was the beginning of "Rag-

ged Schools" in London.—KNIGHT'S *ENG.*, vol. 8, ch. 22, p. 399.

**5045. ———. *In Portsmouth.*** [John Pounds, a Portsmouth cobbler, started a Ragged School and for many years rescued poor children from destruction. He was a poor man, but] in the course of his benevolent career he was the gratuitous instructor of five hundred children, who without him would have swelled the numbers of the criminal population.—KNIGHT'S *ENG.*, vol. 8, ch. 22, p. 399.

**5046. SCHOOLS, Struggle for. *James II.*** He was resolved to transfer to his own Church all the wealthiest and most splendid foundations of England. It was to no purpose that the best and wisest of his Roman Catholic counsellors remonstrated. They represented to him that he had it in his power to render a great service to the cause of his religion without violating the rights of property. [See No. 877.]—MACAULAY'S *ENG.*, ch. 8, p. 263.

**5047. SCIENCE an Ally. *War.*** In the two sieges, the deliverance of Constantinople may be chiefly ascribed to the novelty, the terrors, and the real efficacy of the *Greek fire*. The important secret of compounding and directing this artificial flame was imparted by Callinicus, a native of Heliopolis, in Syria, who deserted from the service of the caliph to that of the emperor. The skill of a chemist and engineer was equivalent to the succor of fleets and armies; and this discovery or improvement of the military art was fortunately reserved for the distressful period when the degenerate Romans of the East were incapable of contending with the warlike enthusiasm and youthful vigor of the Saracens.—GIBBON'S *ROME*, ch. 63, p. 282.

**5048. SCIENCE contributory to Art. *Navigation.*** His [John II., King of Portugal] two physicians, Roderigo and Joseph, the latter a Jew, the most able astronomers and cosmographers of his kingdom, together with the celebrated Martin Behem, entered into a learned consultation on the subject. The result of their conferences and labors was the application of the astrolabe to navigation, enabling the seaman, by the altitude of the sun, to ascertain his distance from the equator. This instrument has since been improved and modified into the modern quadrant, of which, even at its first introduction, it possessed all the essential advantages. It is impossible to describe the effect produced upon navigation by this invention. It cast it loose at once from its long bondage to the land, and set it free to rove the deep.—IRVING'S *COLUMBUS*, ch. 6.

**5049. SCIENCE, Experimental. *Baconian.*** The year 1660, the era of the restoration of the old Constitution, is also the era from which dates the ascendancy of the new philosophy. In that year the Royal Society, destined to be a chief agent in a long series of glorious and salutary reforms, began to exist. In a few months experimental science became all the mode. The transfusion of blood, the ponderation of air, the fixation of mercury, succeeded to that place in the public mind which had been lately occupied by the controversies of the Rota. Dreams of perfect forms of government made way for dreams of wings with which men were to fly



from the tower to the Abbey, and of double-reefed ships which were never to founder in the fiercest storm. All classes were hurried along by the prevailing sentiment. Cavalier and Roundhead, Churchman and Puritan, were for once allied. Divines, jurists, statesmen, nobles, princes, swelled the triumph of the Baconian philosophy. Poets sang with emulous fervor the approach of the Golden Age. . . . Dryden, with more zeal than knowledge, joined his voice to the general acclamation, and foretold things which neither he nor anybody else understood. The Royal Society, he predicted, would soon lead us to the extreme verge of the globe, and there delight us with a better view of the moon.—MACAULAY'S ENG., ch. 3, p. 379.

**5050. SCIENCE, Infatuated by.** *Pliny.* In the first year of the reign of Titus happened that most remarkable eruption of Mount Vesuvius which overwhelmed the cities of Herculaneum and Pompeii, and in which the elder Pliny lost his life, from an earnest curiosity to be a near witness of that striking spectacle. He had determined to embellish his Natural History with a description of that most interesting phenomenon, and for this purpose rushed eagerly into that situation of danger from which others were as eagerly attempting to escape. He was there suffocated by a cloud of sulphurous vapor.—TYTLER'S HIST., Book 5, ch. 1, p. 493.

**5051. SCIENCE, Magic-like.** *Admiral Drake.* [In 1587 Admiral Drake came to Plymouth and found the populous town had no adequate supply of fresh water.] At Dartmoor he found a leat, or spring, that he found was capable of being conducted from the high ground to a reservoir at the northern suburb of Plymouth. He mounted his horse, says the local tradition, and riding to the distant hills found the desired supply; and having pronounced some magical words, rode back, and the stream followed him all the way to the town. . . . Science since that time has uttered many words which appear magical.—KNIGHT'S ENG., vol. 3, ch. 14, p. 216.

**5052. SCIENCE the Patron of Art.** *Navigation.* [See No. 5867.] Preparatory to this remarkable voyage the Argonauts were furnished with instructions by Chiron, the astronomer, who framed for their use a scheme of the constellations, giving a determined place to the solstitial and equinoctial points; the former in the 15th degrees of Cancer and Capricorn, and the latter in the 15th degrees of Aries and Libra. This recorded fact has served as the basis of an emendation of the ancient chronology by Sir Isaac Newton.—TYTLER'S HIST., Book 1, ch. 8, p. 71.

**5053. SCIENCE and Politics.** *Julius Cæsar.* The genius of Cæsar was not confined to the arts of government, but carried its researches into every branch of science and philosophy. The duration of the year at this time was twelve lunar months, with an intercalation of twenty-two or twenty-three days, alternately, at the end of every two years; but the pontiffs either introduced or omitted the intercalation according to circumstances, as they wanted to abridge or prolong the time of the magistrates continuing in office—and thus there was the greatest confusion in the calendar. Cæsar, who was a proficient in astronomy, and to whose writings in that science even Ptolemy confesses that he owed in-

formation, corrected the errors of the calendar by fixing the solar year at three hundred and sixty-five days, with an intercalation of one day every fourth year.—TYTLER'S HIST., Book 4, ch. 2, p. 412.

**5054. SCOURGING ineffective.** *James II.* [The notorious Catherine Sedley was his mistress. In seasons of repentance he stimulated his purpose of reformation by scourging his own shoulders. See No. 1133.] James wrote, imploring and commanding her to depart. He owned that he had promised to bid her farewell in person. "But I know too well," he added, "the power which you have over me. I have not strength of mind enough to keep my resolution if I see you." He offered her a yacht to convey her with all dignity to Flanders, and threatened that if she did not go quietly she should be sent away by force. She at one time worked upon his feelings by pretending to be ill. Then she assumed the airs of a martyr, and impudently proclaimed herself a sufferer for the Protestant religion. Then again she adopted the style of John Hampden. She defied the king to remove her. She would try the right with him. While the Great Charter and the Habeas Corpus Act were the law of the land she would live where she pleased.—MACAULAY'S ENG., ch. 6, p. 67.

**5055. SCRIPTURE misused.** *Against Columbus.* A council of clerical sages was convened in the collegiate convent of St. Stephen to investigate the new theory of Columbus. It was composed of professors of astronomy, geography, mathematics, and other branches of science, together with various dignitaries of the church, and learned friars. . . . At the very threshold of the discussion, instead of geographical objections, Columbus was assailed with citations from the Bible and the Testament: the book of Genesis, the psalms of David, the prophets, the epistles, and the gospels. To these were added the expositions of various saints and reverend commentators.—IRVING'S COLUMBUS, Book 2, ch. 3.

**5056. SCULPTOR, The mental.** *Socrates.* [His father was a sculptor.] He was surprised that a sculptor should employ his whole attention to fashion an insensible stone into the likeness of a man, and that a man should take so little pains not to resemble an insensible stone.—ROLLIN'S HIST., Book 9, ch. 4, § 1.

**5057. SCULPTURE, Nobility of.** *Eternalize Fame.* It is the peculiar advantage of the art of sculpture that, being ordinarily employed on the most durable materials, and such as possess small intrinsic value, it bids the fairest of all the arts to eternize the fame of the artist. While its works resist all natural decay from time, they afford no temptation to alter their form, in which consists their only value. They may lie hid from neglect in an age of ignorance, but they are safe, though buried in the earth; and avarice or industry, to supply the demands of an after age of taste, will probably recover them.—TYTLER'S HIST., Book 2, ch. 7, p. 229.

**5058. SEA, Passion for the.** *Sir John Franklin.* Almost from infancy the boy had shown a fondness for sea-stories, and had often said that he meant to be a sailor. This was regarded as a boy's fancy that would soon pass away; but when he was but eleven years old a circumstance

occurred which gave reason to suppose that his taste for the sea was something more than this. He had never yet beheld the ocean, though it was but twelve miles from his school. One day, when the school had a holiday, he and one of his school-fellows walked that twelve miles to the shore, for no other purpose than to gaze upon the sea. All that he had ever heard or dreamed of the grandeur and charm of the ocean was more than realized, and he sat, hour after hour, entranced with the magnificence of the view. From that day he was never shaken in his resolve to spend his life upon the sea.—CYCLOPEDIA OF BIOG., p. 390.

**5059. SEA-BATHING** unappreciated. *England.* In the beginning of the eighteenth century . . . there was no gathering on the coast, east or west, north or south, to inhale the breeze or float in the brine. The sea was as much dreaded by inland dwellers as the mountains were hateful to the inhabitants of the plains.—KNIGHT'S *ENG.*, vol. 5, ch. 1, p. 10.

**5060. SEAL**, Importance of the. *British.* [William of Orange was welcomed in England and James II. fled for France. The Seal of State was thrown into the Thames.] Next to the Prince of Wales the chief object of anxiety was the great seal. To that symbol of kingly authority our jurists have always ascribed a peculiar and almost mysterious importance. It is held that if the keeper of the seal should affix it, without taking the royal pleasure, to a patent of peerage or to a pardon, though he may be guilty of a high offence, the instrument cannot be questioned by any court of law, and can be annulled only by an act of Parliament. James seems to have been afraid that his enemies might get this organ of his will into their hands, and might thus give a legal validity to acts which might affect him injuriously. [It was recovered.]—MACAULAY'S *ENG.*, ch. 9, p. 486.

**5061. SECESSION**, Planned. *New England.* On the night of the 2d of February, 1812, an Irishman, named John Henry, now a naturalized citizen of the United States, called at the President's mansion and revealed to him the astounding fact that the ministry of Great Britain, co-operating with Sir James Craig, Governor of Canada, had been engaged for some years in a treasonable scheme to destroy the American Union. . . . As early as 1808 the attention of the Canadian governor had been called to certain published articles written by Henry against republican governments; and the latter was summoned to Montreal. From him Craig learned of the intense hostility of the Federal party to the administration, and of the great distress of New England on account of the embargo and other restrictions on commerce, . . . and he was promised an annual salary of \$5000 to return to Boston and become the secret agent of England and Canada. The purpose of the conspirators was to aggravate the popular discontent of New England until the Eastern States should be induced to secede from the Union and join themselves with Canada. But with the repeal of the embargo and the subsidence of political excitement, the people were in no humor to be led into rebellion. Sir James Craig died, and Henry, unsuccessful and unpaid, went, in 1811, to London, and presented his claim for £30,000 to the

English ministers; . . . but this, for services which had resulted in nothing, was reckoned a serious matter, . . . and he was sent back to get what remuneration he could from the successor of Craig in Canada. Enraged at his treatment, the spy, instead of returning to Montreal, sailed to Boston, and going thence to Washington, divulged the whole conspiracy to the President, surrendered his correspondence with Craig, and received therefor \$50,000 out of the secret service fund of the United States. The disclosure of this perfidious business contributed greatly to consolidate public sentiment against Great Britain and to strengthen the hands of the war party.—RIDPATH'S *U. S.*, ch. 49, p. 392.

**5062. SECRECY**, Deception in. *Lieutenant-Governor Hutchinson, Mass. A.D. 1769.* "I humbly entreat your Lordship that my letters may not be made public," was his ever-renewed prayer to successive secretaries of State, so that he conducted the government like one engaged in a conspiracy or an intrigue. But some of his letters . . . discovered. . . disclosed that he had laid snares for the lives of patriots, and had urged the "thorough" of English liberty in America.—BANCROFT'S *U. S.*, vol. 6, ch. 42.

**5063. SECRECY**, Impenetrable. *Napoleon I.* "I never," said Josephine, "beheld Napoleon for a moment perfectly at ease, not even with myself. He is constantly alert. If at any time he appears to show a little confidence, it is merely a feint to throw the person with whom he converses off his guard, and to draw forth his real sentiments; but never does he himself disclose his real thoughts."—ABBOTT'S *NAPOLEON B.*, vol. 1, ch. 9.

**5064. SECRET** imperilled, *A. Cato.* [Cato the Censor said] that in all his life he never repented but of three things: the first was, that he had trusted a woman with a secret; the second, that he had gone by sea when he might have gone by land; and the third, that he had passed one day without having his will in his possession.—PLUTARCH'S "CATO THE CENSOR."

**5065. SECRETS** burdensome. *Josephine.* Josephine, frank and candid, and a stranger to all artifice, could not easily conceal her knowledge or her thoughts. Napoleon consequently seldom intrusted to her any plans which he was unwilling to have known. "A secret," he once observed, "is burdensome to Josephine."—ABBOTT'S *NAPOLEON B.*, vol. 1, ch. 9.

**5066. SECTARIAN**, The Wind a. *Reign of James II.* [The disloyal English were waiting to welcome William, Prince of Orange.] The general impatience for the arrival of the Dutch became every day stronger. The gales which at this time blew obstinately from the west, and which at once prevented the prince's armament from sailing and brought fresh Irish regiments from Dublin to Chester, were bitterly cursed and reviled by the common people. The weather, it was said, was popish. Crowds stood in Cheap-side gazing intently at the weather-cock on the graceful steeple of Bow Church, and praying for a Protestant wind.—MACAULAY'S *ENG.*, ch. 9, p. 433.

**5067. SECTARIANISM** in Death. *Mary Queen of Scots.* [Before her speedy execution.] She had asked for her almoner Préaux; two Protes-



tant ministers were sent to her. "Madam, we come to console you," they said, stepping over the threshold of her chamber. "Are you Catholic priests?" she cried. "No," replied they. "Then I will have no comfort but Jesus," she added, with a melancholy firmness.—LAMARTINE'S *QUEEN OF SCOTS*, p. 48.

**5068. SECTARIANISM, Narrow.** *Scots.* [William of Orange had been welcomed by the English.] Among the [Scotch] insurgents were some fierce and moody men who had formerly disowned Argyle, and who were now equally eager to disown William. His highness, they said, was plainly a malignant. There was not a word about the Covenant in his declaration. The Dutch were a people with whom no true servant of the Lord would unite. They consorted with Lutherans, and a Lutheran was as much a child of perdition as a Jesuit. The general voice of the kingdom, however, effectually drowned the growl of this hateful faction.—MACAULAY'S *ENG.*, ch. 10, p. 561.

**5069. SECTS, Aversion among.** *Donatists.* If they obtained possession of a church which had been used by their Catholic adversaries, they purified the unhallowed building with the same zealous care which a temple of idols might have required. They washed the pavement, scraped the walls, burnt the altar, which was commonly of wood, melted the consecrated plate, and cast the Holy Eucharist to the dogs, with every circumstance of ignominy which could provoke and perpetuate the animosity of religious factions.—GIBBON'S *ROME*, ch. 21, p. 299.

**5070. SECTS, Differences of.** *Persian—Turk.* The national religion of the Persians is the Mahometan, as reformed by Sophi. The slender difference of opinions between them and the Turks is the cause of an aversion much stronger than ever subsisted between the Protestants and Catholics. If a Persian were washing his hands in a river, he would conceive himself contaminated if he knew that a Turk had bathed in it.—TYTLER'S *HIST.*, Book 6, ch. 23, p. 331.

**5071. — — —.** *Magnified.* [When the Greeks and Latins met to form a reunion of the Catholic church in the fifteenth century they experienced great difficulty and their labor was ineffective.] In the treaty between the two nations several forms of consent were proposed, such as might satisfy the Latins without dishonoring the Greeks; and they weighed the scruples of words and syllables till the theological balance trembled with a slight preponderance in favor of the Vatican. It was agreed (I must entreat the attention of the reader) that the Holy Ghost proceeds from the Father and the Son, as from one principle and one substance; that he proceeds by the Son, being of the same nature and substance, and that he proceeds from the Father and the Son, by one *spiration* and production.—GIBBON'S *ROME*, ch. 67, p. 321.

**5072. SEDITION, Partisan.** "*Blues*" and "*Greens*." [Against the Emperor Justinian.] A military force, which had been despatched to the aid of the civil magistrate, was fiercely encountered by an armed multitude, whose numbers and boldness continually increased; and the Heruli, the wildest barbarians in the service of the empire, overturned the priests and their rel-

ics, which, from a pious motive, had been rashly interposed to separate the bloody conflict. The tumult was exasperated by this sacrilege; the people fought with enthusiasm in the cause of God; the women, from the roofs and windows, showered stones on the heads of the soldiers, who darted firebrands against the houses; and the various flames, which had been kindled by the hands of citizens and strangers, spread without control over the face of the city. The conflagration involved the cathedral of St. Sophia, the baths of Zeuxippus, a part of the palace, from the first entrance to the altar of Mars, and the long portico from the palace to the forum of Constantine; a large hospital, with the sick patients, was consumed; many churches and stately edifices were destroyed, and an immense treasure of gold and silver was either melted or lost. From such scenes of horror and distress the wise and wealthy citizens escaped over the Bosphorus to the Asiatic side; and during five days Constantinople was abandoned to the factions, whose watchword, ΝΙΚΑ, *vanquish!* has given a name to this memorable sedition.—GIBBON'S *ROME*, ch. 40, p. 61.

**5073. SEDUCTION avenged.** *Roman Emperor Carinus.* Carinus possessed arms and treasures sufficient to support his legal title to the empire. But his personal vices overbalanced every advantage of birth and situation. . . . A tribune, whose wife he had seduced, seized the opportunity of revenge, and, by a single blow, extinguished civil discord in the blood of the adulterer.—GIBBON'S *ROME*, ch. 12, p. 401.

**5074. SEDUCTION by Promises.** *Henry VIII.* "If it please you," the king wrote at this time to Anne Boleyn, "to do the office of a true, loyal mistress, and give yourself body and heart to me, who have been and mean to be your loyal servant, I promise you not only the name, but that I shall make you my sole mistress, remove all others from my affection, and serve you only." What stirred Henry's wrath most was Catherine's "stiff and obstinate" refusal to bow to his will. Wolsey's advice that "your grace should handle her both gently and doucely" only goaded Henry's impatience.—*HIST. OF ENG. PEOPLE*, § 549.

**5075. SEDUCTION, Punishment of.** *Constantine.* The laws of Constantine against rapes not only to the brutal violence which compelled, but even to the gentle seduction which might persuade, an unmarried woman, under the age of twenty-five, to leave the house of her parents. The successful ravisher was punished with death; and as if simple death was inadequate to the enormity of his guilt, he was either burnt alive, or torn in pieces by wild beasts in the amphitheatre. The virgin's declaration that she had been carried away with her own consent, instead of saving her lover, exposed her to share his fate. The duty of a public prosecution was intrusted to the parents of the guilty or unfortunate maid; and if the sentiments of nature prevailed on them to dissemble the injury, and to repair by a subsequent marriage the honor of their family, they were themselves punished by exile and confiscation. The slaves, whether male or female, who were convicted of having been accessory to rape or seduction, were burnt alive, or put to death by the ingenious torture of pouring down their

throats a quantity of melted lead. . . . But whenever the offence inspires less horror than the punishment, the rigor of penal law is obliged to give way to the common feelings of mankind.—GIBBON'S *ROME*, ch. 14, p. 495.

**5076. SEEKING for God.** *Cromwell*. For my beloved daughter, Bridget Ireton, . . . your sister Claypole is, I trust in mercy, exercised with some perplexed thoughts. She sees her own vanity and carnal mind—bewailing it. She seeks after (as I hope also) what will satisfy. *And thus to be a seeker is to be one of the best sect next to a finder; and such a one shall every faithful humble seeker be at the end.* Happy seeker, happy finder! Who ever tasted that the Lord is gracious, without some sense of self, vanity, and badness? Who ever tasted that graciousness of His, and could go less in desire [i.e., *because less desirous*], less pressing after full enjoyment? Dear heart, press on; let not thy husband, let not anything cool thy affections after Christ. I hope he [*thy husband*] will be an occasion to inflame them. That which is best worthy of love in thy husband is that of the image of Christ he bears. Look on that, and love it best, and all the rest for that. I pray for thee and him; do so for me.—HOOD'S *CROMWELL*, ch. 12, p. 161.

**5077. SELF, Conquest of.** *Mahomet*. He instituted in each year a fast of thirty days, and strenuously recommended the observance as a discipline which purifies the soul and subdues the body, as a salutary exercise of obedience to the will of God and his apostle. During the month of Ramadan, from the rising to the setting of the sun, the Mussulman abstains from eating, and drinking, and women, and baths, and perfumes; from all nourishments that can restore his strength, from all pleasure that can gratify his senses. In the revolutions of the lunar year the Ramadan coincides, by turns, with the winter cold and the summer heat; and the patient martyr, without assuaging his thirst with a drop of water, must expect the close of a tedious and sultry day. The interdiction of wine, peculiar to some orders of priests or hermits, is converted by Mahomet alone into a positive and general law; and a considerable portion of the globe has abjured, at his command, the use of that salutary though dangerous liquor.—GIBBON'S *MAHOMET*, p. 28.

**5078. SELF first.** *Honors*. [Battle with Xerxes.] . . . When they came to the Isthmus, and every officer [of the Athenians] took a bullet from the altar to inscribe upon it the names of those that had done the best service, every one put himself in the first place, and Themistocles in the second.—PLUTARCH'S "THEMISTOCLES."

**5079. SELF, Mastery of.** *Alfred the Great*. Scholar and soldier, artist and man of business, poet and saint, his character kept that perfect balance which charms us in no other Englishman save Shakespeare. And all was guided, controlled, ennobled by a single aim. "So long as I have lived," said the king as life closes about him, "I have striven to live worthily." Little by little men came to know what such a life of worthiness meant. Little by little they came to recognize in Ælfred a ruler of higher and no-

bler stamp than the world had seen. Never had it seen a king who lived solely for the good of his people. Never had it seen a ruler who set aside every personal aim to devote himself solely to the welfare of those whom he ruled. It was this grand self-mastery that gave him his power over the men about him.—HIST. OF ENG. PEOPLE, § 69.

**5080. SELF-ABNEGATION in Oratory.** *Demosthenes*. That which characterizes Demosthenes more than any other circumstance, and in which he has never been imitated, is such an absolute oblivion of himself, and so scrupulous and constant a solicitude to suppress all ostentation of wit—in a word, such a perpetual care to confine the attention of the auditor to the cause, and not to the orator, that he never suffers any one turn of thought or expression to escape him which has no other view than merely to please and shine. This reserve and moderation in so fine a genius as Demosthenes, and in matters so susceptible of grace and elegance, adds perfection to his merit, and renders him superior to all praises.—ROLLIN'S HIST., Book 16, § 2.

**5081. SELF-ABNEGATION, Patriotic.** *Regulus*. [Atilius Regulus led the Roman army against the Carthaginians and was captured.] Carthage . . . began seriously to wish for peace. Ambassadors for that purpose were despatched to Rome; and Regulus was sent along with them [to encourage the negotiations]. They exacted at the same time from him an oath that he would return to Carthage in case there should neither be peace nor an exchange of prisoners. To the surprise of all, this great and generous man used his utmost endeavors to dissuade his countrymen from agreeing to a peace; a proposition which he represented as proceeding solely from the weakness of the enemy, whom, by continuing the war, they would compel to any submission. But still further, he even dissuaded his countrymen from consenting to an exchange of prisoners; a measure which he endeavors to convince them must be to their disadvantage, from this circumstance, that they had in their hands many of the best officers of the enemy, whom they would be obliged to exchange against private men. His arguments prevailed, and the negotiation was broken off. . . . The Pontifex Maximus, on being consulted on the validity of the oath he had sworn to return to Carthage, gave it as his opinion that, it having been extorted by the necessity of his situation, he was under no obligation to observe it. But the noble soul of Regulus could not admit of such evasion. Disregarding the entreaties of his friends, the tears of his wife and children, the urgent remonstrance of the senate and of the whole Roman people, this generous and heroic man resolved that the terror of consequences, how dreadful soever, should not persuade him to a violation of his honor. "I am not ignorant," said he, "that death and the severest tortures are preparing for me; but what are these to the stain of an infamous action, the reproach of a guilty mind? I have sworn to return to Carthage; it is therefore my duty to go. Let the gods direct the consequence as to their wisdom shall seem best." To Carthage accordingly he returned, where, as he had foreseen, he suffered



a cruel and ignominious death.—*TYTLER'S HIST.*, Book 3, ch. 9, p. 369.

**5082. SELF-COMMAND** against Fear. *William III.* One day when William III. was in the trenches [before the walls of Numur] the deputy governor of the Bank of England placed himself at his side. "Mr. Godfrey," said the king, "why do you expose yourself?" The Londoner replied, "Not being more exposed than your Majesty, should I be excusable if I showed more concern?" William, who had a special objection to men going beyond their commission, replied, "I am in my duty and therefore have a more reasonable claim to preservation." A cannon-ball in a few minutes finished the career of the over-zealous amateur.—*KNIGHT'S ENG.*, vol. 5, ch. 12, p. 181.

**5083. SELF-CONTROL**, Remarkable. *Duke Frederic.* It is but justice to this most respectable man to relate an anecdote, told by Roger Ascham, preceptor to Queen Elizabeth, who, when in Germany, was personally acquainted with him. Duke Frederic was taken prisoner by Charles V. in the battle of Mulberg, and upon a representation of some of his councillors that the exemplary punishment of so eminent a man would prove of great service in checking the progress of the Reformation, the emperor, forgetting his own obligations to him, condemned him to be beheaded, on a scaffold, at Wittenberg. The warrant for his execution, signed by the emperor's hand, was sent to Duke Frederic the night before, and was delivered to him while he was playing at chess, with his cousin, the landgrave of Luthenberg. He read it over attentively, and then folding it up, "I perceive," said he, "that I fall a victim to my religion, and that my death is necessary to the emperor's schemes of distinguishing the Protestant faith. But God will maintain his own cause. Come, sinner," said he, "take heed to your game;" and then, with the same composure as if he had received a private letter of little importance, he continued to play till he had defeated his antagonist. It is a satisfaction to learn that the emperor, impressed, as is said, by this admirable example of fortitude, gave immediate orders for a recall of the warrant, and ever afterward treated the elector of Saxony with the highest respect and esteem.—*TYTLER'S HIST.*, Book 6, ch. 19, p. 286.

**5084. SELF-DENIAL**, Conception of. *American Indian.* The Indian, detesting restraint, was perpetually imposing on himself extreme hardships, that by penance and suffering he might atone for his offences, and by acts of self-denial he might win for himself the powerful favor of the invisible world.—*BANCROFT'S U. S.*, vol. 3, ch. 22.

**5085. SELF-DENIAL**, Unavailing. *Rev. William Bramwell.* [He was inclined to piety from his childhood, but] an exemplary life could not satisfy the demands of his conscience. He sought relief by austerities, which only exasperated his sufferings; he would bow for hours with his knees bare on sand which he spread on the floor, confessing his sins and repeating his prayers. He spent his holidays meditating in the solitude of the woods; he fasted and watched, and took solitary walks throughout the night. After protracted struggles he received better

views of faith, while partaking of the Lord's Supper at the church of Preston.—*STEVENS' METHODISM*, vol. 2, p. 309.

**5086. SELF-DESTRUCTION**, Working for. *Making Arms.* [In A.D. 410 Alaric the Goth plundered Rome. He was made master-general of Eastern Illyricum.] The use to which Alaric applied his new command distinguishes the firm and judicious character of his policy. He issued his orders to the four magazines and manufactures of offensive and defensive arms, Margus, Ratiaria, Naissus, and Thessalonica, to provide his troops with an extraordinary supply of shields, helmets, swords, and spears; the unhappy provincials were compelled to forge the instruments of their own destruction; and the barbarians removed the only defect which had sometimes disappointed the efforts of their courage.—*GIBBON'S ROME*, ch. 30, p. 198.

**5087. SELF-GOVERNMENT**, Basis of. *France.* France had tried Republicanism, and the experiment had failed [and Napoleon became dictator]. There was neither intelligence nor virtue among the people sufficient to enable them to govern themselves. During ages of oppression they had sunk into an abyss from whence they could not rise, in a day, to the dignity of freemen. Not one in thirty of the population of France could either read or write. Religion, with all its restraints, was scouted as fanaticism.—*ABBOTT'S NAPOLEON B.*, vol. 1, ch. 16.

**5088. SELF-GOVERNMENT**, Capacity for. *Massachusetts.* A.D. 1774. As the supervision of [royal] government disappeared, each man seemed more and more a law unto himself; and as if to show that the world had been governed too much, order prevailed in a province where, in fact, there existed no regular government, no administration but committees, no military officers but those chosen by the militia. Yet never were legal magistrates obeyed with more alacrity.—*BANCROFT'S U. S.*, vol. 7, ch. 16.

**5089. SELF-GOVERNMENT**, Faculty of. *Romans—English.* To the student of political history, and to the English student above all others, the conversion of the Roman republic into a military empire commands a peculiar interest. Notwithstanding many differences, the English and the Romans essentially resemble one another. The early Romans possessed the faculty of self-government beyond any people of whom we have historical knowledge, with the one exception of ourselves.—*FROUDE'S CÆSAR*, ch. 1.

**5090. SELF-GOVERNMENT** withheld. *Virginia Colony.* The first written charter of a permanent American colony, which was to be the chosen abode of liberty, gave to the mercantile corporation nothing but a desert territory, with the right of peopling and defending it, and reserved to the monarch absolute legislative authority, the control of all appointments, and a hope of ultimate revenue. To themselves it conceded not one elective franchise, not one of the rights of self-government.—*BANCROFT'S HIST. OF U. S.*, ch. 4.

**5091. SELF-POSSESSION**, Brave. *Admiral Le Fort.* One day, after a dinner of unusual excess, he [Peter the Great] fell into a dispute with Admiral Le Fort, and was so transported with fury that he rushed upon him sword in hand.

Le Fort, with admirable self-possession, bared his bosom to the stroke, and stood motionless to receive it. The czar, drunk as he was, was recalled to himself by this action, put up his sword, and, as soon as he was a little sobered, publicly asked Le Fort's pardon for his violence. "I am trying," said he, "to reform my country, and I am not yet able to reform myself."—CYCLOPEDIA OF BIOG., p. 430.

**5092. SELF-PROTECTION** first. *War.* Grecian lawgivers [were wont to] punish him who throws away his shield, not him who loses his sword or spear; thus instructing us that the first care of every man, especially of every governor of a city, or commander of an army, should be to defend himself, and after that he is to think of annoying the enemy.—PLUTARCH'S PÆLOPIDAS.

**5093. SELF-RELIANCE, Excellence in.** *Duc de Liancourt.* Louis Philippe and brothers visited . . . Mount Vernon. The amiable Duc de Liancourt bore his reverses of fortune with great magnanimity. He used to say: "In the days of my power and affluence, under the ancient régime of France, I kept fifty servants, and yet my coat was never so well brushed as it is now."—CUSTIS' WASHINGTON, vol. 1, ch. 22.

**5094. SELF-RELIANCE, Success by.** *General Grant.* [He proposed to pass his gun-boats past the formidable batteries of Vicksburg.] When the idea became known to those in his intimacy, to his staff, and to his corps commanders, it seemed to them full of danger. To move his army below Vicksburg was to separate it from the North, and from all its supplies. . . . If failure came it was sure to be overwhelming. . . . Sherman, McPherson, Logan, Wilson, all opposed his plan. [His persistence occasioned the fall of Vicksburg.]—HEADLEY'S GRANT, p. 104.

**5095. SELF-SACRIFICE, Magnanimity of.** *Alexander.* [When the army of Alexander the Great was marching against Darius, in crossing the deserts] they often suffered more for want of water than by fatigue; many of the cavalry were unable to hold out. While they were upon the march some Macedonians had filled their bottles at a river, and were bringing the water upon mules. These people, seeing Alexander greatly distressed with thirst (for it was in the heat of the day), immediately filled a helmet with water, and presented it to him. He asked them to whom they were carrying it, and they said, "Their sons; but if our prince does but live, we shall get other children, if we lose them." Upon this he took the helmet in his hands; but looking round, and seeing all the horsemen bending their heads, and fixing their eyes upon the water, he returned it without drinking. However, he praised the people that offered it, and said, "If I alone drink, these good men will be dispirited." The cavalry, who were witnesses to this act of temperance and magnanimity, cried out, "Let us march! We are neither weary nor thirsty, nor shall we even think ourselves mortal, while under the conduct of such a king." At the same time they put spurs to their horses.—PLUTARCH'S ALEXANDER.

**5096. SELFISHNESS, Petulant.** *Roman Nobles.* When they have called for warm water, if a slave has been tardy in his obedience, he is

instantly chastised with three hundred lashes; but should the same slave commit a wilful murder, the master will mildly observe that he is a worthless fellow; but that if he repeats the offence, he shall not escape punishment.—GIBBON'S ROME, ch. 31, p. 256.

**5097. SENSATION, Public.** *Captain John Smith.* [Based on fiction.] Then it was—eight years after his residence with Powhatan—that he first told the famous tale of his rescue by Pocahontas from a violent death. Doubtless he told it to help the advertising scheme, and to excuse his old friend Rolfe for marrying an Indian girl. He wrote a letter to the Queen of England, recommending the "Virginia Princess" to her Majesty, in which he used the following language: "After some six weeks' fattening among those savage courtiers, at the minute of my execution, she hazarded the beating out of her own brains to save mine; and not only that, but so prevailed with her father that I was safely conducted to Jamestown." The trick succeeded to admiration. Pocahontas became the lion of the London season. The king and queen received her at court with gracious civility; the bishop of London gave her a banquet, and King James consulted his council upon the question, whether Rolfe had not committed a grave offence in marrying a princess of an imperial house! After a year's stay in England poor Pocahontas, sick from the change in her mode of living, and yet unwilling to go, set out with her husband on her return home. While waiting at Gravesend for the sailing of the ship, she died.—CYCLOPEDIA OF BIOG., p. 659.

**5098. SENSATIONALISTS by Singularity.** *Samuel Johnson.* BOSWELL: "Is it wrong then, sir, to affect singularity, in order to make people stare?" JOHNSON: "Yes, if you do it by propagating error; and, indeed, it is wrong in any way. There is in human nature a general inclination to make people stare; and every wise man has himself the cure of it, and does cure himself. If you wish to make people stare by doing better than others, why, make them stare till they stare their eyes out. But consider how easy it is to make people stare, by being absurd. I may do it by going into a drawing-room without my shoes. You remember the gentleman in the *Spectator*, who had a commission of lunacy taken out against him for his extreme singularity, such as never wearing a wig, but a nightcap. Now, sir, abstractedly, the night-cap was best; but, relatively, the advantage was overbalanced by his making the boys run after him."—BOSWELL'S JOHNSON, p. 161.

**5099. SENSE, Effect of good.** *Joan of Arc.* The originality of the Pucelle, the secret of her success, was not her courage or her visions, but her good sense. Amid all her enthusiasm the girl of the people clearly saw the question, and knew how to resolve it. The knot which politician and doubter could not unloose she cut. She pronounced, in God's name, Charles VII. to be the heir; she reassured him as to his legitimacy, of which he had doubts himself, and she sanctified this legitimacy by taking him straight to Reims, and by her quickness gaining over the English the decisive advantage of the coronation.—MICHELET'S JOAN OF ARC, p. 1.



**5100. SENSE** deceived, *Gnostics*. The Gnostics were distinguished by the epithet of *Docetes*, . . . and betrayed the human while they asserted the divine nature of Christ. . . . They vainly pretended that the imperfections of matter are incompatible with the purity of a celestial substance. While the blood of Christ yet smoked on Mount Calvary, the Docetes invented the impious and extravagant hypothesis that, instead of issuing from the womb of the Virgin, He had descended on the banks of the Jordan in the form of perfect manhood; that he had imposed on the senses of His enemies and of His disciples, and that the ministers of Pilate had wasted their impotent rage on an airy phantom, who seemed to expire on the cross, and after three days to rise from the dead.—GIBBON'S *ROME*, ch. 21, p. 307.

**5101. SENSE**, Fallacious. *Eleatic School*. The Eleatic sect of philosophy . . . was founded by Xenophanes about five hundred years before Christ. They maintained that things had neither a beginning, an end, nor any change; that all the phenomena which we see of changes in the visible world are entirely in our own senses; and that of the real essence of things we have no perception, and therefore can attain to no knowledge; but as our senses are fallacious, and it is only through their medium that we perceive anything, so we cannot trust to them, and therefore have no assurance of the truth of anything whatever. Yet upon this basis of nothing, the Eleatics (strange to tell) raised a system of physics, of which the principal doctrines were, that the universe was a compound of the four elements; that the stars were kindled up by the motion of the clouds; that the sun was an immense body of ignited vapor; but that various suns lighted various parts of the earth; and, finally (the only rational dogma, though not derived by any logical inference from premises), that there is but one God, who rules over all nature.—TYTLER'S *HIST.*, Book 2, ch. 9, p. 265.

**5102. SENSIBILITY**, Exquisite. *Oliver Goldsmith*. All at once he threw down his cards, hurried out of the room and into the street. He returned in an instant, resumed his seat, and the game went on. Sir William, after a little hesitation, ventured to ask the cause of his retreat, fearing he had been overcome by the heat of the room. "Not at all," replied Goldsmith; "but in truth I could not bear to hear that unfortunate woman in the street, half singing, half sobbing, for such tones could only arise from the extremity of distress; her voice grated painfully on my ear and jarred my frame, so that I could not rest until I had sent her away." It was in fact a poor ballad-singer whose cracked voice had been heard by others of the party, but without having the same effect on their sensibilities.—IRVING'S *GOLDSMITH*, ch. 35, p. 202.

**5103. SENSIBILITY**, Nervous. *Southey*. It would not do for Southey to burn away to-day in some white flame of excitement the nerve which he needed for use to-morrow. He could not afford to pass a sleepless night. If his face glowed or his brain throbbed, it was a warning that he had gone far enough. His very susceptibility to nervous excitement rendered caution the more requisite. . . . "The truth is," writes

Southey, "that though some persons, whose knowledge of me is scarcely skin-deep, suppose I have no nerves, because I have great self-control as far as regards the surface, if it were not for great self-management, and what may be called a strict intellectual regimen, I should very soon be in a deplorable state of what is called nervous disease, and this would have been the case any time during the last twenty years." And again: "A man had better break a bone, or even lose a limb, than shake his nervous system."—DOWDEN'S *SOUTHEY*, ch. 4.

**5104. SENSITIVENESS** to Defect. *Philip of Macedon*. [He besieged the city of Methone.] Aster of Amphipolis had offered his service to Philip as so excellent a marksman that he could bring down birds in their most rapid flight. The monarch made this answer: "Well, I will take you into my service when I make war upon starlings;" which answer stung the cross-bowman to the quick. A repartee proves often of fatal consequence to him who makes it; and it is no small merit to know when to hold one's tongue. Aster having thrown himself into the city, he let fly an arrow, on which was written, "To Philip's right eye," and gave him a most cruel proof that he was a good marksman; for it hit him in his right eye. Philip sent him back the same arrow with this inscription, "If Philip takes the city, he will hang up Aster;" and accordingly he was as good as his word. A skilful surgeon drew the arrow out of Philip's eye with so much art and dexterity that not the least scar remained; and though he could not save his eye, he yet took away the blemish. But nevertheless this monarch was so weak as to be angry whenever any person happened to let slip the word Cyclops, or even the word eye, in his presence.—ROLLIN'S *HIST.*, Book 14, § 11.

**5105. SENSUALITY**, Imperial. *Commodus*. The Emperor Commodus valued nothing in sovereign power except the unbounded license of indulging his sensual appetites. His hours were spent in a seraglio of three hundred beautiful women, and as many boys, of every rank and of every province; and wherever the arts of seduction proved ineffectual, the brutal lover had recourse to violence. The ancient historians have expatiated on these abandoned scenes of prostitution, which scorned every restraint of nature or modesty; but it would not be easy to translate their too faithful descriptions into the decency of modern language.—GIBBON'S *ROME*, ch. 4, p. 111.

**5106. SENSUALITY**, Religious. *Pagans*. The temple and the village [of Daphne] were deeply bosomed in a thick grove of laurels and cypresses, which reached as far as a circumference of ten miles, and formed in the most sultry summers a cool and impenetrable shade. A thousand streams of the purest water, issuing from every hill, preserved the verdure of the earth and the temperature of the air; the senses were gratified with harmonious sounds and aromatic odors; and the peaceful grove was consecrated to health and joy, to luxury and love. The vigorous youth pursued, like Apollo, the object of his desires; and the blushing maid was warned, by the fate of Daphne, to shun the folly of unseasonable coyness. The soldier and the philosopher wisely avoided the temptation

of this sensual paradise, where pleasure, assuming the character of religion, imperceptibly dissolved the firmness of manly virtue. But the groves of Daphne continued for many ages to enjoy the veneration of natives and strangers; the privileges of the holy ground were enlarged by the munificence of succeeding emperors; and every generation added new ornaments to the splendor of the temple.—GIBBON'S *ROME*, ch. 23, p. 448.

**5107. SENTIMENT ignored.** *Romans.* To prevent the risk of a second act of insubordination, Sylla [the Dictator] made personal arrangements to attach Pompey directly to himself. He had a step-daughter named Æmilia. She was already married, and was pregnant. Pompey too was married to Antistia, a lady of good family; but domestic ties were not allowed to stand in the way of higher objects. Nor did it matter that Antistia's father had been murdered by the Roman populace for taking Sylla's side, or that her mother had gone mad and destroyed herself on her husband's horrible death. Late Republican Rome was not troubled with sentiment. Sylla invited Pompey to divorce Antistia and marry Æmilia. Pompey complied. Antistia was sent away. Æmilia was divorced from her husband, and was brought into Pompey's house, where she immediately died.—FROUDE'S *CÆSAR*, ch. 8.

**5108. SENTIMENTS, Power of.** *Jane MacCrea.* July, 1777. Jane MacCrea, a young woman of twenty, betrothed to a loyalist in the British service and esteeming herself under the protection of British arms, was riding from Fort Edward [N. Y.] to the British camp at Sandy Hill, escorted by two Indians. The Indians quarrelled about the reward offered on her safe arrival, and at half a mile from Fort Edward one of them sunk a tomahawk in her skull. The incident was not of unusual barbarity; but this massacre of a betrothed girl on her way to her lover touched the hearts of all who heard the story.—BANCROFT'S *U. S.*, vol. 9, ch. 22.

**5109. SENTIMENT, Public.** *Better than Laws.* Lycurgus left none of his laws in writing; it was ordered in one of the *Rhetoræ* that none should be written. For what he thought most conducive to the virtue and happiness of a city was principles interwoven with the manners and breeding of the people. These would remain immovable as formed in inclination, and be the strongest and most lasting tie; and the habits which education produced in the youth would answer in each the purpose of a law-giver.—PLUTARCH'S "LYCURGUS."

**5110. — — —.** *Mary Queen of Scots.* [After Mary Queen of Scots had married Bothwell, the supposed murderer of her previous husband, she was soon captured by a confederacy of nobles who sought to put down the power of Bothwell.] She was conducted into Edinburgh amidst the execrations of an infuriated populace. The soldiers carried a banner on which was painted the body of the murdered Darnley lying under the tree near the kirk of Field, and a child kneeling beside it, with the legend "Judge and avenge my cause, O Lord." This terrible flag was paraded before her; and when she awoke next morning, and looked out of the window of the provost house in which

she had been lodged, the same dreadful representation was hung up to meet her first gaze. In her despair she attempted to address the people, who were moved to some pity at her agony. [Public sentiment punished the murderers.]—KNIGHT'S *ENG.*, vol. 3, ch. 9, p. 149.

**5111. SENTIMENTS, Irrepressible.** *Napoleon I.* [He declared there was no nobility but that of merit, yet] he divorced his faithful Josephine and married a daughter of the Cæsars, that by an illustrious alliance he might avail himself of this universal and innate prejudice. No power of reasoning can induce one to look with the same interest upon the child of Cæsar and the child of the beggar.—ABBOTT'S *NAPOLEON B.*, vol. 1, ch. 1.

**5112. SEPULCHRE, Kissing the Holy.** *Crusaders.* [The Crusaders had taken the city of Jerusalem.] The holy sepulchre was now free, and the bloody victors prepared to accomplish their vow. Bareheaded and barefoot, with contrite hearts, and in a humble posture, they ascended the hill of Calvary, amidst the loud anthems of the clergy, kissed the stone which had covered the Saviour of the world, and bedewed with tears of joy and penitence the monument of their redemption.—GIBBON'S *ROME*, ch. 58, p. 594.

**5113. SEPULCHRES, Economy in.** *Athenians.* The expense was excessive at the death of great persons, and their sepulchres were as sumptuous and magnificent as those of the Romans in the age of Cicero. Demetrius made a law to abolish this abuse, which had passed into a custom, and inflicted penalties on those who disobeyed it. He also ordered the ceremonials of funerals to be performed by night, and none were permitted to place any other ornament on tombs than a column three cubits high, or a plain tablet, *mensam*, and appointed a particular magistrate to enforce the observation of this law.—ROLLIN'S *HIST.*, Book 16, § 5.

**5114. SEPULTURE, Preparation for.** *Spartans.* The body of Agesilaus was carried to Sparta. Those who were about him not having honey, with which it was the Spartan custom to cover the bodies they wished to embalm, made use of wax in its stead.—ROLLIN'S *HIST.*, Book 12, § 10.

**5115. SERENADE, Response to.** *Abraham Lincoln.* On the occasion of a serenade, the President was called for by the crowd assembled. He appeared at the window with his wife (who is somewhat below the medium height), and made the following brief remarks: "Here I am, and here is Mrs. Lincoln. That's the long and short of it."—RAYMOND'S *LINCOLN*, p. 749.

**5116. SERFAGE, Burdens of.** *England. Thirteenth Century.* The troubles of the time helped here as elsewhere the progress of the town: serfs, fugitives from justice or their lord, the trader, the Jew, naturally sought shelter under the strong hand of St. Edmund. But the settlers were wholly at the abbot's mercy. Not a settler but was bound to pay his pence to the abbot's treasury, to plow a rood of his land, to reap in his harvest-field, to fold his sheep in the abbey folds, to help bring the annual catch of eels from the abbey waters. Within the four crosses that bounded the abbot's domain land



and water were his : the cattle of the townsmen paid for their pasture on the common ; if the fullers refused the loan of their cloth, the cellars would refuse the use of the stream, and seize their looms wherever they found them. No toll might be levied from tenants of the abbey farms, and customers had to wait before shop and stall till the buyers of the abbot had had the pick of the market. There was little chance of redress, for if burghers complained in folk-mote it was before the abbot's officers that its meeting was held ; if they appealed to the alderman, he was the abbot's nominee and received the horn, the symbol of his office, at the abbot's hands. Like all the greater revolutions of society, the advance from this mere serfage was a silent one ; indeed, its more galling instances of oppression seem to have slipped unconsciously away.—*HIST. OF ENG. PEOPLE*, § 177.

**5117. SERMON, A long.** *Bishop Burnet.* In the pulpit, the effect of his discourses, which were delivered without any notes, was heightened by a noble figure and by pathetic action. He was often interrupted by the deep hum of his audience ; and when, after preaching out the hour-glass, which in those days was part of the furniture of the pulpit, he held it up in his hand, the congregation clamorously encouraged him to go on till the sand had run off once more.—*MACAULAY'S ENG.*, ch. 7, p. 162.

**5118. SERMON, A queer.** *Bishop Turner's.* [At the coronation of James II.] The sermon was made up of quaint conceits, such as seventy years earlier might have been admired, but such as moved the scorn of a generation accustomed to the purer eloquence of Sprat, of South, and of Tillotson. King Solomon was King James. Adonijah was Monmouth. Joab was a Rye House conspirator ; Shimei a Whig libeler ; Abiathar, an honest but misguided old Cavalier. One phrase in the Book of Chronicles was construed to mean that the king was above the Parliament [and another was cited to prove that he alone ought to command the militia].—*MACAULAY'S ENG.*, ch. 4, p. 441.

**5119. SERMONS, Soporific.** *Latimer's.* The good Latimer is not very hard upon those who slept at sermons ; he tells a story of a gentlewoman of London whose neighbor met her in the street and said, " Mistress, whither go ye ? " " Marry," said she, " I am going to St. Thomas of Acres to the sermon. I could not sleep all this last night, and I am going now thither : I never failed of a good nap there."—*KNIGHT'S ENG.*, vol. 2, ch. 29, p. 491.

**5120. SERVANT, Devotion of.** *Maria.* The story of Maria, the daughter of the magnificent Eudæmon, is singular and interesting. In the sack of Carthage she was purchased from the Vandals by some merchants from Syria, who afterward sold her as a slave in their native country. A female attendant, transported in the same ship, and sold in the same family, still continued to respect a mistress whom fortune had reduced to the common level of servitude ; and the daughter of Eudæmon received from her grateful affection the domestic services which she had once required from her obedience. This remarkable behavior divulged the real condition of Maria, who, in the absence of

the bishop of Cyrrhus, was redeemed from slavery by the generosity of some soldiers of the garrison.—*GIBBON'S ROME*, ch. 33, p. 382.

**5121. SERVANT, A useful.** *Sidney Godolphin.* Godolphin had been bred a page at Whitehall, and had early acquired all the flexibility and the self-possession of a veteran courtier. He was laborious, clear-headed, and profoundly versed in the details of finance. Every government, therefore, found him a useful servant ; and there was nothing in his opinions or in his character which could prevent him from serving any government. " Sidney Godolphin," said Charles, " is never in the way, and never out of the way." This pointed remark goes far to explain Godolphin's extraordinary success in life.—*MACAULAY'S ENG.*, ch. 2, p. 238.

**5122. SERVICE, Demoralized.** *Reign of Charles II.* The chief bait which allured these men [the court favorites] into the [naval] service was the profit of conveying bullion and other valuable commodities from port to port ; for both the Atlantic and the Mediterranean were then so infested by pirates from Barbary that merchants were not willing to trust precious cargoes to any custody but that of a man-of-war. A captain in this way sometimes cleared several thousand pounds by a short voyage ; and for this lucrative business he too often neglected the interests of his country and the honor of his flag, made mean submission to foreign powers, disobeyed the most direct injunctions of his superiors, lay in port when he was ordered to chase a Saltee rover, or run with dollars to Leghorn when his instructions directed him to repair to Lisbon ; and all this he did with impunity.—*MACAULAY'S ENG.*, ch. 3, p. 283.

**5123. SEVERITY, Disgraceful.** " *Bottomless Bagge.*" There was one living in the West at that time, " Bottomless Bagge," Sir James Bagge, and it is to no other than Archbishop Laud that he must be thankful for his characteristic patronymic. He was Buckingham's choice, and a most worthy agent for the West ; he had a profound genius for servilities, meanesses, and rascalities of every kind ; he was a man who could lick the blacking off a great man's boots and swear that it was better than port wine ; it was he who offered the £5 to the Frenchmen for their £80. We see in him the cur constantly snapping round about the heels of Eliot, and always with the same sinuous sanctity—his fragrant name is an ointment poured forth with a large flavoring of asafetida ; a truculent rascal, a genuine barnacle, a great high-priest of the Circumlocution Office, embodying in himself a premature aptitude of chicane and red tape, which might make him a study even in these modern days. The rascal does not seem to have got the worst of it.—*HOOD'S CROMWELL*, ch. 4, p. 64.

**5124. SEVERITY, Parental.** *Roman.* [War with the Samnites.] The battle began ; and Titus Manlius, the son of the consul Torquatus, being challenged by a Latin captain, accepted the summons, defeated his antagonist, and returned with his spoils to the main army. His father, with a true Roman severity, ordered his head to be struck off for disobedience.—*TYTLER'S HIST.*, Book 3, ch. 7, p. 353.

**5125. SHAME, Consummate.** *Queen of Spain.* A.D. 1808. [Prince] Ferdinand [who demanded the abdication of his imbecile father and dissolute mother, Charles IV. and Louisa Maria] was endeavoring to blazon abroad his mother's shame, and to bring Godroy [one of the king's body-guard] to trial as his mother's paramour. Napoleon thus delicately suggested to him that, in dishonoring his mother, he did but invalidate the legitimacy of his own birth. . . . The still more wretched mother retaliated, as perhaps no mother ever retaliated before. She told her son to his face that he was of ignoble birth—that her husband was not his father.—ABBOTT'S NAPOLEON B., vol. 2, ch. 1.

**5126. SHAMS, Military.** *American Revolution.* [Major General Stupen wrote of the disorder and confusion in Washington's army at Valley Forge as he found it.] I have seen a regiment consisting of thirty men, and a company of one corporal. [The men were only engaged for three, or six, or nine months, so that it was impossible to have a regiment or company complete.]—KNIGHT'S ENG., vol. 6, ch. 24, p. 383.

**5127. SHOUTING vs. Silence.** *Trojans—Greeks.* It appears from Homer's accounts that the Greeks, in rushing on to engagement, preserved a deep silence, while the Trojans, like most other barbarous nations, uttered hideous shouts at the moment of attack.—TYTLER'S HIST., Book 1, ch. 8, p. 78.

**5128. SICKNESS cured by Gifts, The.** *Fifteenth Century.* The Church held its empire over the will of the population, high and low, through the universal belief in the efficacy of its ceremonial observances for procuring health and weal and the safety of souls. A husband is sick in London, and his anxious wife writes, "My mother behested [vowed] another image of wax of the weight of you, to our Lady of Walsingham; and she sent four nobles to the four orders of Friars at Norwich to pray for you; and I have behested to go on a pilgrimage to Walsingham and St. Leonards." [A.D. 1450-1486.]—KNIGHT'S ENG., vol. 2, ch. 8, p. 125.

**5129. SICKNESS, Friend in.** *Samuel Johnson.* Miss Williams told me he asked her to sit down by him, which she did; and upon her inquiring how he was, he answered, "I am very ill indeed, madam. I am very ill when you are near me; what should I be were you at a distance?"—BOSWELL'S JOHNSON, p. 519.

**5130. SICKNESS, Information in.** *Aristotle.* Once, when he was sick, he said to the doctor, "Do not treat me as you would a driver of oxen or a digger, but tell me the cause, and you will find me obedient."—CYCLOPEDIA OF BIOG., p. 558.

**5131. SICKNESS, Saintly.** *Rev. John W. Fletcher.* A friend went to visit the heavenly-minded Fletcher in his illness. He remarked: "I went to see a man with one foot in the grave, but found him with one foot in heaven."—STEVENS' METHODISM, vol. 2, p. 50.

**5132. SIGN of Destiny.** *Mahomet.* [The monk Djerdjis, at an interview] perceived a sign below the neck, between the shoulders of Mahomet, a sign regarded by the Arabs as the omen of a great destiny.—LAMARTINE'S TURKEY, p. 58.

**5133. SIGNAL for Action.** *Alexander.* In drawing up his army and giving orders, as well as exercising and reviewing it, he spared Bucephalus on account of his age, and rode another horse; but he constantly charged upon him; and he had no sooner mounted him than the signal was always given.—PLUTARCH'S ALEXANDER.

**5134. SIGNAL mistaken.** *Gildo the Rebel.* Gildo was prepared to resist the invasion with all the forces of Africa. . . . He proudly reviewed an army of 70,000 men, and boasted, with the rash presumption which is the forerunner of disgrace, that his numerous cavalry would trample under their horses' feet the troops of Mascezel, and involve, in a cloud of burning sand, the natives of the cold regions of Gaul and Germany. But the Moor, who commanded the legions of Honorius [the Roman Emperor], . . . fixed his camp of 5000 veterans in the face of a superior enemy and, after the delay of three days, gave the signal of a general engagement. As Mascezel advanced before the front with fair offers of peace and pardon, he encountered one of the foremost standard-bearers of the Africans, and on his refusal to yield, struck him on the arm with his sword. The arm and the standard sunk under the weight of the blow; and the imaginary act of submission was hastily repeated by all the standards of the line. At this signal the disaffected cohorts proclaimed the name of their lawful sovereign; the barbarians, astonished by the defection of their Roman allies, dispersed, according to their custom, in tumultuary flight; and Mascezel obtained the honors of an easy and almost bloodless victory. The tyrant escaped from the field.—GIBBON'S ROME, ch. 29, p. 186.

**5135. SIGNALS, Ancient.** *Greek Empire.* The language of signals, so clear and copious in the naval grammar of the moderns, was imperfectly expressed by the various positions and colors of a commanding flag. In the darkness of the night, the same orders to chase, to attack, to halt, to retreat, to break, to form, were conveyed by the lights of the leading galley. By land, the fire-signals were repeated from one mountain to another; a chain of eight stations commanded a space of five hundred miles; and Constantinople in a few hours was apprised of the hostile motions of the Saracens of Tarsus.—GIBBON'S ROME, ch. 53, p. 366.

**5136. SIGNATURE of Ignorance.** *"Rude Mark."* In the eighth year of his age Theodoric was reluctantly yielded by his father to the public interest, as the pledge of an alliance which Leo, Emperor of the East, had consented to purchase by an annual subsidy of three hundred pounds of gold. The royal hostage was educated at Constantinople with care and tenderness. His body was formed to all the exercises of war, his mind was expanded by the habits of liberal conversation; he frequented the schools of the most skilful masters; but he disdained or neglected the arts of Greece, and so ignorant did he always remain of the first elements of science, that a rude mark was contrived to represent the signature of the illiterate King of Italy.—GIBBON'S ROME, ch. 39, p. 2.

**5137. SIGNATURE, Remarkable.** *Arabs.* The Arabs relate that Amurath, at the moment of ratifying a convention which engaged the republic [of Ragusa] to pay a tribute of five hundred



ducats in gold to the Sultan, in exchange for the liberty of navigation and commerce in the Turkish seas, dipped the interior of his hand in the ink, and applying it to the parchment, left thereon the trace of his five fingers, as the lion imprints his five claws on the sand. By an accident, say they, of the disposition of the Sultan's hand in this gesture, the three middle fingers were joined and extended, the thumb and the little finger were separated fanwise. This signature, say they further, was imitated by the successors of the Sultan as a sign of power, of disdain, and of possession of the earth.—LAMARTINE'S *TURKEY*, p. 245.

**5138. SIGNATURE, Responsible.** *Judges of Charles I.* To sign the death-warrant was a solemn deed, from which some of the judges were ready to shrink; Cromwell concealed the magnitude of the act under an air of buffoonery; the chamber rang with gayety; he daubed the cheek of one of the judges that sat next him with ink, and, amid shouts of laughter, compelled another, the wavering Ingoldsby, to sign the paper as a jest.—BANCROFT'S *U. S.*, vol. 2, ch. 11.

**5139. SIGNATURE, A responsible.** *Duke of Monmouth.* [After the overthrow of his rebellion] Monmouth threw himself on the ground, and crawled to the king's feet [James II.]. He wept. He tried to embrace his uncle's knees with his pinioned arms. He begged for life, only life, life at any price. . . . A declaration, filled with atrocious calumnies, had been put forth. The regal title had been assumed. For treasons so aggravated there could be no pardon on this side of the grave. The poor terrified duke vowed that he had never wished to take the crown, but had been led into that fatal error by others. As to the Declaration, he had not written it. He had not read it. He had signed it without looking at it. It was all the work of Ferguson, that bloody villain Ferguson. "Do you expect me to believe," said James, with contempt but too well merited, "that you set your hand to a paper of such moment without knowing what it contained?"—MACAULAY'S *ENG.*, ch. 5, p. 575.

**5140. SIGNATURE, Symbolic.** *Indian Tribes.* [Peace was made by the tribes with the French and their allies.] A written treaty was made, to which each nation drew for itself a symbol. The Senecas and Onondagas drew a spider; the Cayugas a calumet; the Oneidas a forked stick; the Mohawks a bear; the Hurons a beaver; the Abenakis a deer, and the Ottawas a hare. . . . It was declared that peace should reach beyond the Mississippi.—BANCROFT'S *U. S.*, vol. 3, ch. 21.

**5141. SIGNS, Faith in.** *Gold-Seekers.* [Gold-seekers went among the frozen regions of North America, following Frobisher's discoveries.] At one moment they expected death, and at the next they looked for gold. Spiders abounded, and "spiders were a sign of great store of gold." [The ships were laden with valueless earth.]—BANCROFT'S *HIST. OF U. S.*, vol. 1, ch. 3.

**5142. SIGNS, Need of.** *Reign of Charles II.* The houses were not numbered. There would, indeed, have been little advantage in numbering them; for of the coachmen, chairmen, porters, and errand-boys of London, a very small proportion could read. It was necessary to use marks which the most ignorant could under-

stand. The shops were therefore distinguished by painted signs, which gave a gay and grotesque aspect to the streets. The walk from Charing Cross to Whitechapel lay through an endless succession of Saracen's Heads, Royal Oaks, Blue Bears, and Golden Lambs, which disappeared when they were no longer required for the direction of the common people.—MACAULAY'S *ENG.*, ch. 3, p. 335.

**5143. SIGNS, Significant.** "*Of the Times.*" [After the marriage of Philip of Spain to Queen Mary of England indications of a change in the policy of the government were soon given.] After a few days of banqueting, Philip and Mary proceeded to Windsor, where the king was installed as a knight of the garter; "at which time," says Holinshed, "a herald took down the arms of England at Windsor, and in place of them would have set the arms of Spain, but he was commanded to set them up again by certain lords." This was one sign of the times.—KNIGHT'S *ENG.*, vol. 3, ch. 5, p. 75.

**5144. SIGNS, Welcome.** *Columbus' First Voyage.* On the 14th of September the voyagers were rejoiced by the sight of what they considered harbingers of land. A heron and a tropical bird, called the Rabo de Junco, neither of which is supposed to venture far to sea, hovered about the ships.—IRVING'S *COLUMBUS*, Book 3, ch. 2.

**5145. SILENCE enjoined.** *Alexander.* [Alexander the Great distributed his favors with a free hand. His mother wrote him:] "You do well in serving your friends, and it is right to act nobly; but by making them all equal to kings, in proportion as you put it in their power to make friends, you deprive yourself of that privilege." Olympias often wrote to him in that manner; but he kept all her letters secret, except one, which Hephæstion happened to cast his eye upon, when he went, according to custom, to read over the king's shoulder; he did not hinder him from reading on; only, when he had done, he took his signet from his finger and put it to his mouth.—PLUTARCH'S *ALEXANDER*.

**5146. SILENCE of Grief.** *Bonaparte.* [After the battle of Leipzig, which decided the overthrow of Bonaparte's power in Europe, he was seen sitting at a window in Freiburg], his head resting on his arm in silent despair. Berthier sat opposite to him in a similar state. Neither spoke, and officers who entered were silently ordered, by a wave of the hand, to leave the room.—STEFFENS IN KNIGHT'S *ENG.*, vol. 7, ch. 31, p. 565.

**5147. SILENCE in Misfortune.** *Pompey.* After this fatal engagement [with Cæsar], Pompey experienced all the miseries of a fugitive. The last scenes of the life of this illustrious man afford a striking picture of the vicissitudes of fortune and the instability of all human greatness. He passed the first night, after his defeat, in the solitary hut of a fisherman upon the sea-coast. Thence he went on board a vessel, which landed him first at Amphipolis; whence he sailed to Lesbos, where his wife Cornelia was waiting, in anxious expectation, the issue of the late decisive conflict. They met upon the sea-shore. Pompey embraced her without uttering a word, and this silence spoke at once the whole extent of her mis-

fortune. They fled for protection to Egypt.—*TYTLER'S HIST.*, Book 4, ch. 2, p. 408.

**5148. SILENCE necessary.** *Plunder.* [In 1645, when the Parliament army plundered the Basing House, one soldier got three bags of silver, which (he not being able to keep his own counsel) grew to be common pillage among the rest, and the fellow had but one half crown left to himself at last.]—*KNIGHT'S ENG.*, vol. 4, ch. 4, p. 50.

**5149. SILENCE, Public.** *Samuel Johnson.* We talked of public speaking. *JOHNSON*: "We must not estimate a man's powers by his being able or not able to deliver his sentiments in public. Isaac Hawkins Browne, one of the first wits of this country, got into Parliament, and never opened his mouth. For my own part, I think it is more disgraceful never to try to speak than to try it and fail; as it is more disgraceful not to fight than to fight and be beaten."—*BOSWELL'S JOHNSON*, p. 244.

**5150. SILENCE, Treasonable.** *Reign of Henry VIII.* As it was by terror that he [Thomas Cromwell] mastered the king, so it was by terror that he mastered the people. Men felt in England, to use the figure by which Erasmus paints the time, "as if a scorpion lay sleeping under every stone." The confessional had no secrets for Cromwell. Men's talk with their closest friends found its way to his ear. "Words idly spoken," the murmurs of a petulant abbot, the ravings of a moon-struck nun, were, as the nobles cried passionately at his fall, "tortured into treason." The only chance of safety lay in silence. "Friends who used to write and send me presents," Erasmus tells us, "now sent neither letters nor gifts, nor received any from any one, and this through fear." But even the refuge of silence was closed by a law more infamous than any that has ever blotted the statute-book of England. Not only was thought made treason, but men were forced to reveal their thoughts on pain of their very silence being punished with the penalties of treason.—*HIST. OF ENG. PEOPLE*, § 577.

**5151. SIMONY, A Debauchee's.** *King of France.* In order to gratify his habitual licentiousness, Philip, whose private revenues were scanty, had recourse to the scandalous expedient of offering for sale, to the highest bidder, the bishoprics and other valuable ecclesiastical preferments, the proceeds of this unhallowed traffic being expended in riot and debauchery.—*STUDENTS' FRANCE*, ch. 7, § 14.

**5152. SIMONY, Papal.** *Pope Vigilius.* [The pope Sylvester was tried on the charge of treason.] Accused by credible witnesses and the evidence of his own subscription, the successor of St. Peter was despoiled of his pontifical ornaments, clad in the mean habit of a monk, and embarked, without delay, for a distant exile in the East. At the emperor's command, the clergy of Rome proceeded to the choice of a new bishop; and after a solemn invocation of the Holy Ghost, elected the deacon Vigilius, who had purchased the papal throne by a bribe of two hundred pounds of gold.—*GIBBON'S ROME*, ch. 41, p. 169.

**5153. SIMPLICITY difficult.** *Samuel Johnson.* Goldsmith said that he thought he could

write a good fable, mentioned the simplicity which that kind of composition requires, and observed, that in most fables the animals introduced seldom talk in character. "For instance," said he, "the fable of the little fishes, who saw birds fly over their heads, and envying them, petitioned Jupiter to be changed into birds. The skill," continued he, "consists in making them talk like little fishes." While he indulged himself in this fanciful reverie, he observed Johnson shaking his sides and laughing. Upon which he smartly proceeded, "Why, Dr. Johnson, this is not so easy as you seem to think; for if you were to make little fishes talk, they would talk like whales."—*BOSWELL'S JOHNSON*, p. 210.

**5154. SIMPLICITY preserved.** *Joan of Arc.* [She had predicted the coronation of Charles VII. at Rheims.] With his coronation the maid felt her errand to be over. "O gentle king, the pleasure of God is done," she cried, as she flung herself at the feet of Charles and asked leave to go home. "Would it were his good will," she pleaded with the archbishop, as he forced her to remain, "that I might go and keep sheep once more with my sisters and my brothers; they would be so glad to see me again!" But the policy of the French court detained her.—*HIST. OF ENG. PEOPLE*, § 432.

**5155. SIMPLICITY, Royal.** *Julian.* [The ruler of Gaul.] The simple wants of nature regulated the measure of his food and sleep. Rejecting with disdain the delicacies provided for his table, he satisfied his appetite with the coarse and common fare which was allotted to the meanest soldiers. During the rigor of a Gallic winter, he never suffered a fire in his bed-chamber; and after a short and interrupted slumber, he frequently rose in the middle of the night from a carpet spread on the floor, to despatch any urgent business, to visit his rounds, or to steal a few moments for the prosecution of his favorite studies.—*GIBBON'S ROME*, ch. 19, p. 233.

**5156. SIN, Indulgence in.** *For Money.* With more boldness than ever, the new Pope Leo had sent, in 1516, agents through the world to sell indulgences, and the man chosen for Saxony, Tetzel the Dominican, and his band, were among the most zealous preachers of this iniquity. "I would not exchange," said he, in one of his harangues, "my privilege" (as vender of the papal letters of absolution) "against those which St. Peter has in heaven; for I have saved more souls by my indulgences than the apostle by his sermons. Whatever crime one may have committed"—naming an outrage upon the person of the Virgin Mary—"let him pay well, and he will receive pardon. Likewise the sins which you may be disposed to commit in future may be atoned for beforehand."—*BUNSEN'S LUTHER*, p. 9.

**5157. SIN overlooked.** *Samuel Johnson.* I stated to him an anxious thought, by which a sincere Christian might be disturbed, even when conscious of having lived a good life, so far as is consistent with human infirmity; he might fear that he should afterward fall away, and be guilty of such crimes as would render all his former religion vain. Could there be, upon this awful subject, such a thing as balancing of accounts? Suppose a man who has led a good life



for seven years commits an act of wickedness, and instantly dies; will his former good life have any effect in his favor?" JOHNSON: "Sir, if a man has led a good life for seven years, and then is hurried by passion to do what is wrong, and is suddenly carried off, depend upon it he will have the reward of his seven years' good life: God will not take a catch of him. Upon this principle Richard Baxter believes that a suicide may be saved. 'If,' says he, 'it should be objected that what I maintain may encourage suicide, I answer, I am not to tell a lie to prevent it.'"—BOSWELL'S JOHNSON, p. 499.

**5158. SIN, Remedy for.** *American Indians.* That man should take up the cross, that sin should be atoned for, are ideas that dwell in human nature; they were so diffused among the savages, that Leclercq believed some of the apostles must have reached the American continent.—BANCROFT'S U. S., vol. 3, ch. 22.

**5159. SIN, Unpardonable.** *William Cowper.* Cowper tells us that "to this moment he had felt no concern of a spiritual kind;" that "ignorant of original sin, insensible of the guilt of actual transgression, he understood neither the law nor the gospel—the condemning nature of the one, nor the restoring mercies of the other." But after attempting suicide he was seized, as he well might be, with religious horrors. Now it was that he began to ask himself whether he had been guilty of the unpardonable sin, and was presently persuaded that he had, though it would be vain to inquire what he imagined the unpardonable sin to be.—SMITH'S COWPER, ch. 1.

**5160. SINCERITY, Attractions of.** *Reign of William and Anne.* [All Catholic priests in parishes were prisoners at large, all others were banished by law.] The Catholic priest adorning his religion, received a pension of thirty and afterward of forty pounds. And in spite of these laws, there were, it is said, four thousand Catholic clergymen in Ireland; and the Catholic worship gained upon the Protestant, so attractive is sincerity when ennobled by persecution.—BANCROFT'S U. S., vol. 5, ch. 4.

**5161. SINCERITY, Power in.** *Julius Cæsar.* He never misled his army as to an enemy's strength; or if he misstated their numbers, it was only to exaggerate. In Africa, before Thapsus, when his officers were nervous at the reported approach of Juba, he called them together, and said briefly: "You will understand that within a day King Juba will be here with the legions, 30,000 horse, 100,000 skirmishers, and 300 elephants. You are not to think or ask questions. I tell you the truth, and you must prepare for it. If any of you are alarmed, I shall send you home." [His army never lost a battle while he was with them in person.]—FROUDE'S CÆSAR, ch. 28.

**5162. SINGULARITY, Motive for.** *Diogenes.* As the character of this extraordinary person was differently judged of in his own time, some accounting him the wisest of men and others little better than a madman, it is no wonder that his estimation with the moderns should be equally various. It is not to be doubted that the love of singularity was a powerful motive of his conduct and opinions. He opposed the com-

mon-sense of mankind, and affected a contempt even of reputation, as he found that conduct a new mode of acquiring it.—TYTLER'S HIST., Book 2, ch. 9, p. 269.

**5163. SINNERS, Crusade of.** *First Crusade.* The French possessed more of the spirit of adventure than the Italians. The design was no sooner proposed in a council held at Clermont, in Auvergne, than they took up arms with the most enthusiastic emulation. The principal nobles immediately sold their lands to raise money for the expedition, and the Church bought them at an easy rate, and thus acquired immense territorial possessions; even the poorest barons set out upon their own charges, and the vassals attended the standard of their lords. Besides these, whom we may suppose to have been influenced by the piety of the design, an innumerable multitude, a motley assemblage of beggars, slaves, malefactors, strumpets, debauchees, and profligates of all kinds joined the throng, and hoped to find in those scenes of holy carnage and desolation means of making their fortune by plunder.—TYTLER'S HIST., Book 6, ch. 9, p. 154. [NOTE.]—Many even of these miscreants had their own motives of piety. Mr. Gibbon's observation has both truth and wit in it. "At the voice of their pastor, the robber, the incendiary, the homicide, arose by thousands to redeem their souls, by repeating on the infidels the same deeds which they had exercised against their Christian brethren."—GIBBON, ch. 68.

**5164. SINS, Deliverance from.** *By Indulgences.* This warning against the preachers of indulgences was justified by good reasons. For in the neighborhood of Wittenberg, at the town of Jüterbock, Tetzl, a Dominican monk, carried on his traffic. There were lively times at that place, as at an annual fair and market. The people danced and caroused, rejoicing that they were rid of their sins. And large multitudes flocked from Wittenberg to patronize Tetzl.—REIN'S LUTHER, ch. 1, p. 9.

**5165. SINS of Others.** *John Bunyan.* Of himself he says: "Though I could sin with delight and ease, and take pleasure in the villainies of my companions, even then, if I saw wicked things done by them that professed goodness, it would make my spirit tremble. Once, when I was in the height of my vanity, hearing one swear that was reckoned a religious man, it made my heart to ache."—FROUDE'S BUNYAN, ch. 1.

**5166. SINS, Tormenting.** *John Bunyan.* "My sins," he says, "did so offend the Lord that even in my childhood He did scare and affright me with fearful dreams, and did terrify me with dreadful visions. I have been in my bed greatly afflicted, while asleep, with apprehensions of devils and wicked spirits, who still, as I then thought, labored to draw me away with them, of which I could never be rid. I was afflicted with thoughts of the Day of Judgment night and day, trembling at the thoughts of the fearful torments of hell fire." When, at ten years old, he was running about with his companions in "his sports and childish vanities," these terrors continually recurred to him, yet "he would not let go his sins."—FROUDE'S BUNYAN, ch. 1.

**5167. SISTER, A comforting.** *To Frederick the Great.* Amid disastrous defeat in battle and increasing and determined foes, his mother, "whom he loved most tenderly," died. A few friends remained faithful to him, cheering him by their correspondence. "Oh, that Heaven had heaped all ills on me alone!" said his affectionate sister; "I would have borne them with firmness."—BANCROFT'S U. S., vol. 4, ch. 12.

**5168. SKILL misapplied.** *Perpetual Motion.* Richard Arkwright . . . had so little knowledge of mechanical principles, that he took it into his head to invent a perpetual motion. So infatuated was he, that he spent most of his time, and soon all his money, in making experiments. Peace fled from his house, and plenty from his board. His wife very naturally resented this infringement of her rights, and, on one unhappy day, overcome with sudden anger, she broke to pieces his wheels and levers, and all the apparatus of his perpetual motion. Violence never answers a good purpose between people who live together in a relation so intimate—neither violence of word nor deed. Richard Arkwright could not forgive this cruel stroke; he separated himself from his wife, and never lived with her again.—CYCLOPEDIA OF BIOG., p. 708.

**5169. SKILL, Proof of.** *Maier Rothschild.* The Landgrave's friend, General Estorff, had noticed the accuracy and good sense of Maier Rothschild many years before, when the banker was a banker's clerk in Hanover. He recommended him for the post, and he was summoned to the Landgrave's residence. When he arrived, it chanced that the mighty monarch was getting badly beaten in a game of chess, by General Estorff. "Do you understand chess?" asked the Landgrave. "Yes, your Highness," said the banker. "Then step up here and look at my game." Rothschild obeyed, and suggested the moves by which the game was easily won. It was enough. From that time to the end of his life he managed the finances of the Landgrave of Hesse.—CYCLOPEDIA OF BIOG., p. 567.

**5170. SLANDER, Defence from.** *Napoleon I.* When I have been asked to cause answers to be written to them [see No. 24] I have uniformly replied, "My victories and my works of public improvement are the only response which it becomes me to make."—ABBOTT'S NAPOLEON B., vol. 1, ch. 9.

**5171. SLANDER from Envy.** *John Bunyan.* Envy at his rapidly-acquired reputation brought him baser enemies. He was called a witch, a Jesuit, a highwayman. It was reported that he had "his misses," that he had two wives, etc. "My foes have missed their mark in this," he said, with honest warmth; "I am not the man. If all the fornicators and adulterers in England were hanged by the neck, John Bunyan, the object of their envy, would be still alive and well."—FROUDE'S BUNYAN, ch. 5.

**5172. SLANDER, Fine for.** \$500,000. The late sheriff [of London], Pinkington, having said, upon the duke's [of York, afterward James II.] return, "he had fired the city and was now come to cut their throats," he caused him to be indicted, and the court assigned his

Royal Highness £100,000 for damages.—KNIGHT'S ENG., vol. 4, ch. 23, p. 370.

**5173. SLANDER, Opposition by.** *John Wesley.* When the country was in general commotion, occasioned by threatened invasions from France and Spain, and by the movements of the Scotch Pretender, . . . all sorts of calumnies against Wesley flew over the land. He had been seen with the Pretender in France; had been taken up for high treason, and was at last safe in prison awaiting his doom. He was a Jesuit, and kept Roman priests in his house at London. He was an agent of Spain, whence he received large remittances, in order to raise a body of twenty thousand men to aid the expected Spanish invasion. He was an Anabaptist; a Quaker; had been prosecuted for unlawfully selling gin; had hanged himself; and, at any rate, was not the genuine John Wesley, for it was well known that the latter was dead and buried.—STEVENS' METHODISM, vol. 1, p. 199.

**5174. SLANDER of Piety.** *Constantine.* [After he became a Christian.] The historian Zosimus maliciously asserts that the emperor had imbrued his hands in the blood of his eldest son before he publicly renounced the gods of Rome and of his ancestors.—GIBBON'S ROME, ch. 20, p. 249.

**5175. ———.** *Richard Baxter's.* [Reign of James II.] In a Commentary on the New Testament, he had complained, with some bitterness, of the persecution which the Dissenters suffered. That men who, for not using the Prayer Book, had been driven from their homes, stripped of their property, and locked up in dungeons, should dare to utter a murmur, was then thought a high crime against the State and the Church. . . . An information was filed. Baxter begged that he might be allowed some time to prepare for his defence. It was on the day on which Oates was pilloried in Palace Yard that the illustrious chief of the Puritans, oppressed by age and infirmities, came to Westminster Hall to make this request. Jeffreys burst into a storm of rage. "Not a minute," he cried, "to save his life. I can deal with saints as well as with sinners. There stands Oates on one side of the pillory; and if Baxter stood on the other, the two greatest rogues in the kingdom would stand together."—MACAULAY'S ENG., ch. 4, p. 456.

**5176. SLANDER punished.** *By James I.* On the 3d of August, 1596, John Dickson, an Englishman, was indicted for uttering calumnious and slanderous speeches against the king. The amount of his offence was that, being drunk, he had allowed a boat he was managing to come in the way of one of the king's ordnance vessels, when, being called upon by Archibald Gairdenar, one of his Majesty's cannoners, to give place to his Majesty's ordnance, "he fyrst ansserit, that he would nocht vyre his boit for king or kasard; and thairefter, maist prouddie, arrogantie, shlanderouslie, and calumniouslie callit his Majestie ane bastard king; and that he was nocht worthie to be obeyit." The jury found him guilty, but qualified their verdict by admitting his drunkenness; but their qualification did not avail; the poor fellow was hanged.—HOOD'S CROMWELL, ch. 2, p. 35.



**5177. SLANDER rewarded.** *Dick Talbot.* [He had declared Anne Hyde's adultery with himself before her marriage to the king.] Had her husband [James II.] been a man really upright and honorable, he would have driven from his presence with indignation and contempt the wretches that slandered her. But one of the peculiarities of James' character was that no act, however wicked and shameful, which had been prompted by a desire to gain his favor, ever seemed to him deserving of disapprobation. Talbot continued to frequent the court, appearing daily with brazen front before the princess whose ruin he had plotted, and was installed into the lucrative post of chief panderer to her husband.—MACAULAY'S *ENG.*, ch. 6, p. 45.

**5178. SLANDER, Victim of.** *Columbus.* [Put in chains. See No. 1648.] From the early and never-to-be-forgotten outrage upon Castilian pride, of compelling hidalgos, in time of emergency, to labor in the construction of works necessary to the public safety, down to the recent charge of levying war against the government, there was not a hardship, abuse, nor sedition in the island that was not imputed to the misdeeds of Columbus and his brothers. Besides the usual accusations of inflicting oppressive labor, unnecessary tasks, painful restrictions, short allowances of food, and cruel punishments upon the Spaniards, and waging unjust wars against the natives, they were now charged with preventing the conversion of the latter, that they might send them slaves to Spain, and profit by their sale. This last charge, so contrary to the pious feelings of the admiral, was founded on his having objected to the baptism of certain Indians of mature age, until they could be instructed in the doctrines of Christianity; justly considering it an abuse of that holy sacrament to administer it thus blindly. Columbus was charged, also, with having secreted pearls and other precious articles collected in his voyage along the coast.—IRVING'S *COLUMBUS*, Book 13, ch. 7.

**5179. SLANDERS, Vile.** *Primitive Church.* There were many who pretended to confess or to relate the ceremonies of this abhorred society. It was asserted, "that a new-born infant, entirely covered over with flour, was presented, like some mystic symbol of initiation, to the knife of the proselyte, who unknowingly inflicted many a secret and mortal wound on the innocent victim of his error; that as soon as the cruel deed was perpetrated, the sectaries drank up the blood, greedily tore asunder the quivering members, and pledged themselves to eternal secrecy, by a mutual consciousness of guilt. It was as confidently affirmed that this inhuman sacrifice was succeeded by a suitable entertainment, in which intemperance served as a provocative to brutal lust; till, at the appointed moment, the lights were suddenly extinguished, shame was banished, nature was forgotten; and, as accident might direct, the darkness of the night was polluted by the incestuous commerce of sisters and brothers, of sons and of mothers."—GIBBON'S *ROME*, ch. 16, p. 11.

**5180. SLAUGHTER, Barbarous.** 58,000. The Numidians had seized some territories belonging to Carthage, and a war ensued; in which the Carthaginians were much weakened. The son of Massinissa, a barbarian in every sense, slaugh-

tered in cold blood 58,000 of the Carthaginians after they had laid down their arms.—TYTLER'S *HIST.*, Book 3, ch. 9, p. 384.

**5181. SLAUGHTER, Exterminating.** *Of Germans.* The poor Germans stood bravely defending themselves as they could; but the sight of their women flying in shrieking crowds, pursued by the Roman horse, was too much for them, and the whole host were soon rushing in despairing wreck down the narrowing isthmus between the Meuse and the Rhine. They came to the junction at last, and then they could go no farther. Multitudes were slaughtered; multitudes threw themselves into the water and were drowned. Cæsar, who was not given to exaggeration, says that their original number was 430,000. The only survivors of whom any clear record remains were the detachments who were absent from the battle, and the few chiefs who had come into Cæsar's camp and continued with him at their own request from fear of being murdered by the Gauls. This affair was much spoken of at the time, as well it might be. Questions were raised upon it in the Senate. Cato insisted that Cæsar had massacred a defenceless people in a time of truce, that he had broken the law of nations, and that he ought to be given up to the Germans. The sweeping off the earth in such a manner of a quarter of a million human creatures, even in those unscrupulous times, could not be heard of without a shudder.—FROUDE'S *CÆSAR*, ch. 16.

**5182. SLAVERY, Antiquity of.** *Older than the Records.* Slavery and the slave-trade are older than the records of human society; they are found to have existed wherever the savage hunter began to assume the habits of pastoral or agricultural life; and, with the exception of Australasia, they have extended to every portion of the globe. They pervaded every nation of civilized antiquity. . . . The founder of the Jewish nation was a slaveholder and a purchaser of slaves.—BANCROFT'S *HIST. OF U. S.*, vol. 1, ch. 5.

**5183. SLAVERY, Abuses of.** *Reign of James II.* [The rebels captured with the Duke of Monmouth were consigned to ten years of slavery in the Indies.] The human cargoes were stowed close in the holds of small vessels. So little space was allowed that the wretches, many of whom were still tormented by unhealed wounds, could not all lie down at once without lying on one another. They were never suffered to go on deck. The hatchway was constantly watched by sentinels armed with hangers and blunderbusses. In the dungeon below all was darkness, stench, lamentation, disease, and death. Of ninety-nine convicts who were carried out in one vessel, twenty-two died before they reached Jamaica, although the voyage was performed with unusual speed. The survivors, when they arrived at their house of bondage, were mere skeletons. During some weeks coarse biscuit and fetid water had been doled out to them in such scanty measure that any one of them could easily have consumed the ration which was assigned to five. They were, therefore, in such a state, that the merchant to whom they had been consigned found it expedient to fatten them before selling them.—MACAULAY'S *ENG.*, ch. 5, p. 603.

**5184. SLAVERY, Beginnings of.** *Georgia.* Agriculture had not flourished. Commerce had not sprung up. The laws of property had been so arranged that estates could descend only to the oldest sons of families. The colonists were poor, and charged their poverty to the fact that slave-labor was forbidden in the province. This became the chief question which agitated the people. The proprietary laws grew more and more unpopular. The statute excluding slavery was not rigidly enforced, and, indeed, could not be enforced when the people had determined to evade it. Whitefield himself pleaded for the abrogation of the law. Slaves began to be hired first for short terms of service, then for longer periods, then for a hundred years, which was equivalent to an actual purchase for life. Finally, cargoes of slaves were brought directly from Africa, and the primitive free-labor system of Georgia was revolutionized.—RIDPATH'S U. S., ch. 29, p. 244.

**5185. SLAVERY of Captives.** *Romans.* The captive Barbarians, exchanging death for slavery, were distributed among the provincials, and assigned to those districts (in Gaul, the territories of Amiens, Beauvais, Cambrai, Treves, Langres, and Troyes are particularly specified) which had been depopulated by the calamities of war. They were usefully employed as shepherds and husbandmen, but were denied the exercise of arms, except when it was found expedient to enroll them in the military service. Nor did the emperors refuse the property of lands, with a less servile tenure, to such of the Barbarians as solicited the protection of Rome. They granted a settlement to several colonies of the Carpi, the Bastarnæ, and the Sarmatians; and, by a dangerous indulgence, permitted them in some measure to retain their national manners and independence.—GIBBON'S *ROME*, ch. 13, p. 415.

**5186. SLAVERY in England.** *A.D. 1215.* A large portion of the people were in the condition of villanage. Some were in a state of slavery. The men went with the land as chattels.—KNIGHT'S *ENG.*, vol. 1, ch. 24, p. 350.

**5187. SLAVERY introduced.** *Virginia.* The year 1619 was marked by the introduction of negro slavery into Virginia. The servants of the people of Jamestown had hitherto been persons of English or German descent, and their term of service had varied from a few months to many years. No perpetual servitude had thus far been recognized, nor is it likely that the English colonists would of themselves have instituted the system of slave labor. In the month of August a Dutch man-of-war sailed up the river to the plantations, and offered by auction twenty Africans. They were purchased by the wealthier class of planters, and made slaves for life. It was, however, nearly a half century from this time before the system of negro slavery became well established in the English colonies.—RIDPATH'S U. S., ch. 11, p. 111.

**5188. SLAVERY mitigated.** *Athenian.* All Athenian slaves were allowed to purchase their freedom at a price stipulated by the magistrate. If any slave found his treatment intolerably severe, and was unable to purchase his freedom, he might oblige his master to sell him to another who would use him better. The emancipation of a slave, however, did not exempt him from

all the duties to his master.—TYTLER'S *HIST.*, Book 1, ch. 10, p. 103.

**5189. ———.** *Romans.* [During the times of Caius Marcius Coriolanus, the Romans] treated their slaves with great moderation, and this was natural, because they worked and even ate with them. It was deemed a great punishment for a slave who had committed a fault to take up that piece of wood with which they supported the thill of a wagon, and carry it round the neighborhood.—PLUTARCH'S *CAIUS MARCIUS*.

**5190. SLAVERY, Natural.** *Turks.* The constitution of the Turkish government is such a fabric of slavery, that it is almost impossible that any subject of the empire should inherit a free or an ingenuous spirit. The grand signior himself is born of a slave of the seraglio. The viziers are often slaves by birth, and through the whole empire it is hard to find any that derive their origin from ingenuous parents. It is therefore no wonder that the Turks should inherit a disposition fitted for the rule of an absolute master. [Says Grotius after Aristotle:] "Thus some nations are slaves by nature, born to be governed, not to govern."—TYTLER'S *HIST.*, Book 5, ch. 13, p. 212.

**5191. SLAVERY opposed.** *By Friends.* To the Society of Friends in England belongs the honor of the first united efforts to prevent the continuance of the slave trade, against which they petitioned Parliament in 1783.—KNIGHT'S *ENG.*, vol. 7, ch. 26, p. 466.

**5192. SLAVERY, Prevalence of.** *In Rome.* It was more for the interest of the merchant or manufacturer to purchase than to hire his workmen; and in the country slaves were employed as the cheapest and most laborious instruments of agriculture. To confirm the general observation, and to display the multitude of slaves, we might allege a variety of particular instances. It was discovered, on a very melancholy occasion, that four hundred slaves were maintained in a single palace of Rome. The same number of four hundred belonged to an estate which an African widow, of a very private condition, resigned to her son, while she reserved for herself a much larger share of her property. A freedman, under the reign of Augustus, though his fortune had suffered great losses in the civil wars, left behind him three thousand six hundred yoke of oxen, two hundred and fifty thousand head of smaller cattle, and what was almost included in the description of cattle, four thousand one hundred and sixteen slaves.—GIBBON'S *ROME*, ch. 2, p. 52.

**5193. SLAVERY of Prisoners.** *Reign of James II.* The number of prisoners [who had been rebels under the Duke of Monmouth] whom Jeffreys transported was eight hundred and forty-one. These men, more wretched than their associates who suffered death, were distributed into gangs, and bestowed on persons who enjoyed favor at court. The conditions of the gift were that the convicts should be carried beyond sea as slaves, that they should not be emancipated for ten years, and that the place of their banishment should be some West Indian island. This last article was studiously framed for the purpose of aggravating the misery of the exiles.



In New England or New Jersey they would have found a population kindly disposed to them, and a climate not unfavorable to their health and vigor. It was therefore determined that they should be sent to colonies where a Puritan could hope to inspire little sympathy. . . . It was estimated by Jeffreys that, on an average, each of them, after all charges were paid, would be worth from ten to fifteen pounds. There was, therefore, much angry competition for grants. . . . More than one fifth of those who were shipped were flung to the sharks before the end of the voyage.—MACAULAY'S ENG., ch. 5, p. 602.

**5194. SLAVERY, Punished by.** *England.* It was a class which sprang mainly from debt or crime. Famine drove men to "bend their heads in the evil days for meat;" the debtor, unable to discharge his debt, flung on the ground his freeman's sword and spear, took up the laborer's mattock, and placed his head as a slave within a master's hands. The criminal whose kinsfolk would not make up his fine became a crime-serf of the plaintiff or the king. Sometimes a father pressed by need sold children or wife in bondage. In any case, the slave became part of the live-stock of his master's estate, to be willed away at death with horse or ox, whose pedigree was kept as carefully as his own. His children were bondsmen like himself; even a freeman's children by a slave mother inherited the mother's taint. "Mine is the calf that is born of my cow," ran an English proverb. Slave cabins clustered round the homestead of every rich landowner; ploughman, shepherd, goatherd, swineherd, oxherd, and cowherd, dairymaid, barnman, sower, hayward, and woodward, were often slaves. It was not, indeed, slavery such as we have known in modern times, for stripes and bonds were rare; if the slave was slain it was by an angry blow, not by the lash. But his master could slay him if he would; it was but a chattel the less. The slave had no place in the justice court, no kinsmen to claim vengeance or guilt-fine for his wrong. If a stranger slew him his lord claimed the damages; if guilty of wrong-doing, "his skin paid for him," under his master's lash. If he fled he might be chased like a strayed beast, and when caught he might be flogged to death. If the wrong-doer were a woman-slave she might be burned.—HIST. OF ENG. PEOPLE, § 15.

**5195. SLAVERY, Repulsive.** *In England.* The Saxon race carried the most repulsive forms of slavery to England, where not half the population could assert a right to freedom, and where the price of a man was but four times the price of an ox. . . . In defiance of severe penalties, the Saxons sold their own kindred into slavery on the continent; nor could the traffic be checked till religion, pleading the cause of humanity, made its appeal to the conscience.—BANCROFT'S HIST. OF U. S., vol. 1, ch. 5.

**5196. SLAVERY, Unchristian.** *British.* How great a part the Catholic ecclesiastics subsequently had in the abolition of villanage we learn from the unexceptionable testimony of Sir Thomas Smith, one of the ablest Protestant councillors of Elizabeth. When the dying slaveholder asked for the last sacraments, his spiritual attendants regularly adjured him, as he loved his soul, to emancipate his brethren for whom Christ had

died. So successfully had the Church used her formidable machinery, that, before the Reformation came, she had enfranchised almost all the bondmen in the kingdom except her own, who, to do her justice, seem to have been very tenderly treated.—MACAULAY'S ENG., ch. 1, p. 23.

**5197. SLAVES, Angelic.** *English.* But once masters of the Britons, the Bernician Englishmen turned to conquer their English neighbors to the south, the men of Deira, whose first king, Ælla, was now sinking to the grave. The struggle filled the foreign markets with English slaves, and one of the most memorable stories in our history shows us a group of such captives as they stood in the market-place of Rome, it may be in the great Forum of Trajan, which still in its decay recalled the glories of the Imperial City. Their white bodies, their fair faces, their golden hair, was noted by a deacon who passed by. "From what country do these slaves come?" Gregory asked the trader who brought them. The slave-dealer answered, "They are English," or, as the word ran in the Latin form, it would bear at Rome, "they are Angles." The deacon's pity veiled itself in poetic humor. "Not Angles, but angels," he said, "with faces so angel-like! From what country come they?" "They come," said the merchant, "from Deira." "*De ira!*" was the untranslatable word-play of the vivacious Roman; "ay, plucked from God's ire and called to Christ's mercy! And what is the name of their king?" They told him, "Ælla," and Gregory seized on the word as of good omen. "Alleluia shall be sung in Ælla's land," he said, and passed on, musing how the angel-faces should be brought to sing it.—HIST. OF ENG. PEOPLE, § 40.

**5198. SLAVES of Disbelievers.** *Virginia. A.D. 1670.* Statute: . . . "All servants, not being Christians, imported into this country by shipping, shall be slaves." Yet it was added, "conversion to the Christian faith doth not make free!"—BANCROFT'S U. S., vol. 2, ch. 14.

**5199. SLAVES, Docility of.** *Civil War.* [President Lincoln's emancipation proclamation] had shown that slavery was an element of strength with us; that it had assisted us in our struggle; that no servile insurrections had taken place in the South, in spite of all the allurements of our enemy; that the slave had tilled the soil while his master had fought; that in the large districts unprotected by our troops, and with a white population consisting almost exclusively of women and children, the slave had continued at his work, quiet, cheerful, and faithful, . . . though prompted to the work of assassination and pillage by the most brutal examples of the Yankee soldiery.—POLLARD'S SECOND YEAR OF THE WAR, ch. 6, p. 182.

**5200. SLAVES, Rebellion of.** *Roman.* They found a leader in a young Thracian robber chief, named Spartacus, who was destined for the amphitheatre, and who preferred meeting his masters in the field to killing his friends to make a Roman holiday. Spartacus, with two hundred of his companions, burst out from the Capuan "stables," seized their arms, and made their way into the crater of Vesuvius, which was then, after the long sleep of the volcano, a dense jungle of wild vines. The slaves of the adjoining planta-

tions deserted and joined them. The fire spread, Spartacus proclaimed universal emancipation, and in a few weeks was at the head of an army with which he overran Italy to the foot of the Alps, defeated consuls and prætors, captured the eagles of the legions, wasted the farms of the noble lords, and for two years held his ground against all that Rome could do.—FROUDE'S *CÆSAR*, ch. 9.

**5201. SLAVES, White.** *In Virginia.* The supply of white servants became a regular business, and a class of men, nicknamed spirits, used to delude young persons, servants, and idlers into embarking for America, as to a land of spontaneous plenty. White servants came to be a usual article of traffic. They were sold in England to be transported, and in Virginia were resold to the highest bidder; like negroes, they were to be purchased on shipboard, as men buy horses at a fair.—BANCROFT'S *HIST. OF U. S.*, vol. 1, ch. 5.

**5202. SLAVE-TRADE** opposed. *Continental Congress. A.D. 1774.* We will neither support nor purchase any slave imported after the 1st day of December next; after which time we will wholly discontinue the slave-trade, and will neither be concerned in it ourselves, nor will we hire our vessels nor sell our commodities or manufactures to those who are concerned in it.—BANCROFT'S *U. S.*, vol. 7, ch. 13.

**5203. SLAVE-TRADE** respected. *New York. A.D. 1661.* We have seen Elizabeth of England a partner in the commerce of which the Stuarts, to the days of Queen Anne, were distinguished patrons; the city of Amsterdam did not blush to own shares in the slave-ship, to advance money for the outfits, and to participate in the returns. In proportion to population, New York had as many Africans as Virginia. . . . They were imported . . . often directly from Guinea, and were sold at public auction to the highest bidder. The average price was less than \$140.—BANCROFT'S *U. S.*, vol. 2, ch. 15.

**5204. SLEEP, Benefit of.** *Disposition.* It was a rule with Cato to have his slaves either employed in the house or asleep, and he liked those best that slept the most kindly, believing that they were better tempered than others that had not so much of that refreshment, and fitter for any kind of business.—PLUTARCH'S *CATO THE CENSOR*.

**5205. SLEEP at Command.** *Napoleon I.* "Different affairs are arranged in my head," said he, "as in drawers. When I wish to interrupt one train of thought, I close the drawer which contains that subject, and open that which contains another. They do not mix together or inconvenience me. I have never been kept awake by an involuntary preoccupation of mind. If I wish for repose, I shut up all the drawers, and I am asleep. I have always slept when I wanted rest, and almost at will."—ABBOTT'S *NAPOLEON B.*, vol. 1, ch. 5.

**5206. SLEEP, Deficient.** *Josiah Quincy.* This excellent man carried one of his virtues to excess—early rising. He rose so early in the morning that he scarcely had sleep enough; so that, when he sat down during the day for ten minutes, he was very likely to fall asleep. John Quincy Adams was also addicted to excessive

early rising. One day these two distinguished men went into Judge Story's lecture-room to hear him read his lecture to his class in the law school. The judge received the two presidents with his usual politeness, and placed them on the platform by his side, in full view of the class, and then went on with his lecture. In a very few minutes both the presidents were fast asleep. The judge paused a moment, and pointing to the two sleeping gentlemen, uttered these words: "Gentlemen, you see before you a melancholy example of the evil effects of early rising." This remark was followed by a shout of laughter, which effectually roused the sleepers, after which the judge resumed his discourse.—*CYCLOPEDIA OF BIOG.*, p. 758.

**5207. SLEEP, Exceptional.** *Sir Walter Scott.* Basil Hall reports Scott's having told him . . . that "having once arrived at a country inn, he was told there was no bed for him. 'No place to lie down at all?' said he. 'No,' said the people of the house; 'none, except a room in which there is a corpse lying.' 'Well,' said he, 'did the person die of any contagious disorder?' 'Oh, no; not at all,' said they. 'Well, then,' continued he, 'let me have the other bed. So,' said Sir Walter, 'I laid me down, and never had a better night's sleep in my life.'" He was, indeed, a man of iron nerve.—HUTTON'S *LIFE OF SCOTT*, ch. 4.

**5208. SLEEP, Perilous.** *Columbus' First Voyage.* [Coasting near St. Thomas.] Columbus, who had hitherto kept watch, finding the sea calm and smooth, and the ship almost motionless, retired to rest, not having slept the preceding night. He was, in general, extremely wakeful on his coasting voyages, passing whole nights upon deck in all weathers; never trusting to the watchfulness of others where there was any difficulty or danger to be provided against. In the present instance he felt perfectly secure. . . . No sooner had he retired than the steersman gave the helm in charge to one of the ship-boys, and went to sleep. This was in direct violation of an invariable order of the admiral, that the helm should never be intrusted to the boys. The rest of the mariners who had the watch took like advantage of the absence of Columbus, and in a little while the whole crew was buried in sleep. In the mean time the treacherous currents which run swiftly along this coast carried the vessel quietly, but with force, upon a sand-bank. The heedless boy had not noticed the breakers, although they made a roaring that might have been heard a league. [The vessel was wrecked.]—IRVING'S *COLUMBUS*, Book 4, ch. 8.

**5209. SLEEP, Surprising.** *Duke of Argyle.* [On the day appointed for his decapitation at Edinburgh, for rebellion.] one of the lords of the council, who had probably been bred a Presbyterian, and had been seduced by interest to join in oppressing the church of which he had once been a member, came to the castle with a message from his brethren, and demanded admittance to the earl. It was answered that the earl was asleep. The privy councillor thought that this was a subterfuge, and insisted on entering. The door of the cell was softly opened; and there lay Argyle on the bed, sleeping, in his irons, the placid sleep of infancy. The con-



science of the renegade smote him. He turned away, sick at heart, ran out of the castle, and took refuge in the dwelling of a lady of his family who lived hard by. There he flung himself on a couch, and gave himself up to an agony of remorse and shame. His kinswoman, alarmed by his looks and groans, thought that he had been taken sick with sudden illness, and begged him to drink a cup of sack. "No, no," he said, "that will do me no good." She prayed him to tell her what had disturbed him. "I have been," he said, "in Argyle's prison. I have seen him within an hour of eternity, sleeping as sweetly as ever man did. But as for me—"—MACAULAY'S *ENG.*, ch. 5, p. 523.

**5210. SLEEP, Transient.** *Napoleon I.* After spending several days and nights in preparation for a decisive conflict, he has been known repeatedly to fall asleep in the midst of the uproar and horror of the field of battle, and when the balls of the enemy were sweeping the eminence upon which he stood. "Nature has her rights," said he, "and will not be defrauded with impunity. I feel more cool to receive the reports which are brought to me when awaking in this manner from transient slumber."—ABBOTT'S *NAPOLEON B.*, vol. 1, ch. 5.

**5211. SLEEP, Undisturbed.** *Washington.* "How did you sleep, general?" asked [his guest] the Duke of Orleans [Louis Philippe] one morning of the master of the house. "I always sleep well," replied General Washington, "for I never wrote a word in my life which I had afterwards cause to regret."—*CYCLOPEDIA OF BIOG.*, p. 508.

**5212. SLEEPERS, The Seven.** *Legend.* When the Emperor Decius persecuted the Christians, seven noble youths of Ephesus concealed themselves in a spacious cavern in the side of an adjacent mountain, where they were doomed to perish by the tyrant, who gave orders that the entrance should be firmly secured with a pile of huge stones. They immediately fell into a deep slumber, which was miraculously prolonged, without injuring the powers of life, during a period of one hundred and eighty-seven years. At the end of that time, the slaves of Adolus, to whom the inheritance of the mountain had descended, removed the stones to supply materials for some rustic edifice; the light of the sun darted into the cavern, and the Seven Sleepers were permitted to awake. After a slumber, as they thought, of a few hours, they were pressed by the calls of hunger, and resolved that Jamblichus, one of their number, should secretly return to the city to purchase bread for the use of his companions. The youth (if we may still employ that appellation) could no longer recognize the once familiar aspect of his native country; and his surprise was increased by the appearance of a large cross, triumphantly erected over the principal gate of Ephesus. His singular dress and obsolete language confounded the baker, to whom he offered an ancient medal of Decius as the current coin of the empire; and Jamblichus, on the suspicion of a secret treasure, was dragged before the judge. Their mutual inquiries produced the amazing discovery that two centuries were almost elapsed since Jamblichus and his friends had escaped from the rage of a pagan tyrant. The bishop of Ephesus, the clergy, the

magistrates, the people, and, it is said, the Emperor Theodosius himself, hastened to visit the cavern of the Seven Sleepers, who bestowed their benediction, related their story, and at the same moment peaceably expired.—GIBBON, ch. 3, p. 383.

**5213. SLEEPERS in the Temple.** *Ino.* On the road between Octylus and Thalamia . . . is the temple of Ino. It is the custom of those who consult her to sleep in the temple, and what they want to know is revealed to them in a dream.—PAUSANIAS.

**5214. SMILE** resented, *A. Timour the Tartar.* In his camp before Delhi Timour massacred 100,000 Indian prisoners, who had smiled when the army of their countrymen appeared in sight. . . . The people of Ispahan supplied 70,000 human skulls for the structure of several lofty towers. . . . A similar tax was levied on the revolt of Bagdad, . . . and the exact account . . . is stated . . . at 90,000 heads.—NOTE IN GIBBON'S *ROME*, ch. 34, p. 398.

**5215. SMOKER, A female.** *General Jackson's Wife.* A more exemplary woman in all the relations of life—wife, friend, neighbor, relation, mistress of slaves—never lived, and never presented a more quiet, cheerful, and admirable management of her household. She had the general's own warm heart, frank manners, and admirable temper; and no two persons could have been better suited to each other, lived more happily together, or made a house more attractive to visitors. No bashful youth or plain old man, whose modesty sat them down at the lower end of the table, could escape her cordial attention, any more than the titled gentleman at her right and left. Young persons were her delight, and she always had her house filled with them, all calling her affectionately "Aunt Rachel." In the homely fashion of the time, she used to join her husband and guests in smoking a pipe after dinner and in the evening. There are now living many persons who well remember seeing her smoking by her fireside a long reed pipe.—*CYCLOPEDIA OF BIOG.*, p. 536.

**5216. SMUGGLING** fined. *England.* In the session of 1698 the Parliament proceeded against some dozen of opulent merchants with foreign names, by impeaching them for high crimes and misdemeanors, for fraudulently importing foreign alamoses and hustrings, and for illegally exporting native wool. One was fined £10,000; one, £3000; two, £1500 each; three, £1000 each; and one, £500. These sums were applied to the building of Greenwich Hospital.—KNIGHT'S *ENG.*, vol. 5, ch. 14, p. 212.

**5217. SOCIALISM** illustrated. *Samuel Johnson.* Sir, there is one Mrs. Macaulay in this town, a great republican. One day when I was at her house, I put on a very grave countenance, and said to her, "Madam, I am now become a convert to your way of thinking. I am convinced that all mankind are upon an equal footing; and to give you an unquestionable proof, madam, that I am in earnest, here is a very sensible, civil, well-behaved fellow-citizen, your footman; I desire that he may be allowed to sit down and dine with us." I thus, sir, showed her the absurdity of the levelling doctrine. She has never liked me since, Sir, your levellers wish to level

down as far as themselves; but they cannot bear levelling up to themselves. They would all have some people under them; why not, then, have some people above them?—BOSWELL'S JOHN-SON, p. 124.

**5218. SOCIALISM, Political.** *Caius Gracchus.* [The Roman tribune.] He brought forward, and carried through, with enthusiastic clapping of every pair of hands in Rome that were hardened with labor, a proposal that there should be public granaries in the city, maintained and filled at the cost of the State, and that corn should be sold at a rate artificially cheap to the poor free citizens. Such a law was purely socialistic. The privilege was confined to Rome, because in Rome the elections were held, and the Roman constituency was the one depository of power. The effect was to gather into the city a mob of needy, unemployed voters, living on the charity of the State, to crowd the circus, and to clamor at the elections, available no doubt immediately to strengthen the hands of the popular tribune, but certain in the long run to sell themselves to those who could bid highest for their voices.—FROUDE'S *CÆSAR*, ch. 3.

**5219. SOCIETY, Bond of.** *Egyptians.* Perjury was also punished with death, because that crime attacks both the gods, whose majesty is trampled upon by invoking their name to a false oath; and men, by breaking the strongest tie of human society—viz., sincerity and veracity.—ROLLIN'S *HIST.*, Book 1, Part 2, ch. 1.

**5220. SOCIETY degraded.** *Cowper's Times.* Drunkenness reigned in palace and cottage alike. Gambling, cock-fighting, and bull-fighting were the amusements of the people. Political life, which, if it had been pure and vigorous, might have made up for the absence of spiritual influences, was corrupt from the top of the scale to the bottom; its effect on national character is portrayed in Hogarth's "Election." That property had its duties as well as its rights, nobody had yet ventured to say or think. The duty of a gentleman toward his own class was to pay his debts of honor and to fight a duel whenever he was challenged by one of his own order; toward the lower class his duty was none. Though the forms of government were elective—and Cowper gives us a description of the candidate at election-time obsequiously soliciting votes—society was intensely aristocratic, and each rank was divided from that below it by a sharp line which precluded brotherhood or sympathy.—SMITH'S *COWPER*, ch. 1.

**5221. SOCIETY, Deliverers of.** *Reformers.* [See No. 5220.] That the slave-trade was iniquitous hardly any one suspected; even men who deemed themselves religious took part in it without scruple. But a change was at hand, and a still mightier change was in prospect. At the time of Cowper's death John Wesley was twenty-eight, and Whitefield was seventeen. With them the revival of religion was at hand. Johnson, the moral reformer, was twenty-two. Howard was born, and in less than a generation Wilberforce was to come.—SMITH'S *COWPER*, ch. 1.

**5222. SOCIETY, An effective.** *Knights of St. John.* But the firmest bulwark of Jerusalem was founded on the knights of the Hospital of St. John, and of the temple of Solomon; on the

strange association of a monastic and military life, which fanaticism might suggest, but which policy must approve. The flower of the nobility of Europe aspired to wear the cross and to profess the vows of these respectable orders; their spirit and discipline were immortal; and the speedy donation of twenty-eight thousand farms, or manors, enabled them to support a regular force of cavalry and infantry for the defence of Palestine.—GIBBON'S *ROME*, ch. 58, p. 598.

**5223. SOCIETY, Opposition to.** *Poet Shelley.* "Laon and Cythna" was . . . representative of its author. All his previous experiences and all his aspirations—his passionate belief in friendship, his principle of the equality of women with men, his demand for bloodless revolution, his confidence in eloquence and reason to move nations, his doctrine of free love, his vegetarianism, his hatred of religious intolerance and tyranny—are blent together and concentrated in the glowing cantos of this wonderful romance. The hero, Laon, is himself idealized, the self which he imagined when he undertook his Irish campaign. The heroine, Cythna, is the helpmate he had always dreamed, the woman exquisitely feminine, yet capable of being fired with male enthusiasm. . . . In the first edition of the poem he made Laon and Cythna brother and sister, not because he believed in the desirability of incest, but because he wished to throw a glove down to society, and to attack the intolerance of custom in its stronghold.—SYMONDS' *SHELLEY*, ch. 5.

**5224. SOCIETY, Orderly.** *Plymouth Colony.* House-breaking and highway robbery were offences unknown in their courts, and too little apprehended to be made subjects of severe legislation.—BANCROFT'S *U. S.*, ch. 8.

**5225. SOCIETY, Reaction of.** *Rome.* [Time of Nero.] At the summit of the whole decaying system—necessary, yet detested—elevated indefinitely above the very highest, yet living in dread of the very lowest, oppressing a population which he terrified, and terrified by the population he oppressed, was an emperor raised to the divinest pinnacle of autocracy, yet conscious that his life hung upon a thread; an emperor who, in the terrible phrase of Gibbon, was at once a priest, an atheist, and a god.—FARRAR'S *EARLY DAYS*, ch. 1, p. 4.

**5226. SOCIETY, Reformation of.** *Impartiality.* In 1698 . . . societies for the reformation of manners had for some time been in activity. Their business was to lay informations before the magistrates of swearers, drunkards, Sabbath-breakers, and other offenders, and to appropriate that portion of the fines which were earned by common informers to purposes of charity. The objection which ever was and ever will be against the most honest exertions of such societies is, that they are not impartial in their visitations. Defoe said: "Till the nobility, gentry, justices of the peace, and clergy will be pleased to reform their own manners, or find out some method and power impartially to punish themselves when guilty, we humbly crave leave to object to setting any poor man in the stocks, or sending him to the House of Correction for immoralities, as the most unjust and unequal way of proceeding in the world."—KNIGHT'S *ENG.*, vol. 5, ch. 13, p. 205.



**5227. SOCIETY, Unbound.** "*War of the Roses.*" The individual sense of personal duty, the political consciousness of each citizen that national order and national welfare are essential to his own well-being, had not yet come. The bonds which had held the world together through so many ages loosened and broke, only to leave man face to face with his own selfishness. The motives that sway and ennoble the common conduct of men were powerless over the ruling classes. Pope and king, bishop and noble, vied with each other in greed, in self-seeking, in lust, in faithlessness, in a pitiless cruelty. It is this moral degradation that flings so dark a shade over the wars of the Roses. From no period in our annals do we turn with such weariness and disgust. Their savage battles, their ruthless executions, their shameless treasons, seem all the more terrible from the pure selfishness of the ends for which men fought, for the utter want of all nobleness and chivalry in the contest itself, of all great result in its close.—*HIST. OF ENG. PEOPLE*, § 466.

**5228. SOLDIER, Christian.** "*Stonewall Jackson.*" At the siege of Vera Cruz Jackson commanded a battery, . . . and was promoted first-lieutenant. For his conduct at Cerro Gordo he was brevetted captain. He was in all Scott's battles to the city of Mexico, and behaved so well that he was brevetted major for his services. To his merits as a commander he added the virtues of an active, humble, consistent Christian, restraining profanity in his camp, welcoming army colporteurs, distributing tracts, and anxious that every regiment . . . should be supplied with chaplains. He was vulgarly sneered at as a fatalist; his habits of soliloquy were derided as superstitious conversations with a familiar spirit; . . . but . . . he believed he had a distinct mission of duty, in which he should be spared for the ends of Providence.—*POLLARD'S FIRST YEAR OF THE WAR*, ch. 9, p. 221.

**5229. SOLDIER, Cruelty and Courtesy of.** *Black Prince.* [In 1370 the Black Prince met the French in Gascony. His last warlike act associates his name with the infamous system of cruelty that makes the individual bravery, endurance, and courtesy of the later feudal times look like hollow mockery—a miserable imposture of self-glorification, trampling upon the higher principle that unites strength with mercy. Three thousand men, women, and children were butchered in cold blood when Limoges was taken. A few knights, who resolved to battle to the last, placed their backs against a wall, and long fought against superior numbers. These Prince Edward ordered to be received to ransom. This was chivalry.—*KNIGHT'S ENG.*, vol. 1, ch. 81.

**5230. SOLDIER, Ignorant.** *Reign of James II.* In June, 1686, Tyrconnel came. His commission authorized him only to command the troops; but he brought with him royal instructions touching all parts of the administration, and at once took the real government of the island into his own hands. On the day after his arrival, he explicitly said that commissions must be largely given to Roman Catholic officers, and that room must be made for them by dismissing more Protestants. He pushed on the remodelling of the army eagerly and indefatiga-

bly. It was, indeed, the only part of the functions of a commander-in-chief which he was competent to perform; for, though courageous in brawls and duels, he knew nothing of military duty. At the very first review which he held, it was evident to all who were near to him that he did not know how to draw up a regiment. To turn Englishmen out and to put Irishmen in was, in his view, the beginning and the end of the administration of war.—*MACAULAY'S ENG.*, ch. 6, p. 132.

**5231. SOLDIER, A natural.** *Cromwell.* Bred to peaceful occupations, he had, at more than forty years of age, accepted a commission in the Parliamentary army. No sooner had he become a soldier, than he discerned, with the keen glance of genius, what Essex and men like Essex, with all their experience, were unable to perceive. He saw precisely where the strength of the Royalists lay, and by what means alone that strength could be overpowered. He saw that it was necessary to reconstruct the army of the Parliament. He saw, also, that there were abundant and excellent materials for the purpose—materials less showy, indeed, but more solid than those of which the gallant squadrons of the king were composed. It was necessary to look for recruits who were not mere mercenaries; for recruits of decent station and grave character, fearing God and zealous for public liberty. With such men he filled his own regiment, and while he subjected them to a discipline more rigid than had ever before been known in England, he administered to their intellectual and moral nature stimulants of fearful potency.—*MACAULAY'S ENG.*, ch. 1, p. 109.

**5232. SOLDIER, A remarkable.** *General Lee.* General Lee is, almost without exception, the handsomest man of his age I ever saw. He is fifty-six years old, tall, broad-shouldered, very well made, well set up—a thorough soldier in appearance; and his manners are most courteous and full of dignity. He is a perfect gentleman in every respect. I imagine no one has so few enemies, or is so universally esteemed. Throughout the South all agree in pronouncing him as near perfection as a man can be. He has none of the small vices, such as smoking, drinking, chewing, or swearing, and his bitterest enemy never accused him of the greater ones . . . General Lee is a religious man.—[English officer's diary, quoted in] *POLLARD'S SECOND YEAR OF THE WAR*, p. 342.

**5233. SOLDIER, Spirited.** *Puritan.* [At the battle of Dunbar.] It appears there were then only two houses and farmsteads. On this Monday there had been some slight skirmishing. Leslie's horse dashed across those little huts occupied by Lambert's or Pride's foot and horse, and seized three prisoners, one a musketeer, a spirited fellow, with a wooden arm. On being brought before Leslie, he was asked, "Do the enemy intend to fight?" The man replied, "What do you think we come here for? We come for nothing else." "Soldier," said Leslie, "how will you fight, when you have shipped half your men and all your great guns?" The answer was, "Sir, if you please to draw down your men, you shall find both men and great guns too." To one of the officers who asked him how he dared reply so saucily to the gen-

eral, he said, "I only answer the question put to me." Leslie sent him across, free again, by a trumpet; and making his way to Cromwell, he reported what had passed, adding, "I for one have lost twenty shillings by the business, plundered from me in this skirmish." Thereupon the lord-general gave him two pieces, which are forty shillings, and sent him away rejoicing.—HOOD'S CROMWELL, ch. 11, p. 51.

**5234. SOLDIER, A wonderful.** *Hannibal.* On the first intelligence of the march of the Carthaginians Publius Scipio, the consul, had taken the field with a large army, and hoped by rapid marches to arrest him in the first part of his progress, and to make the country of the Transalpine Gauls the theatre of the war; but Hannibal had got the start of him, and had already passed the Rhone in the face of an opposing army. He took his way along the eastern banks of that river to Lyons, and thence to one of the chief passes of the Alps—not improbably that which is now known by the name of the Great St. Bernard. On proceeding to ascend the mountains, he found the country in some parts buried in snow, and at every defile defended by large troops of mountaineers. He overcame, by astonishing perseverance, every difficulty, and, at length, in the space of fifteen days, penetrated into that country which he had promised to his troops as the end and the reward of their labors. The time occupied in the whole of this march was five months and a half. His army, on leaving Carthage, amounted to 50,000 foot and 20,000 horse; but of these, on arriving in Italy, there remained only 20,000 foot and 6000 horse. This expedition is deservedly reckoned one of the most remarkable exploits of antiquity.—TYTLER'S HIST., Book 3, ch. 9, p. 373.

**5235. SOLDIER, Choice.** *Riflemen.* The men [from the frontiers], painted in the guise of savages, were strong and of great endurance, many of them more than six feet high; they wore leggings and moccasins and an ash-colored shirt with a double cape; each one carried a rifle, a hatchet, a small axe, and a hunter's knife. They could subsist on a little parched corn and game, killed as they went along; at night, wrapped in their blankets, they willingly made a tree their canopy, the earth their bed. The rifle in their hands sent its ball, with unerring precision, a distance of two or three hundred yards. Their motto was, "Liberty or Death." They were the first troops raised under the authority of the Continental Congress, and . . . the best corps in the camp. . . . They taught the observing Frederick to introduce into his service light bodies of sharpshooters, and their example has modified the tactics of European armies.—BANCROFT'S U. S., vol. 8, ch. 44.

**5236. SOLDIER, Colonial.** *English against French.* On the banks of Lake George [in 1758] 9024 provincials . . . assembled. There were the 600 New England rangers, dressed like woodsmen, armed with a firelock and hatchet; under their right arm a powder-horn; a leather bag for bullets at their waist; and to each officer a pocket compass as a guide in the forests.—BANCROFT'S U. S., vol. 4, ch. 13.

**5237. SOLDIERS, Dauntless.** *Franks.* "The Franks," says the Emperor Constantine, "are bold and valiant to the verge of temerity; and

their dauntless spirit is supported by the contempt of danger and death. In the field and in close onset they press to the front and rush headlong against the enemy, without deigning to compute either his numbers or their own. Their ranks are formed by the firm connections of consanguinity and friendship; and their martial deeds are prompted by the desire of saving or revenging their dearest companions. In their eyes a retreat is a shameful flight; and flight is indelible infamy.—GIBBON'S ROME, ch. 53, p. 373.

**5238. SOLDIERS, Defensive.** *Greek Empire.* Neither authority nor art could frame the most important machine, the soldier himself; and if the ceremonies of Constantine always suppose the safe and triumphal return of the emperor, his tactics seldom soar above the means of escaping a defeat, and procrastinating the war. Notwithstanding some transient success, the Greeks were sunk in their own esteem and that of their neighbors. A cold hand and a loquacious tongue was the vulgar description of the nation; the author of the tactics was besieged in his capital; and the last of the Barbarians, who trembled at the name of the Saracens, or Franks, could proudly exhibit the medals of gold and silver which they had extorted from the feeble sovereign of Constantinople.—GIBBON'S ROME, ch. 58, p. 369.

**5239. SOLDIERS, Disobedient.** *James II.* The heads of the corporation, though men selected for office on account of their known Toryism, protested against this illegal proceeding. The lord-mayor was ordered to appear before the Privy Council. "Take heed what you do," said the king. "Obey me; and do not trouble yourself either about gentlemen of the long robe or gentlemen of the short robe." . . . The chapel was opened. All the neighborhood was soon in commotion. Great crowds assembled in Cheap-side to attack the new mass house. The priests were insulted. A crucifix was taken out of the building and set up on the parish pump. The lord-mayor came to quell the tumult, but was received with cries of "No wooden gods." The train-bands were ordered to disperse the crowd; but they shared in the popular feeling, and murmurs were heard from the ranks, "We cannot in conscience fight for popery."—MACAULAY'S ENG., ch. 6, p. 93.

**5240. SOLDIERS fearful.** *Romans.* Such was the horror for the profession of a soldier, which had affected the minds of the degenerate Romans, that many of the youth of Italy and the provinces chose to cut off the fingers of their right hand, to escape from being pressed into the service; and this strange expedient was so commonly practised, as to deserve the severe animadversion of the laws, and a peculiar name in the Latin language. They were called *Murci*, denoting a lazy and cowardly person.—GIBBON'S ROME, ch. 17, p. 130.

**5241. SOLDIERS, Graves of.** *Decorated.* The first year of the war of Peloponnesus being now elapsed, the Athenians, during the winter, solemnized public funerals, according to ancient custom, . . . in honor of those who had lost their lives in that campaign, a ceremony which they constantly observed during the whole course of that war. For this purpose they set up, three days before, a tent, in which the bones of the



deceased citizens were exposed, and every person strewed flowers, incense, perfumes, and other things of the same kind upon those remains. They afterward were put on carriages, in coffins made of cypress wood, every tribe having its particular coffin and carriage; but in one of the latter a large empty coffin was carried, in honor of those whose bodies had not been found. The procession marched with a grave, majestic, and religious pomp; a great number of the inhabitants, both citizens and foreigners, assisted at this mournful solemnity. [The most renowned orators spoke at their graves.]—ROLLIN'S HIST., Book 7, ch. 8.

**5242. SOLDIERS, Invulnerable.** *Asiaties.* [In 1823 the British army in Bengal felt the necessity of fortifying against the probable attack of the enemy.] An enormous pagoda, more than three hundred feet high, became a citadel, garrisoned by a battalion of British troops. . . . On the night when the astrologers had decided that an attack upon this sacred place would free the country from the impious strangers, a body of troops, called Invulnerables, advanced to the northern gateway. A terrible cannonade was opened upon these dense masses, and they fled at once to the neighboring jungle.—KNIGHT'S ENG., vol. 8, ch. 12, p. 219.

**5243. SOLDIERS maimed.** *Supported.* [Solon established a law] that "persons maimed in the wars should be maintained at the public charge."—PLUTARCH.

**5244. SOLDIERS marked.** *Hand—Face.* The armies both of Sparta and Athens were composed of four sorts of troops: citizens, allies, mercenaries, and slaves. The soldiers were sometimes marked in the hand, to distinguish them from the slaves, who had that character impressed upon their forehead. Interpreters believe that it is in allusion to this double manner of marking that it is said in the Revelation that all were obliged "to receive the mark of the beast in the right hand, or in their foreheads;" and that St. Paul says of himself: "I bear in my body the marks of the Lord Jesus."—ROLLIN'S HIST., Book 10, ch. 2, § 3.

**5245. SOLDIERS misnamed.** *Reign of James II.* When his [General Kirke's] soldiers displeased him, he flogged them with merciless severity; but he indemnified them by permitting them to sleep on watch, to reel drunk about the streets, to rob, beat, and insult the merchants and the laborers. When Tangier was abandoned, Kirke returned to England. He still continued to command his old soldiers, who were designated sometimes as the First Tangier Regiment and sometimes as Queen Catharine's Regiment. As they had been levied for the purpose of waging war on an infidel nation, they bore on their flag a Christian emblem, the Paschal Lamb. In allusion to this device, and with a bitterly ironical meaning, these men, the rudest and most ferocious in the English army, were called Kirke's lambs.—MACAULAY'S ENG., ch. 5, p. 586.

**5246. SOLDIERS, Model.** *Cromwell's.* These persons, sober, moral, diligent, and accustomed to reflect, had been induced to take up arms, not by the pressure of want, not by the love of

novelty and license, not by the arts of recruiting officers, but by religious and political zeal, mingled with the desire of distinction and promotion. The boast of the soldiers, as we find it recorded in their solemn resolutions, was, that they had not been forced into the service, nor had enlisted chiefly for the sake of lucre; that they were no janizaries, but freeborn Englishmen, who had, of their own accord, put their lives in jeopardy, for the liberties and religion of England, and whose right and duty it was to watch over the welfare of the nation which they had saved.—MACAULAY'S ENG., ch. 1, p. 113.

**5247. SOLDIERS, Nation of.** *Gauls.* The chief was either hereditary or elected, or won his command by the sword. The mass of the people were serfs. The best fighters were self-made nobles, under the chief's authority. Every man in the tribe was the chief's absolute subject; the chief, in turn, was bound to protect the meanest of them against injury from without. War, on a large scale or a small, had been the occupation of their lives. The son was not admitted into his father's presence till he was old enough to be a soldier. When the call to arms went out, every man of the required age was expected at the muster, and the last comer was tortured to death in the presence of his comrades as a lesson against backwardness.—FROUDE'S CÆSAR, ch. 14.

**5248. SOLDIERS, Notorious.** *Wilson's Zouaves.* [Colonel] Billy Wilson . . . boasted that when his regiment was moved off [from New York], it would be found that not a thief, highwayman, or pickpocket would be left in the city.—POLLARD'S FIRST YEAR OF THE WAR, ch. 3, p. 72.

**5249. SOLDIERS, Odd.** *Cromwell's.* The Puritan soldiers of Cromwell are armed with all kinds of weapons, clothed in all colors, and sometimes in rags. Pikes, halberds, and long straight swords are ranged side by side with pistols and muskets. Often he causes his troops to halt that he may preach to them, and frequently they sing psalms while performing their exercise. The captains are heard to cry, "*Present, fire! in the name of the Lord!*" After calling over the muster-roll, the officers read a portion of the New or Old Testament. Their colors are covered with symbolical paintings and verses from the Scriptures. They march to the Psalms of David, while the Royalists advance singing loose bacchanalian songs. The license of the nobility and cavaliers composing the king's regular troops could not prevail, notwithstanding their bravery, against these martyrs for their faith. The warriors who believed themselves the soldiers of God must sooner or later gain the victory over those who are only the servants of man. Cromwell was the first to feel this conviction.—LAMARTINE'S CROMWELL, p. 31.

**5250. SOLDIERS, Piety of.** *Cromwell's.* Cromwell had foreseen the destinies of the contest, and from among the freeholders and their sons in his own neighborhood he formed his immortal troop of Ironsides, those men who, in many a well-fought field, turned the tide of conflict, men who "jeopardized their lives on the high places of the field." These men were peculiarly moulded; their training was even more religious than military; they were men of position and

character. Oliver preached to them, prayed with them, directed their vision to all the desperate and difficult embroilments of the times. These men were Puritans all; Independents; men who, however painful it may be to our more Christian notions, used their Bible as a matchlock, and relieved their guard by revolving texts of Holy Writ, and refreshed their courage by draughts from God's Book.—HOOD'S CROMWELL, ch. 6, p. 95.

**5251.** ——. *Cromwell's*. But that which chiefly distinguished the army of Cromwell from other armies was the austere morality and the fear of God which pervaded all ranks. It is acknowledged by the most zealous Royalists that, in that singular camp, no oath was heard, no drunkenness or gambling was seen, and that during the long dominion of the soldiery the property of the peaceable citizen and the honor of woman were held sacred. If outrages were committed, they were outrages of a very different kind from those of which a victorious army is generally guilty. No servant-girl complained of the rough gallantry of the red-coats; not an ounce of plate was taken from the shops of the goldsmiths; but a Pelagian sermon, or a window on which the Virgin and Child were painted, produced in the Puritan ranks an excitement which it required the utmost exertions of the officers to quell.—MACAULAY'S ENG., ch. 1, p. 114.

**5252. SOLDIERS described, Poor.** *Cato*. "I do not like," he said once, "a soldier who moves his hands when he marches and his feet when he fights, and who snores louder in bed than he shouts in battle."—CYCLOPEDIA OF BIOG., p. 422.

**5253. SOLDIERS, Professional.** *Lacedæmonian*. The allies of Sparta likewise complained of Agesilaus, that it was not in any public quarrel, but from an obstinate spirit of private resentment, that he sought to destroy the Thebans. For their part, they said, they were wearing themselves out, without any occasion, by going in such numbers upon this or that expedition every year, at the will of a handful of Lacedæmonians. Hereupon Agesilaus, desirous to show them that the number of their warriors was not so great, ordered all the allies to sit down promiscuously on one side and all the Lacedæmonians on the other. This done, the crier summoned the trades to stand up one after another, the potters first, and then the braziers, the carpenters, the masons—in short, all the mechanics. Almost all the allies rose up to answer in one branch of business or other, but not one of the Lacedæmonians; for they were forbidden to learn or exercise any manual art. Then Agesilaus smiled and said, "You see, my friends, we send more warriors into the field than you."—PLUTARCH'S AGESILAUS.

**5254. SOLDIERS, Quality of.** *Cromwell's*. "At his first entrance into the wars," observes the *Reliquiæ Baxterianæ*, "being but captain of horse, he had especial care to get religious men into his troops; these men were of greater understanding than common soldiers, and therefore were more apprehensive of the importance and consequences of the war. By this means, indeed, he sped better than he expected. Hereupon he got a commission to take some care of

the associated counties, where he brought his troop into a double regiment of fourteen full troops, and all these as full of religious men as he could get; these, having more than ordinary wit and resolution, had more than ordinary success.—HOOD'S CROMWELL, ch. 6, p. 100.

**5255. SOLDIERS, Terrible.** *Janizaries*. [Under Amurath I., the Turk.] Vigilant officers were stationed at Gallipoli, to watch the passage and to select for his use the stoutest and most beautiful of the Christian youth. . . . Many thousands of the European captives were educated in religion and arms, and the new militia was consecrated and named by a celebrated dervis. Standing in the front of their ranks, he stretched the sleeve of his gown over the head of the foremost soldier, and his blessing was delivered in these words: "Let them be called Janizaries (*Yengi cheri*, or new soldiers); may their countenance be ever bright! their hand victorious! their sword keen! may their spear always hang over the heads of their enemies! and wheresoever they go, may they return with a *white face*!" Such was the origin of these haughty troops, the terror of the nations, and sometimes of the sultans themselves.—GIBBON'S ROME, ch. 64, p. 235.

**5256. SOLDIERS, Unqualified.** *Reign of Charles I.* In a country which had not, within the memory of the oldest person living, made war on a great scale by land, generals of tried skill and valor were not to be found. It was necessary, therefore, in the first instance, to trust untried men, and the preference was naturally given to men distinguished either by their station, or by the abilities which they had displayed in Parliament. In scarcely a single instance, however, was the selection fortunate. Neither the grandes nor the orators proved good soldiers. The Earl of Stamford, one of the greatest nobles of England, was routed by the Royalists at Stratton. Nathaniel Fiennes, inferior to none of his contemporaries in talents for civil business, disgraced himself by the pusillanimous surrender of Bristol. Indeed, of all the statesmen who at this juncture accepted high military commands, Hampden alone appears to have carried into the camp the capacity and strength of mind which had made him eminent in politics.—MACAULAY'S ENG., ch. 1, p. 108.

**5257. SOLITUDE, Delight in.** *Daniel Boone*. Occupying the first cottage in Kentucky, in the spring of 1770 . . . [his] brother returned to the settlements for horses and supplies of ammunition, leaving the renowned hunter "by himself, without bread, or salt, or sugar, or even a horse or dog." . . . He was no more alone than a bee among the flowers, but communed familiarly with the whole universe of life. . . . For him the rocks and fountains, the leaf and the blade of grass, had life; . . . the trees stood up, . . . myriads of companions. . . . The perpetual howling of the wolves by night round his cottage, or his bivouac in the brake, was his diversion. . . . He returned to his wife and children fixed in his purpose, at the risk of life and fortune, to bring them as soon as possible to live in Kentucky, which he esteemed a second Paradise.—BANCROFT'S U. S., vol. 6, ch. 41.

**5258. SOLITUDE, Moroseness by.** *Chrysostom*. He maintained, from some considerations of



health or abstinence, his . . . habits of taking his repasts alone; and this inhospitable custom, which his enemies imputed to pride, contributed, at least, to nourish the infirmity of a morose and unsocial humor.—GIBBON, ch. 3, p. 342.

**5259. SON, A devoted.** *Confucius.* Just as he was about to be promoted to the highest dignities of the empire, his mother, in the flower of her age, suddenly died. Immediately, in accordance with the ancient traditions, he resigned his office, and resolved to pay all the honors to his mother's memory which the most rigorous of the old customs demanded. After conveying the body to the summit of a mountain, where the ashes of his father reposed, he secluded himself from society, and passed three whole years in mourning the irreparable loss which he had sustained, in only relief being the study of philosophy.—CYCLOPEDIA OF BIOG., p. 409.

**5260. SON like Mother.** *Emperor Nero.* Claudius, by the advice of his faithful councillors, his freedmen, married his niece Agrippina, the daughter of Germanicus, a woman equally vicious as Messalina, and more daring in her crimes. Her favorite object was to secure the empire for her son Domitius Ænobarbus [Nero]; and, to gain the freedmen to her interest, she made no scruple to prostitute herself to them. In the prosecution of her scheme she employed banishment, poison, murder—every different engine of vice and inhumanity. She obliged Octavia, the emperor's daughter, to marry Domitius, whom she now made Claudius adopt, to the prejudice of his son Britannicus; and Domitius was hailed Cæsar, with the titles of *Nero Claudius Cæsar Drusus Germanicus*. . . . Agrippina, having by these complicated crimes paved the way for the succession of her son to the throne, now thought proper to make way for him by poisoning her husband; and Claudius, after a reign of fourteen years, was thus carried off at the age of sixty-three.—TYTLER'S HIST., Book 5, ch. 1, p. 486.

**5261. SON, Reconciling.** *Themistocles.* Admetus, king of the Molossians, . . . had made a request to the Athenians, which being rejected with scorn by Themistocles in the time of his prosperity and influence in the State, the king entertained a deep resentment against him, and made no secret of his intention to revenge himself, if ever the Athenian should fall into his power. However, while he was thus flying from place to place, he was more afraid of the recent envy of his countrymen than of the consequences of an old quarrel with the king; and therefore he went and put himself in his hands, appearing before him as a supplicant in a particular and extraordinary manner. He took the king's son, who was yet a child, in his arms, and kneeled down before the household gods. This manner of offering a petition the Molossians look upon as the most effectual, and the only one that can hardly be rejected.—PLUTARCH'S THEMISTOCLES.

**5262. SONG, Enamored by.** *Josiah Quincy.* [While visiting his aunt in Boston he met a young lady who made no impression on his mind till] she began to sing one of the songs of Burns with a clearness of voice and with a degree of taste and feeling which charmed and excited him beyond anything he had ever ex-

perlenced. He immediately threw down the law papers which he had been examining, and returned to the company. Miss Morton sang several other songs, to the great delight of all who heard her, and to the unbounded rapture of this particular young gentleman. When the singing was over, he entered into conversation with her, and discovered her to be an intelligent, well-informed, unaffected, and kind-hearted girl. In short, he fell in love with her upon the spot, and when the young lady left Boston a week after, he was engaged to her. Some time elapsed, however, before they were married. She was a young lady of highly respectable connections and considerable fortune. The marriage was suitable in all respects, and they lived together fifty-three happy years. This most fortunate union was, no doubt, one of the main causes of the singular peace and uninterrupted happiness of his life.—CYCLOPEDIA OF BIOG., p. 751.

**5263. SONG, Political.** *Reign of James II.* [Irish Roman Catholic troops were brought into England to aid the king in supplanting the Protestant religion.] Thomas Wharton had written a satirical ballad on the administration of Tyrconnel [lord-lieutenant of Ireland]. In this little poem an Irishman congratulates a brother Irishman, in a barbarous jargon, on the approaching triumph of popery and of the Milesian race. The Protestant heir will be excluded. The Protestant officers will be broken. The Great Charter and the praters who appeal to it will be hanged in one rope. The good Talbot will shower commissions on his countrymen, and will cut the throats of the English. These verses, which were in no respect above the ordinary standard of street poetry, had for burden some gibberish which was said to have been used as a watchword by the insurgents of Ulster in 1641. The verses and the tune caught the fancy of the nation. From one end of England to the other all classes were constantly singing this idle rhyme. . . . One of the characteristics of the good old soldier is his trick of whistling Lillibullero. Wharton afterward boasted that he had sung a king out of three kingdoms. But, in truth, the success of Lillibullero was the effect, and not the cause, of that excited state of public feeling which produced the Revolution.—MACAULAY'S ENG., ch. 9, p. 397.

**5264. SORCERY condemned.** *England. A.D. 1440.* [In 1440] the Witch of Eye was burned in Smithfield for having, in former days, given medicines to Eleanor Cobham to make the Duke of Gloucester love her and wed her. [The duke's wife was brought before an ecclesiastical commission by the political enemies of her husband, and] condemned by the bishops to all the humiliations of penance in the streets of London, on three several days. . . . She was confined at Calais and the Isle of Man for the remainder of her life. [Her offence was only this: she had consulted an astrologer] to know what should fall of her, and to what estate she should come.—KNIGHT'S ENG., vol. 2, ch. 6, p. 94.

**5265. SORCERY, Fear of.** *By Joan of Arc.* The only question was whether these beings were good or evil angels; whether she brought with her "airs from heaven or blasts from hell." This question seemed to her countrymen to be decisively settled in her favor by the austere

sanctity of her life, by the holiness of her conversation, but still more by her exemplary attention to all the services and rites of the Church. The dauphin at first feared the injury that might be done to his cause if he laid himself open to the charge of having leagued himself with a sorceress. Every imaginable test, therefore, was resorted to in order to set Joan's orthodoxy and purity beyond suspicion. At last Charles and his advisers felt safe in accepting her services as those of a true and virtuous Christian daughter of the Holy Church.—DECISIVE BATTLES, § 375.

**5266. SORCERY punished.** *Henry VI.* [He married his mistress, Eleanor Cobham; she was charged with compassing the king's death by sorcery.] Her judges found that she had made a waxen image of the king and slowly melted it at a fire, a process which was held to account for Henry's growing weakness both of body and mind. The duchess was doomed to penance for her crime; she was led bareheaded and barefooted in a white penance-sheet through the streets of London, and then thrown into prison for life.—HIST. OF ENG. PEOPLE, § 436.

**5267. SORROW, A living.** *Mother of Wesley.* Susanna Wesley, . . . in a letter to her brother, writes, with the anguish which only a mother can know, for the saddest sorrow of a child: "O sir! O brother! happy, thrice happy are you; happy is my sister that buried your children in infancy, secure from temptation, secure from guilt, secure from want and shame, secure from the loss of friends. Believe me, it is better to mourn ten children dead than one living, and I have buried many."—STEVENS' METHODISM, vol. 1, p. 59.

**5268. SORROW, Sentimental.** *Xerxes.* [The Persians invaded Greece.] He left Sardis, and directed his march toward the Hellespont. Being arrived there, he wished to have the pleasure of seeing a naval engagement. A throne was erected for him upon an eminence; and in that situation, seeing all the sea crowded with his vessels, and the land covered with his troops, he at first felt a secret joy diffuse itself through his soul, in surveying with his own eyes the vast extent of his power, and considering himself as the most happy of mortals; but reflecting soon afterward, that of so many thousands in a hundred years' time there would not be one living soul remaining, his joy was turned into grief, and he could not forbear weeping at the uncertainty and instability of human things. He might have found another subject of reflection, which would have more justly merited his tears and affliction, had he turned his thoughts upon himself, and considered the reproaches he deserved for being the instrument of shortening that fatal term to millions of people, whom his cruel ambition was going to sacrifice in an unjust and unnecessary war. [He had 1,800,000 men.]—ROLLIN'S HIST., Book 6, ch. 2, § 2.

**5269. SOUL, Divinity of the.** *Pythagoras.* Pythagoras regarded the human soul as consisting of two parts—the one a sensitive, which is common to man and the inferior animals; the other a rational and divine, which is common to man with the Deity, and is indeed a part of the divine nature. The first perishes with the body, of which it is an inseparable adjunct; the other

survives and is immortal; but after the death of one body it enters into another, and so passes through an endless series of transmigrations. It is punished by degradation into the body of an inferior animal.—TYTLER'S HIST., Book 2, ch. 9, p. 263.

**5270. SOUL, Immortality of the.** *Socrates.* Socrates passed the rest of the day [his last day] with his friends, and conversed with them with his usual . . . tranquillity. The subject of conversation was most important, and well suited to his present condition—that is to say, the immortality of the soul. What gave occasion to this discourse was a question introduced in a manner by chance, Whether a true philosopher ought not to desire and take pains to die? This proposition, taken too literally, implied an opinion that a philosopher might kill himself. Socrates shows that nothing is more unjust than this notion; and that man, appertaining to God, who formed and placed him with His own hand in the post he possesses, cannot abandon it without His permission, nor quit life without His order. What is it, then, that can induce a philosopher to entertain this love for death? It can be only the hope of that happiness which he expects in another life, and that hope can be founded only upon the opinion of the soul's immortality.—ROLLIN'S HIST., Book 9, ch. 4, § 7.

**5271. SOUL, Mystery of the.** *Mahomet.* [Mahomet's wisdom was tested by the rabbins, who asked an answer to this question, "What is the soul?" Mahomet demanded] three days to reflect. He then replied to the questions to the satisfaction of the rabbins. As to the definition of the soul, which does not fall under the senses, and which cannot be defined by words all borrowed from material properties: "The soul," said he, "is a mystery, of which God has reserved to Himself alone the knowledge. Man can know only what God vouchsafes to teach him."—LAMARTINE'S TURKEY, p. 87.

**5272. SOUL, Nobility of.** *Darius.* Polystratus having gone aside to a fountain to quench his thirst, saw hard by a mean wagon, in which lay a wounded man, to appearance in the agonies of death. There was no attendant near. On approaching, he perceived that it was the king of the Persians, who lay stretched upon a skin, covered with wounds. When Polystratus came near, he opened his eyes, and feebly asked of him a draught of water, which when he had received, "Whoever thou art," said he, "who hast done me this office of humanity, it is the last of my misfortunes that I can offer thee no return. But Alexander will requite thee for it; and may the gods reward him for that generous compassion which, though an enemy, he has shown to me and to my unfortunate kindred. Take," said he, "this hand as the pledge of my gratitude." So saying, he grasped the hand of Polystratus, and immediately expired. Such was the end of Darius Codomannus. . . . Of this prince it may be truly said that he merited a better fate. The tender and humane affections formed a strong ingredient in his nature. When we consider him stripped of his dominions, his crown and life sacrificed to the insatiable ambition of an unprovoked invader—to forgive was much; but an emotion of gratitude to that enemy, expressed with his latest breath, indi-



cated a generosity of soul which is scarcely to be paralleled.—*TYTLER'S HIST.*, Book 2, ch. 4, p. 189.

**5273. SOUL**, Seat of the. *Aristotle*. He informs us that, in his opinion, the seat of the soul is that portion of the brain called the pineal gland, a small, solid mass of nervous matter in the midst of the lobes of the brain. The reason which this great philosopher gives for so thinking is, that "all the other parts of the brain are double, and thought is single." Man's soul thus being in the head, he feels it necessary to explain why we are provided with bodies and limbs. Since the soul is completely enclosed within the skull, why should we be encumbered with such a great mass of unspiritual matter? The gods foresaw, he tells us, that the head, being round, would roll down the hills, and could not ascend steep places; and to prevent this, the body was added as a carrier and locomotive of the head.—*CYCLOPEDIA OF BIOG.*, p. 560.

**5274. SOUL**, Superiority of the. *William III.* [William III. was for many years afflicted with the asthma, and during the later years of his life was greatly opposed and annoyed by the partisan spirit in Parliament, which ignored his great services to England, and his recommendations for the security of the State. In the summer of 1701 he appeared in the last stages of bodily feebleness, but the labors of the following autumn appeared to improve his health. It was a period of public exigency, arising from the aggressive attitude of France. William seemed to rise superior to bodily disease in preparing for the conflict which was threatened.] It has been admirably said by Lord Mahon: "Let those who doubt the dominion of the soul over the bodily powers, who deny that a strong mind can sway and strengthen and force onward a feeble suffering frame—let such observe whether in the last labors of William to form the Alliance, or in the Alliance itself when formed, they can discover any trace of sickness—one single mark of languor or decline."—*KNIGHT'S ENG.*, vol. 5, ch. 16, p. 253.

**5275. SOVEREIGN**, An American. *General Grant*. [After sixteen years of public service he proposed a tour of travel.] A government vessel, the *Indiana*, was placed at his disposal, without limit as to time. This announcement awakened the liveliest interest in England, where he was first to land, and it was agitated in all the papers whether the courtesies tendered him should be those accorded to a sovereign ruler or a private citizen. Van Buren and Fillmore had both been received simply as distinguished American citizens. At length Lord Beaconsfield announced that he should be received as a sovereign.—*HEADLEY'S TRAVELS OF GENERAL GRANT*, p. 5.

**5276. SOVEREIGNTY**, Claims of. *Sword of Mars*. It was natural enough that the Scythians should adore, with peculiar devotion, the god of war; but as they were incapable of forming either an abstract idea or a corporeal representation, they worshipped their tutelary deity under the symbol of an iron cimeter. One of the shepherds of the Huns perceived that a heifer who was grazing had wounded herself in the foot, and curiously followed the track of the blood, till he discovered, among the long grass,

the point of an ancient sword, which he dug out of the ground and presented to Attila. That magnanimous, or, rather, that artful, prince accepted, with pious gratitude, this celestial favor; and, as the rightful possessor of the *sword of Mars*, asserted his divine and indefeasible claim to the dominion of the earth.—*GIBBON'S ROME*, ch. 34, p. 390.

**5277. SPECIALTY**, Success by. *Emperor Maximian*. Maximian was born a peasant, and, like Aurelian, in the territory of Sirmium. Ignorant of letters, careless of laws, the rusticity of his appearance and manners still betrayed in the most elevated fortune the meanness of his extraction. War was the only art which he professed. . . . After the example of Marcus, he gave himself a colleague in the person of Maximian, on whom he bestowed at first the title of Cæsar, and afterward that of Augustus.—*GIBBON'S ROME*, ch. 13, p. 405.

**5278. SPECTACLE**, Magnificent. *Cleopatra*. [She left her dominions to visit Antony in Cilicia.] She sailed along the river Cydnus in a most magnificent galley. The stern was covered with gold, the sails were of purple, and the oars were silver. These, in their motion, kept time to the music of flutes and pipes and harps. The queen, in the dress and character of Venus, lay under a canopy embroidered with gold, of the most exquisite workmanship, while boys, like painted Cupids, stood fanning her on each side of the sofa. Her maids were of the most distinguished beauty, and, habited like the Nereids and the Graces, assisted in the steerage and conduct of the vessel. The fragrance of burning incense was diffused along the shores, which were covered with multitudes of people. Some followed the procession, and such numbers went down from the city to see it, that Antony was at last left alone on the tribunal. A rumor was soon spread that Venus was come to feast with Bacchus, for the benefit of Asia. Antony sent to invite her to supper; but she thought it his duty to wait upon her, and to show his politeness, on her arrival he complied. He was astonished at the magnificence of the preparations, but particularly at that multitude of lights, which were raised or let down together, and disposed in such a variety of square and circular figures, that they afforded one of the most pleasing spectacles that has been recorded in history.—*PLUTARCH'S ANTONY*.

**5279. SPECULATION**, Endangered by. *"Black Friday."* In the autumn of 1869 occurred the most extraordinary monetary excitement ever known in the United States, or perhaps in the world. A company of unscrupulous speculators in New York City, headed by Jay Gould and James Fisk, Jr., succeeded in producing what is known as a "corner" in the gold market, and brought the business interests of the metropolis to the verge of ruin. During the civil war the credit of the government had declined to such an extent that at one time a dollar in gold was worth two hundred and eighty-six cents in paper currency; but after the restoration of the national authority the value of paper money appreciated, and in the fall of 1869 the ratio of gold to the greenback dollar had fallen to about one hundred and thirty to one hundred. There were at this time, in the banks of New York,

fifteen million dollars in gold coin and in the sub-treasury of the United States a hundred millions more. The plan of Gould and Fisk was to get control, by purchase, of the greater part of the fifteen millions, to prevent the secretary of the treasury from selling any part of the hundred millions under his authority; then, having control of the market, to advance the price of gold to a fabulous figure, sell out all which they held themselves, and retire from the field of slaughtered fortunes with their accumulated millions of spoils. . . . Having carefully arranged all the preliminaries, the conspirators, on the 13th of September, began their work of purchasing gold, at the same time constantly advancing the price. By the 22d of the month they had succeeded in putting up the rate to a hundred and forty. On the next day the price rose to a hundred and forty-four. The members of the conspiracy now boldly avowed their determination to advance the rate to two hundred, and it seemed that on the morrow they would put their threat into execution. On the morning of the 24th, known as *Black Friday*, the bidding in the Gold Room began with intense excitement. The brokers of Fisk and Gould advanced the price to a hundred and fifty, a hundred and fifty-five, and finally to a hundred and sixty, at which figure they were obliged to purchase several millions by a company of merchants who had banded themselves together with the determination to fight the gold-gamblers to the last. Just at this moment came a despatch that Secretary Boutwell had ordered a sale of four millions from the sub-treasury. There was an instantaneous panic. The price of gold went down twenty per cent in less than as many minutes! The speculators were blown away in an uproar; but they managed, by accumulated frauds and corruptions, to carry off with them more than eleven million dollars, as the fruit of their nefarious game. Several months elapsed before the business of the country recovered from the effects of the shock.—RIDPATH'S U. S., ch. 68, p. 553.

**5280. SPECULATION, Epidemic of. England, 1720.** [Under the influence of the gigantic South Sea Scheme the spirit of speculation in 1720 became an epidemic.] Companies of every character—water companies, fishery companies, companies for various manufactures, companies for settlements and foreign trade—infinite varieties, down to companies for fattening hogs and importing jackasses from Spain—rushed into the market amid the universal cry for shares, and more shares. . . . It was calculated that the value of the stock of all the companies . . . was twice as much as the fee simple of all the land of the kingdom, . . . and five times as much as the circulating medium of Europe.—KNIGHT'S ENG., vol. 6, ch. 3, p. 42.

**5281. SPECULATION, Imperilled by. Rascality.** The year 1819 was noted for a great financial crisis—the first of many that have occurred to disturb and distress the country. With the reorganization of the Bank of the United States, in 1817, the improved facilities for credit gave rise to many extravagant speculations, generally conceived in dishonesty and carried on by fraud. The great branch bank at Baltimore was especially infested by a band of unscrupu-

lous speculators, who succeeded, in connivance with the officers, in withdrawing from the institution fully two millions of dollars beyond its securities. President Cheves, however, of the Superior Board of Directors, adopted a policy which exposed the prevailing rascality, and by putting an end to the system of unlimited credits, gradually restored the business of the country to a firmer basis. But for the time being financial affairs were thrown into confusion; and the Bank of the United States itself was barely saved from suspension and bankruptcy.—RIDPATH'S U. S., ch. 52, p. 419.

**5282. SPECULATION, Mania for. France.**

[John Law had the management of the finances of France.] Dukes and footmen, capitalists and shop-boys, ladies of the court and servant-maids, jostled one another in their eagerness to buy the favorite share of the moment. The provinces poured into Paris tens of thousands of people eager to join in the maddening game, and the mania spread at last to all the countries of Europe. Kings and princes of distant lands bought shares in Law's delusive schemes, and in London the mania raged almost as violently as at Paris. Money was borrowed in Paris at the rate of a quarter per cent per quarter of an hour, the lender keeping his eyes upon his watch. Desk-room was let in the vicinity of the share-market for fifty francs a day. Shares, bonds, and coin changed in value fifty times in a morning. So popular was the magician who had conjured up this state of things, that large sums were given for places where he could be seen in passing, and it was a distinction to be able to say, "I have seen John Law." A poor old cobbler, who had a little shop in the street thus suddenly invested with so much importance, cleared two hundred francs a day by letting chairs and desks, and selling pens and paper. Men made fortunes in a few days. People who were lackeys one week kept lackeys the next. Law's own coachman came to him one day and addressed him thus: "I am going to leave you, sir. Here are two young men, both of whom, I answer for it, are excellent coachmen. Take your choice, and I will keep the other myself." . . . This madness raged in Europe eight months, during which people thought the age of gold had come; for, while hundreds of thousands appeared to gain, very few seemed to lose. The constant rise in price of shares and royal paper appeared to enrich everybody, and ruin nobody. . . . The reaction, I need not say, was terrific. When first the suspicion arose that all these fine fortunes were founded upon paper of fictitious value, it spread with alarming rapidity. By various adroit manœuvres Law checked the progress of distrust, but he could only check it. The rush to "realize" grew in volume and intensity from day to day, until it became a universal panic.—CYCLOPEDIA OF BROG., p. 455.

**5283. ———. England.** The age of companies came very soon after the revolution. No scheme of fraud, no delusion of folly, was transparent enough to make its victims stay their headlong pursuit of imaginary wealth. The mania never stopped. Several years after the ruin produced by the infatuation of the South Sea Scheme, the management of companies was



thus spoken of: "We are so fond of companies, it is a wonder that we have not our shoes blacked by one, and a set of directors made rich at the expense of our very blackguards." The fluctuations, soon after the revolution, in the price of shares, not only of "new projects and schemes promising mountains of gold," but of the established trading companies, were so excessive, that the business of the Royal Exchange in its stock-jobbing department might be compared to the operations of a great gambling house.—KNIGHT'S ENG., vol. 5, ch. 3, p. 41.

**5284. SPECULATION, Oppression by.** *France.* [In 1773, during the reign of Louis XV.,] the distress of the lower classes was grievously augmented by a scandalous association called the "Pacte de Famine," which produced artificially an immense rise in the price of corn. The king himself was a large shareholder in this company, which bought up the grain in France, exported it, and then re-introduced it at an enormous profit. The people were thus driven to the last extremity of misery; and yet no one ventured to raise his voice against this abominable traffic, the slightest complaint being followed by consignment to the dungeons of the Bastille.—STUDENTS' FRANCE, ch. 24, § 2.

**5285. SPECULATION, Prevention of.** *By Legislation.*—When Congress convened [in September, 1873], a bill authorizing the issue of treasury notes, not to exceed ten millions of dollars, was passed as a temporary expedient. More important by far was the measure proposed by the President, and brought before Congress, under the name of "The Independent Treasury Bill." By the provisions of this remarkable project the public funds of the nation were to be kept on deposit in a treasury to be established for that special purpose. It was argued by Mr. Van Buren and his friends that the surplus money of the country would drift into the independent treasury and lodge there; and that by this means the speculative mania would be effectually checked, for extensive speculations could not be carried on without an abundant currency. It was in the nature of the President's plan to separate the business of the United States from the general business of the country. The Independent Treasury Bill was passed by the Senate, but defeated in the House of Representatives.—RIDPATH'S U. S., ch. 56, p. 438.

**5286. SPECULATION, Ruinous.** *Mississippi Scheme.* A dividend of twelve per cent was soon declared upon the shares, and an incredible impulse was given to the sale, the anxiety to obtain them amounting to infatuation. In October they reached the preposterous price of 10,000 francs, twenty times their original value; it is even said that at last they were not to be purchased under eighteen or twenty thousand francs. Enormous fortunes were realized during the height of the ferment by speculators of all classes—from princes, generals, and prelates, down to petty shop-keepers, clerks, lackeys, waiting-maids, and courtesans. A fictitious and baseless prosperity overspread the whole kingdom. But a reaction was inevitable. Such was the rage for obtaining the bank-paper, that Law found himself unable to control its issue; its circulation was increased to the portentous amount of three thousand millions of francs,

whereas the whole value of the metallic coinage existing in France did not exceed seven hundred millions. Toward the close of 1719 suspicion began to gain ground as to the solvency both of the bank and of the company, and many of the largest shareholders prudently converted their shares and notes into investments in money, jewels, and landed property. The Prince of Conti gave the signal for this assault upon the public credit by extorting from the bank three cartloads of silver in exchange for his bank-notes. Every exertion was now made by the regent and Law to arrest the downward movement, but in vain. Money payments were forbidden for sums above 100 francs; the currency of the bank-notes was made obligatory, and at last all payments in specie were prohibited. Violent means were adopted to enforce these tyrannical decrees; but it was impossible to stem the tide of reaction; the public confidence was shaken more and more every day, and the hollowness of the whole system soon becoming manifest, a universal panic ensued.—STUDENTS' FRANCE, ch. 23, § 4.

**5287. SPECULATORS, Defeat of.** *Napoleon I.* The state of the empire was now such that the public funds began to decline, England, Spain, and Portugal, . . . Austria, . . . Prussia, . . . longing for an opportunity to retrieve . . . fallen fortunes. [Russia was doubtful.] Speculators in the public funds endeavored to excite a panic. The price fell from ninety-four as low as seventy. Napoleon immediately roused himself. . . . "I mean," said he, "to make a campaign against the bears." By means of judicious purchases, steadily executed for one or two months, the speculators for a fall were beaten. The public funds rose again to the price which Napoleon deemed it a point of honor for the government to maintain. . . . Many of the speculators . . . were ruined.—ABBOTT'S NAPOLEON B., vol. 2, ch. 2.

**5288. SPECULATORS, Pernicious.** *Virginia.* King Charles [I.] commissioned John Harvey to assume the government. He arrived in the autumn of 1629, and from this time until 1635 the colony was distracted with the presence of a most unpopular chief magistrate. He seems to have been disliked on general principles, but the greatest source of dissatisfaction was his partiality to certain speculators and land monopolists, who at this time infested Virginia, to the annoyance and injury of the poorer people. There were many old land grants, covering districts of territory, which were now occupied by actual settlers, and between the holders of the lands and the holders of the titles violent altercations arose. In these disputes the governor became a partisan of the speculators against the people, until the outraged assembly of 1635 passed a resolution that Sir John Harvey be thrust out of office, and Captain West be appointed in his place, "until the king's pleasure may be known in the matter." A majority of the councillors sided with the burgesses, and Harvey was obliged to go to England to stand his trial.—RIDPATH'S U. S., ch. 12, p. 115.

**5289. SPECULATORS, Revenge on.** *By the Poor* [During the Revolution.] On the morning of the 22d of July [1789] some peasants of Vitry, near Fontainebleau, are leading into Paris an old man bound with ropes to the tail of a

cart. On his neck is fastened a bundle of grass, and a collar of nettles is round his neck. It is Foulon, who has been denounced as a speculator in famine—one who said the poor should eat grass if they could not get bread. He was hanged to a lantern at the corner of a street. His head was cut off; a bundle of hay was stuffed into the mouth.—KNIGHT'S ENG., vol. 7, ch. 9, p. 175.

**5290. SPEECH, Brevity in.** *General Grant.* [He was entertained by the city of Manchester, England, where he spoke longer than usual. He commonly used but a very few words in an address.] In reply to a toast of the mayor, he said with a smile that Englishmen had got more and longer speeches out of him than his own countrymen, but they were poorer, simply because they were longer than he was accustomed to make.—HEADLEY'S TRAVELS OF GRANT, p. 7.

**5291. — — —.** *General Grant.* One of his soldier friends, who is said to be almost as reserved as himself, was commissioned to present the general with an elegantly engraved gold cup, in the name of the soldiers who had served under him. The warrior was introduced into the Grant household, bearing the cup. . . . He quietly placed the cup upon a sideboard, remarking, "That's the cup." The President looked at it in a dreamy sort of a way, and said, "Thank you." Then he offered his companion-in-arms a cigar. The two veterans sat down, and facing each other, smoked away in silence, while the deputation of soldiers outside waited in vain for the speech which is usual on such occasions.—TRAVELS OF GENERAL GRANT, p. 89.

**5292. SPEECH, Dissembling.** *Chosroes.* [The ruler of the Turks.] While the successor of Disabul celebrated his father's obsequies, he was saluted by the ambassadors of the Emperor Tiberius, who proposed an invasion of Persia, and sustained, with firmness, the angry and perhaps the just reproaches of that haughty barbarian. "You see my ten fingers," said the great khan, and he applied them to his mouth. "You Romans speak with as many tongues, but they are tongues of deceit and perjury. To me you hold one language, to my subjects another; and the nations are successively deluded by your perfidious eloquence."—GIBBON'S ROME, ch. 42, p. 209.

**5293. SPEECH, Earnest.** *John Milton.* [Milton's plea for the commonwealth:] "What I have spoken is the language of that which is not called amiss the good old cause. . . . Thus much I should, perhaps, have said, though I were sure I should have spoken only to trees and stones, and had none to cry to but with the prophet, 'O earth, earth, earth!' to tell the very soil itself what her perverse inhabitants are deaf to. Nay, though what I have spoken should happen to be the very last words of our expiring liberty."—KNIGHT'S ENG., vol. 4, ch. 14, p. 233.

**5294. SPEECH, Irrepressible.** *Lady Fairfax.* [When Charles I. was on his trial before the High Court of Justice, while the President was addressing the commissioners, and saying that the prisoner was brought before the court to answer a charge of high treason and other crimes, brought before him, in the name of the people of Eng-

land, a voice was heard from the gallery: "It's a lie—not one half of them." It came from Lady Fairfax.]—KNIGHT'S ENG., vol. 4, ch. 7, p. 109.

**5295. — — —.** *Son of Croesus.* [Cyrus captured Sardis.] The only son Croesus had living was dumb. This young prince, seeing a soldier, when the city was taken, ready to give the king, whom he did not know, a stroke upon the head with his cimeter, made such a violent effort and struggle, out of fear and tenderness for the life of his father, that he broke the string of his tongue, and cried out, "Soldier, spare the life of Croesus!"—ROLLIN'S HIST., Book 4, ch. 1, art. 1.

**5296. SPEECH, Passionate.** *Emperor Julian.* He sometimes forgot the gravity of his station, asked indiscreet or unseasonable questions, and betrayed, by the loudness of his voice and the agitation of his body, the earnest vehemence with which he maintained his opinion against the judges, the advocates, and their clients. But his knowledge of his own temper prompted him to encourage, and even to solicit, the reproof of his friends and ministers; and whenever they ventured to oppose the irregular sallies of his passions, the spectators could observe the shame, as well as the gratitude, of their monarch.—GIBBON'S ROME, ch. 22, p. 407.

**5297. SPEECH, Plainness of.** *Athenians.* At the close of an audience which he gave to some Athenian ambassadors, who were come to complain of some act of hostility, he asked whether he could do them any service. "The greatest service thou couldest do us," said Demochares, "would be to hang thyself." Philip [of Macedon], without the least emotion, though he perceived that all the persons present were highly offended, . . . answered, "Go tell your superiors that those who dared to make use of such insolent language are more haughty and less peaceably inclined than they who can forgive them."—ROLLIN'S HIST., Book 14, § 8.

**5298. SPEECH, Responsibility in public.** *Pericles.* Such was the solicitude of Pericles when he had to speak in public, that he always first addressed a prayer to the gods that not a word might unawares escape him unsuitable to the occasion.—PLUTARCH'S PERICLES.

**5299. SPEECH, Toleration of free.** *Frederick the Great.* He once saw a crowd staring at something on a wall. He rode up, and found that the object of curiosity was a scurrilous placard against himself. The placard had been posted up so high that it was not easy to read it. Frederick ordered his attendants to take it down and put it lower. "My people and I," he said, "have come to an agreement which satisfies us both. They are to say what they please, and I am to do what I please."—MACAULAY'S FREDERICK THE GREAT, p. 48.

**5300. SPEECH, Unrestrainable.** *Reign of James II.* [Seven bishops who refused to please the king by betraying the Protestant religion were brought to trial.] It seemed that at length this hard fight had been won. The case for the crown was closed. Had the counsel for the bishops remained silent, an acquittal was certain; for nothing which the most corrupt and shameless judge could venture to call legal evidence of publication had been given. The chief justice was beginning to charge the jury, and



would undoubtedly have directed them to acquit the defendants; but Finch, too anxious to be perfectly discreet, interfered, and begged to be heard. "If you will be heard," said Wright, "you shall be heard; but you do not understand your own interests." The other counsel for the defence made Finch sit down, and begged the chief justice to proceed. He was about to do so when a messenger came to the solicitor-general with news that Lord Sunderland could prove the publication, and would come down to the court immediately. Wright maliciously told the counsel for the defence that they had only themselves to thank for the turn which things had taken. The countenances of the great multitude fell. Finch was, during some hours, the most unpopular man in the country. Why could he not sit still, as his betters, Sawyer, Pemberton, and Pollexfen had done? His love of meddling, his ambition to make a fine speech, had ruined everything.—MACAULAY'S *ENG.*, ch. 8, p. 351.

**5301. SPEECH, Worthy.** *Indian Chief Canonchet.* Taken prisoner at last, near the Blackstone, a young man began to question him. "Child," replied he, "you do not understand war; I will answer your chief." His life was offered him if he would procure a treaty of peace; he refused the offer with disdain. . . . Condemned to death, he only answered, "I like it well; I shall die before I speak anything unworthy of myself."—BANCROFT'S *U. S.*, vol. 2, ch. 12.

**5302. SPELLING, Bad.** *George Washington.* Washington himself, before he became a public man, was a bad speller. People were not so particular then in such matters as they are now; and besides, there really was no settled system of spelling a hundred years ago. When the general wrote for a "rheam of paper," a beaver "hatt," a suit of "cloaths," and a pair of "sattin" shoes, there was no Webster unabridged to keep people's spelling within bounds.—*CYCLOPEDIA OF BIOG.*, p. 9.

**5303. SPELLING, Diverse.** *Shakespeare.* In the first place, how did he spell his name? When he wrote it, he spelled it in various ways; but when he had it *printed* he spelled it Shakspeare, or Shakespeare, and so did his intimate friend, Ben Jonson. In his own day, the name was spelled in thirty-three different ways: Shaxpur, Schakespeyr, Chackspier, Shakaspeare, Schakespire, etc.—*CYCLOPEDIA OF BIOG.*, p. 23.

**5304. SPIES, Ensnared by.** *Reign of Theodosius.* The general who commanded the military and naval powers of the Thracian frontier soon perceived . . . that the Barbarians, awed by the presence of his fleet and legions, would probably defer the passage of the river till the approaching winter. The dexterity of the spies, whom he sent into the Gothic camp [of Alatheus], allured the Barbarians into a fatal snare. They were persuaded that, by a bold attempt, they might surprise, in the silence and darkness of the night, the sleeping army of the Romans; and the whole multitude was hastily embarked in a fleet of three thousand canoes. The bravest of the Ostrogoths led the van; the main body consisted of the remainder of their subjects and soldiers; and the women and children securely followed in the rear. One of the nights without a moon had been selected for the execution of their

design; and they had almost reached the southern bank of the Danube, in the firm confidence that they should find an easy landing and an unguarded camp. But the progress of the Barbarians was suddenly stopped by an unexpected obstacle: a triple line of vessels, strongly connected with each other, and which formed an impenetrable chain of two miles and a half along the river. While they struggled to force their way in the unequal conflict, their right flank was overwhelmed by the irresistible attack of a fleet of galleys, which were urged down the stream by the united impulse of oars and of the tide.—GIBBON'S *ROME*, ch. 26, p. 67.

**5305. SPIES, Shameless.** *Reign of James II.* John Locke hated tyranny and persecution as a philosopher; but his intellect and his temper preserved him from the violence of a partisan. . . . In one point, however, he was vulnerable. He was a student of Christ Church in the University of Oxford. It was determined to drive from that celebrated college the greatest man of whom it could ever boast; but this was not easy. Locke had, at Oxford, abstained from expressing any opinion on the politics of the day. Spies had been set about him. Doctors of divinity and masters of arts had not been ashamed to perform the vilest of all offices, that of watching the lips of a companion in order to report his words to his ruin. The conversation in the hall had been purposely turned to irritating topics, to the Exclusion bill, and to the character of the Earl of Shaftesbury, but in vain. Locke never broke out, never dissembled, but maintained such steady silence and composure as forced the tools of power to own with vexation that never man was so complete a master of his tongue and of his passions. When it was found that treachery could do nothing, arbitrary power was used. After vainly trying to inveigle Locke into a fault, the government resolved to punish him without one. Orders came from Whitehall that he should be ejected, and those orders the dean and canons made haste to obey. Locke was travelling on the Continent for his health when he learned that he had been deprived of his home and of his bread without a trial or even a notice.—MACAULAY'S *ENG.*, ch. 5, p. 505.

**5306. SPIRIT, An impelling.** *George Fox the Quaker.* A.D. 1649. Like Milton and Roger Williams, his soul abhorred the hireling ministry of diviners for money; and on the morning of a first-day he was moved to go to the great steeple-house and cry against the idol. "When I came there," says Fox, "the people looked like fallow ground, and the priest, like a great lump of earth, stood in the pulpit above. He took for his text these words of Peter, 'We have also a more sure word of prophecy,' and told the people this was the Scriptures. Now, the Lord's power was so mighty on me, and so strong in me, that I could not hold, but was made to cry out, 'Oh, no, it is not the Scriptures, it is the Spirit.'" . . . If cruelly beaten, or set in the stocks, or ridiculed as mad, he still obeyed the oracles of the voice within him.—BANCROFT'S *U. S.*, vol. 2, ch. 16.

**5307. SPIRIT, Teachings of.** *Quaker Doctrine.* The revelation of truth is immediate. It springs neither from tradition nor from the senses, but directly from the mind. No man comes to the

knowledge of God but by the Spirit. "Each person," says Penn, "knows God from an infallible demonstration in himself, and not on the slender grounds of men's lo here interpretations, or lo there. The instinct of Deity is so natural to man, that he can no more be without it, and be, than he can be without the most essential part of himself."—BANCROFT'S U. S., vol. 2, ch. 16.

**5308. SPIRITS, Communication with.** *Swedenborg.* In one of his letters, he says: "I have been called to a holy office by the Lord Himself, who most graciously manifested Himself to me, His servant, in the year 1743, when He opened my sight to a view of the spiritual world, and granted me the privilege of conversing with spirits and angels, which I enjoy to this day. From that time I began to print and publish various arcanæ that have been seen by me, or revealed to me, as respecting heaven and hell, the state of man after death, the true worship of God, the spiritual sense of the Word, with many other most important matters conducive to salvation and true wisdom."—WHITE'S SWEDENBORG, ch. 8, p. 62.

**5309.** ———. *Swedenborg.* The Queen of Sweden asked him whether his spiritual intercourse was a science or art that could be communicated to others. He said: "No, it is the gift of the Lord." "Can you, then," said she, "speak with every one deceased, or only with certain persons?" He answered, "I cannot converse with all, but only with such as I have known in this world, with all royal and princely persons, with all renowned heroes, or great and learned men, whom I have known, either personally, or from their actions or writings; consequently, with all of whom I could form an idea; for it may be supposed that a person whom I never knew, and of whom I could form no idea, I neither could nor would wish to speak with."—WHITE'S SWEDENBORG, ch. 11, p. 90.

**5310. SPIRITS, Intercourse with.** *New Platonists.* [Of the Alexandrian schools.] Consuming their reason in these deep but unsubstantial meditations, their minds were exposed to illusions of fancy. They flattered themselves that they possessed the secret of disengaging the soul from its corporeal prison; claimed a familiar intercourse with demons and spirits; and, by a very singular revolution, converted the study of philosophy into that of magic. The ancient sages had derided the popular superstition.—GIBBON'S ROME, ch. 13, p. 449.

**5311. SPIRITS, Lying.** *Swedenborg.* In his diary, written about this time, he says that "spirits narrate things wholly false, and lie. When spirits begin to speak with man, care should be taken not to believe them; for almost everything they say is made up by them, and they lie; so that if it were permitted them to relate what heaven is, and how things are in heaven, they would tell so many falsehoods, and with such strong assertion, that man would be astonished."—WHITE'S SWEDENBORG, ch. 8, p. 69.

**5312. SPIRITS, Ministering.** *Samuel Johnson.* The following very solemn and affecting prayer was found after Dr. Johnson's decease:

... "April 26, 1752, being after 12 at night of the 25th. O Lord! Governor of heaven and earth, in whose hands are embodied and departed spirits, if thou hast ordained the souls of the dead to minister to the living, and appointed my departed wife to have care of me, grant that I may enjoy the good effects of her attention and ministration, whether exercised by appearance, impulses, dreams, or in any other manner agreeable to thy government. Forgive my presumption, enlighten my ignorance, and however meaner agents are employed, grant me the blessed influences of thy holy Spirit, through Jesus Christ our Lord. Amen."—BOSWELL'S JOHNSON, p. 61.

**5313. SPLENDOR, Palatial.** *Timour.* [On his return from five years of conquest, Timour] erected a palace of marble, transparent like alabaster, which intercepted the cold and let through a softened light to the apartments. Greek painters brought from Byzantium painted its domes in fresco, presenting colored pages of the history of his campaigns. He was seen there in all his diversities of fortune, from the condition of a Tartar shepherd to that of sovereign of double Asia. He gave this palace to one of the daughters of his deceased son, Miran-Schah, named Beghizi.—LAMARTINE'S TURKEY, p. 315.

**5314. SPOILS, Abundant.** *Romans.* In the course of a few years the riches of Syracuse, of Carthage, of Macedonia, and of Asia were brought in triumph to Rome. The treasures of Perseus alone amounted to near two millions sterling, and the Roman people, the sovereign of so many nations, was forever delivered from the weight of taxes. The increasing revenue of the provinces was found sufficient to defray the ordinary establishment of war and government, and the superfluous mass of gold and silver was deposited in the temple of Saturn, and reserved for any unforeseen emergency of the State.—GIBBON'S ROME, ch. 6, p. 186.

**5315. SPOILS, Abundant.** *Pillage of Constantinople.* [By Crusaders.] Yet the magnitude of the prize surpassed the largest scale of experience or expectation. After the whole had been equally divided between the French and Venetians, fifty thousand marks were deducted to satisfy the debts of the former and the demands of the latter. The residue of the French amounted to four hundred thousand marks of silver, about eight hundred thousand pounds sterling; nor can I better appreciate the value of that sum in the public and private transactions of the age, than by defining it as seven times the annual revenue of the kingdom of England.—GIBBON'S ROME, ch. 60, p. 90.

**5316. SPOILS, Dedication of.** *Pious.* [When Aurelian the emperor returned from his conquests in the East], a considerable portion of his oriental spoils was consecrated to the gods of Rome; the Capitol and every other temple glittered with the offerings of his ostentatious piety; and the temple of the Sun alone received above fifteen thousand pounds of gold.—GIBBON'S ROME, ch. 11.

**5317. SPOILS, Division of.** *Arabs.* The Arab continued to unite the professions of a merchant and a robber; and his petty excursions for the defence or the attack of a caravan insensibly



prepared his troops for the conquest of Arabia. The distribution of the spoil was regulated by a divine law; the whole was faithfully collected in one common mass; a fifth of the gold and silver, the prisoners and cattle, the movables and immovables, was reserved by the prophet for pious and charitable uses; the remainder was shared in adequate portions by the soldiers who had obtained the victory or guarded the camp; the rewards of the slain devolved to their widows and orphans.—GIBBON'S MAHOMET, p. 38.

**5318. SPORT, Magnificent. Oriental.** [Bajazet, the Ottoman conqueror, invited some of his distinguished guests to a hunt in the valleys of Mount Olympus.] This chase, which attests to what prodigious magnificence the family of Othman had arisen in so few years, was conducted by seven thousand falcon-carriers on horseback, and by seven thousand gamekeepers of the imperial forests of Olympus. The dogs were clad in housings of purple, and wore collars ornamented with precious stones.—LAMARTINE'S TURKEY, p. 299.

**5319. SPORT, Thoughtless. Marriage.** In 1393, on the occasion of the marriage of one of the ladies of the queen's household, a grand masked ball was given at court, in which Charles VI., with five of his nobles, disguised themselves as savages, in close-fitting dresses covered with pitch and tow to resemble hair. The young Duke of Orleans, excited, no doubt, by wine, approached these grotesque figures with a lighted torch, and, either accidentally or from wanton love of mischief, set their combustible costume in a blaze. The king was fortunately standing apart, and the Duchess of Berry hurried him out of the hall. Four of the unlucky maskers were burnt to death; one saved his life by throwing himself into a large tub of water which happened to be at hand.—STUDENTS' FRANCE, ch. 11, § 6.

**5320. SPORT, Unenjoyed. Martin Luther.** [While secluded at Wartburg Castle.] On one occasion he joined a hunting party, but took no pleasure in the sport. "I have been on a hunt," he writes to Spalatin, "for the past two days, and have tasted of that bitter-sweet enjoyment of our noble lords! We got two rabbits and a couple of poor partridges. A worthy occupation, in truth, for idle people! I continued my theological studies amid the snares and the dogs; and as much pleasure as I derived from viewing such sport, the more sympathy and sorrow I had in thinking of the mysterious truth the picture concealed. For the picture teaches nothing else than that the devil, through his godless masters and dogs—the bishops and theologians—secretly hunts and catches the innocent little animals—the common people. It is the picture of simple and believing souls which is thus vividly presented to my sorrowing heart. And once it happened that a poor little rabbit took refuge in the sleeve of my coat lying by the way. The dogs in their pursuit scented its hiding-place, first wounded, and then killed it. Thus the pope and Satan rage in their efforts to ruin saved souls, without concerning themselves about my labors."—REIN'S LUTHER, ch. 10, p. 95.

**5321. SPY, An infamous. Tempter.** [In 1817 James Willan, a printer of Dewsbury, proved

that a government spy named Oliver,] who represented himself as a delegate from the radicals of London, had for several times, for the space of two months, endeavored to seduce him into acts of violence and situations of danger, and that he had especially urged him to attend a meeting of "delegates," at which meeting ten men were arrested by a party of military. [The spy became a tempter.]—KNIGHT'S ENG., vol. 8, ch. 5, p. 81.

**5322. STARVATION, Depopulated by. Italy.** The twenty years of the Gothic war consumed the distress and depopulation of Italy. As early as the fourth campaign, under the discipline of Belisarius himself, fifty thousand laborers died of hunger in the narrow region of Picenum; and a strict interpretation of the evidence of Procopius would swell the loss of Italy above the total sum of her present inhabitants.—GIBBON'S ROME, vol. 4.

**5323. STATE, Bereavement of the. Epaminondas.** The Theban power expired with this great man, whom Cicero seems to rank above all the illustrious men Greece ever produced. Justin is of the same opinion, when he says, that as a dart is no longer in a condition to wound when the point of it is blunted, so Thebes, after having lost its general, was no longer formidable to its enemies, and its power seemed to have lost its edge and to be annihilated by the death of Epaminondas. Before him that city was not distinguished by any memorable action; and after him it sunk into its original obscurity; so that it saw its glory take birth and expire with this great man.—ROLLIN'S HIST., Book 12, ch. 1, § 27.

**5324. STATE endangered. Criminals.** Francis of La Roque, Lord of Roberval, in Picardy, was the next to undertake the colonization of the countries discovered by the French. This nobleman . . . was commissioned by the court of France to plant a colony on the St. Lawrence. . . . The man, however, who was chiefly relied on to give character and direction to the proposed colony was no other than James Cartier. He only seemed competent to conduct the enterprise with any promise of success. . . . The French peasants and mechanics were not eager to embark for a country which had nothing better than savages and snow. . . . So the work of enlisting volunteers went on slowly, until the government adopted the plan of opening the prisons of the kingdom and giving freedom to whoever would join the expedition. There was a rush of robbers, swindlers, and murderers, and the lists were immediately filled. Only counterfeiters and traitors were denied the privilege of gaining their liberty in the New World.—RIDPATH'S U. S., ch. 5, p. 72.

**5325. STATE, An honored. Virginia.** Virginia is proud of being called the mother of presidents, and she has a right to the name. Washington, Jefferson, Madison, Monroe, and Harrison were all her sons. But she has many other illustrious children whose names would have received no additional lustre from the presidential office. This is particularly true of General Sam Houston, the father and president of the republic of Texas. He was born on the 2d of March, 1793, in Rockbridge County, Virginia.—LESTER'S SAM HOUSTON, p. 1.

**5326. STATE neglected.** *Cicero* said: "Even if I had no enemies, if I was supported as universally as I ought to be, still a medicine which will cure the diseased parts of the State is better than the surgery which would amputate them. The knights have fallen off from the Senate. The noble lords think they are in heaven when they have barbel in their pounds that will eat out of their hands, and they leave the rest to fate."—*FROUDE'S CÆSAR*, ch. 12.

**5327. STATE, Protection of the.** *By Education.* [Charondas, the Grecian lawgiver,] required all children of the citizens to be educated in polite literature, the effect of which is to soften and civilize the minds of men, inspiring them with gentleness of manners, and inclining them to virtue; all which constitute the felicity of a State, and are equally necessary to citizens of all conditions. In this view he appointed salaries (paid by the State) for masters and preceptors, in order that learning, by being communicated gratuitously, might be acquired by all. He considered ignorance as the greatest of evils, and the source whence all vices flowed.—*ROLLIN'S HIST.*, Book 7, ch. 2, § 2.

**5328. STATE, Security of the.** *Napoleon I.* [He witnessed the attack of the mob on the palace of the Tuileries.] Napoleon openly avowed his conviction that France, without education and without religion, was not prepared for the Republicanism of the United States. In this sentiment Lafayette and most of the wisest men of the French nation concurred. . . . In France at this time there was neither intelligence, religion, nor morality among the masses. There was no reverence for law, neither human nor divine.—*ABBOTT'S NAPOLEON B.*, vol. 1, ch. 2.

**5329. STATE, Rights of the.** *Nullification.* The reopening of the tariff question occasioned great excitement in Congress and throughout the country. In the session of 1831-32 additional duties were levied upon manufactured goods imported from abroad. By this act the manufacturing districts were again favored at the expense of the agricultural States. South Carolina was specially offended. A great convention of her people was held, and it was resolved that the tariff law of Congress was unconstitutional, and therefore null and void. Open resistance was threatened in case the officers of the government should attempt to collect the revenues in the harbor of Charleston. In the United States Senate the right of a State, under certain circumstances, to nullify an act of Congress, was boldly proclaimed. On that issue occurred the famous debate between the eloquent Colonel Hayne, Senator from South Carolina, and Daniel Webster, of Massachusetts, perhaps the greatest master of American oratory. The former appeared as the champion of State Rights, and the latter as the advocate of Constitutional Supremacy. But the question was not decided by debate. The President took the matter in hand, and issued a proclamation denying the right of any State to nullify the laws of Congress. But Mr. Calhoun, the Vice-President, resigned his office to accept a seat in the Senate, where he might better defend the doctrines of his State. The President having warned the people of South Carolina against pursuing the doctrines

further, Mr. Clay brought forward and secured the passage of a [compromise] bill providing for a gradual reduction of the duties complained of, until, at the end of ten years, they should reach the standard demanded by the South.—*RIDPATH'S U. S.*, ch. 54, p. 428.

**5330. STATES, Rights of.** *Taxation.* July, 1776. The Confederacy [of the United States] now stood in the place of the crown as the central authority. . . . It was laid down as a fundamental article that "the United States assembled shall never impose or levy any tax or duties," except for postage; and this restriction—such was the force of habit—was accepted without remark.—*BANCROFT'S U. S.*, vol. 9, ch. 1.

**5331. STATESMAN, Dangerous.** *Charles Townsend.* A.D. 1767. He died at the age of forty-one, famed alike for incomparable talents and extreme instability. [He was called the weather-cock.] . . . If his indiscretion forbade esteem, his good-humor dissipated hate. He had been courted by all parties, but never possessed the confidence of any. He followed no guide, and he had no plan of his own. No one wished him as an adversary; no one trusted him as an associate. He sometimes spoke with boldness; but at heart he was as timid as he was versatile. . . . With power, fortune, affection, and honors clustering around him, he fell in the bloom of manhood, the most celebrated statesman who has left nothing but errors to account for his fame.—*BANCROFT'S U. S.*, vol. 6, ch. 30.

**5332. STATESMAN, Degeneracy of.** *English.* Cowper believed that the public men of his time had grown degenerate—"the age of virtuous politics is past."—*KNIGHT'S ENG.*, vol. 8, ch. 7, p. 114.

**5333. STATESMANSHIP, Contemptible.** *Napoleon III.* During the civil war the Emperor Napoleon III. interfered in the affairs of Mexico, and succeeded, by overawing the people with a French army, in setting up an empire. In the early part of 1864 the crown of Mexico was conferred on Maximilian, the Archduke of Austria, who established his government and sustained it with French and Austrian soldiers. But the Mexican President Juarez headed a revolution against the usurping emperor; the government of the United States rebuked France for having violated the Monroe Doctrine; Napoleon, becoming alarmed, withdrew his army, and Maximilian was overthrown. On the 13th of June, 1867, he was tried by court-martial and condemned to be shot, and six days afterward the sentence was carried into execution. The scheme of Napoleon, who had hoped to profit by the civil war and gain a foothold in the New World, was thus justly brought to shameful contempt.—*RIDPATH'S U. S.*, ch. 67, p. 545.

**5334. STATESMANSHIP, Foolish.** *James II.* He brought over Irishmen, not, indeed, enough to hold down the single city of London or the single county of York, but more than enough to excite the alarm and rage of the whole kingdom, from Northumberland to Cornwall. Battalion after battalion, raised and trained by Tyrconnel, landed on the western coast, and moved toward the capital; and Irish recruits were imported in considerable numbers to fill up vacancies in the English regiments. Of the many errors which



James committed, none was more fatal than this. Already he had alienated the hearts of his people by violating their laws, confiscating their estates, and persecuting their religion. Of those who had once been most zealous for monarchy, he had already made many rebels in heart; yet he might still, with some chance of success, have appealed to the patriotic spirit of his subjects against an invader, for they were a race insular in temper as well as in geographical position. Their national antipathies were, indeed, in that age unreasonably and unamiably strong. They had never been accustomed to the control or interference of any stranger. The appearance of a foreign army on their soil might impel them even to rally round a king whom they had no reason to love. William might perhaps have been able to overcome this difficulty; but James removed it. Not even the arrival of a brigade of Louis' musketeers would have exacted such resentment and shame as our ancestors felt when they saw armed columns of Papists, just arrived from Dublin, moving in military pomp along the high roads.—MACAULAY'S *ENG.*, ch. 9, p. 393.

**5335. STATESMANSHIP, National.** *William the Conqueror.* Preparatory to William's plan of reducing England entirely under the feudal government, he found it necessary to engage in and complete a very great undertaking. This was a general survey of all the kingdom, an account of its extent, its proprietors, their tenures, and their values; the quantity of meadow, pasture, wood, and arable land which they contained; the number of tenants, cottagers, and servants of all denominations who lived upon them. Commissioners were appointed for this purpose, who, after six years employed in the survey, brought him an exact account of the whole property in the kingdom. This monument, called *Doomsday Book*, the most valuable piece of antiquity possessed by any nation, is at this day in existence, and is preserved in the English Exchequer. It was, in the year 1782, printed by an order of Parliament.—TYTLER'S *HIST.*, Book 6, ch. 8, p. 134.

**5336. STATESMANSHIP, Ruinous.** *Spaniards.* From Ferdinand the Catholic to Philip III., Spain had expelled three millions of Jews and Moors; her inferior nobility emigrated to America; in 1702 her census enumerated less than seven million souls. The nation that once would have invaded England had no navy; and, having the mines of Mexico and South America, it needed subscriptions for its defence. Foreigners, by means of loans and mortgages, gained more than seven eighths of the wealth from America, and furnished more than nine tenths of the merchandise shipped for the colonies. Spanish commerce had expired; Spanish manufactures had declined; even agriculture had fallen a victim to mortmain and privilege. Inactivity was followed by poverty, and the dynasty itself became extinct.—BANCROFT'S *U. S.*, vol. 3, ch. 21.

**5337. STATUE, Honored by.** *Cato.* The Athenians decreed above three hundred statues to Demetrius Phalereus. Honors thus prodigally lavished are no proofs of real merit, but the effects of servile adulation; and Demetrius Phalereus was culpable to a considerable degree

in not opposing them to the utmost of his power, if he really was in a condition to prevent their taking place. The conduct of Cato was much more prudent, in declining several marks of distinction which the people were desirous of granting him; and when he was asked one day why no statues had been erected to him, when Rome was crowded with so many others, "I had much rather," said he, "people should inquire why I have none than why I have any."—ROLLIN'S *HIST.*, Book 16, § 7.

**5338. STATUE, Immense.** *Apollo.* A gigantic statue of Apollo, or the sun, seventy cubits in height, was erected at the entrance of the harbor, a monument of the freedom and the arts of Greece. After standing fifty-six years, the colossus of Rhodes was overthrown by an earthquake; but the massy trunk and huge fragments lay scattered eight centuries on the ground, and are often described as one of the wonders of the ancient world. They were collected by the diligence of the Saracens, and sold to a Jewish merchant of Edessa, who is said to have laden nine hundred camels with the weight of the brass metal; an enormous weight, though we should include the hundred colossal figures and the three thousand statues which adorned the prosperity of the city of the sun.—GIBBON'S *ROME*, ch. 51, p. 219.

**5339. STATURE, Lofty.** *Abraham Lincoln.* Mr. Lincoln, as he shook hands with the judge [Kelley, of Pennsylvania], inquired, "What is your height?" "Six feet three. What is yours, Mr. Lincoln?" "Six feet four." "Then," said the judge, "Pennsylvania bows to Illinois. My dear man, for years my heart has been aching for a President that I could *look up to*, and I've found him at last in the land where we thought there were none but *little giants*." [The distinguished Stephen A. Douglas, of Illinois, was known as the "*little giant*."]—RAYMOND'S *LINCOLN*, ch. 3, p. 105.

**5340. STEAMBOATS, First.** *In England.* Henry Bell had his steam-passenger boat running on the Clyde in 1811. In a few years steamboats were plying on the Thames.—KNIGHT'S *ENG.*, vol. 8, ch. 7, p. 131.

**5341. STOICISM, admired.** *Southey.* Epicurus showed how life could be simplified, indeed, by bringing it into obedience to a perfect law. Instead of a quietism haunted by feverish dreams—duty, action, co-operation with God. "Twelve years ago," wrote Southey in 1806, "I carried Epictetus in my pocket till my very heart was ingrained with it, as a pig's bones become redder by feeding him upon madder. And the longer I live, and the more I learn, the more am I convinced that stoicism, properly understood, is the best and noblest of systems." Much that Southey gained from stoicism he kept throughout his whole life, tempered, indeed, by the influences of a Christian faith, but not lost.—DOWDEN'S *SOUTHEY*, ch. 2.

**5342. STONE, A sacred.** *Roman Emperor Bessianus Antoninus.* The sun was worshipped at Emesa under the name of Elagabalus [from two Syriac words, *Ela*, a god, and *Gabal*, to form, the forming or plastic god], and under the form of a black conical stone, which, as it was universally believed, had fallen from heaven

on that sacred place. To this protecting deity Antoninus, not without some reason, ascribed his elevation to the throne. The display of superstitious gratitude was the only serious business of his reign. The triumph of the god of Emesa over all the religions of the earth was the great object of his zeal and vanity; and the appellation of Elagabalus (for he presumed as pontiff and favorite to adopt that sacred name).—GIBBON'S *ROME*, ch. 5, p. 170.

**5343.** ———. *At Mecca.* A small square edifice, or temple, called the Caabba, was held throughout all Arabia to be a place of the most supreme sanctity. Within this temple was a stone, which was the peculiar object of veneration, and was said to have descended from heaven, in those days of innocence when man was free from guilt as he came from the hands of his Creator. The stone was then white, but gradually became sullied, as man became more wicked, till at last it grew entirely black. From the pilgrimages which it was customary to make to this temple, and the riches it brought thither, Mecca became the most considerable city of Arabia.—*TYTLER'S HIST.*, Book 6, ch. 1, p. 50.

**5344. STORM, A destructive.** *England.* On the night of the 27th of November [1703] a mighty wind arose in the western and southern districts of England and in part of the eastern, which toppled down steeples, unroofed houses, drove great ships from their anchorage, and swept away the watchtowers of the coasts. The shores of the channel were strewn with wrecks. The Thames and the Severn were crowded with dismantled merchantmen, and hulls whose crews had been swept into the raging sea. Fourteen or fifteen men-of-war were cast away, and fifteen hundred seamen perished with them.—*KNIGHT'S ENG.*, vol. 5, ch. 17, p. 269.

**5345. STORM, Terrible.** *Reign of Charles I.* Clamor and debate went on within the house [opposing the king's effort to rule by prerogative], and men's hearts failed them for fear without. While the Remonstrance was passing, a wild storm broke over London. Wind and hail, rain, lightning, and thunder, the like of it was never known in the memory of living man; the churchyard walls were broken down, the earth rent and torn from the graves, revealing, so it is said, the faces of the dead; supernatural shapes in the mist hung brooding over the Thames, and the superstitious saw misty shape and storm and tempest bearing on and beating against the house of the Duke of Buckingham, its stairs, and its walls. Storms were moving toward York House too.—*HOOD'S CROMWELL*, ch. 3, p. 68.

**5346. STORM, Unequalled.** *Robert Burns.* In February of the ensuing year, 1795, his duties as supervisor led him to what he describes as the "unfortunate, wicked little village" of Ecclefechan, in Annandale. The night after he arrived there fell the heaviest snow-storm known in Scotland within living memory. When people awoke next morning they found the snow up to the windows of the second story of their houses. In the hollow of Campsie hills it lay to the depth of from eighty to a hundred feet, and it had not disappeared from the streets of Edinburgh on the king's birthday, the 4th of June. Storm-stayed at Ecclefechan, Burns indulged in deep potations and in song-writing.—*SHAIKE'S BURNS*, ch. 7.

**5347. STRANGERS, Chilled by.** *At St. Kilda.* Macaulay's "History of St. Kilda" was very well written, except some foppery about liberty and slavery. I mentioned to him that Macaulay told me he was advised to leave out of his book the wonderful story, that, upon the approach of a stranger, all the inhabitants catch cold, but that it had been so well authenticated, he determined to retain it. *JOHNSON*: "Sir, to leave things out of a book, merely because people tell you they will not be believed, is meanness."—*BOSWELL'S JOHNSON*, p. 185.

**5348. STRATAGEM, Credible.** *Darius, King of Persia.* At length, after a siege of twenty months, Darius won the city by a treacherous stratagem. One of his captains, mutilating his visage with hideous wounds, fled, as if for safety, to the Babylonians, and offered his services to avenge himself against Darius, who had used him thus inhumanly. The man was trusted by the credulous Babylonians with a high command, of which he availed himself to open the gates to the Persians. With aggravated meanness and cruelty Darius impaled alive three thousand of the principal citizens.—*TYTLER'S HIST.*, Book 1, ch. 11, p. 116.

**5349. STRATAGEM, Dishonorable.** *King of Spain.* Seeing that King John [II.] still manifested an inclination for the enterprise, it was suggested to him by the Bishop of Ceuta that Columbus might be kept in suspense while a vessel secretly despatched in the direction he should point out might ascertain whether there were any foundation for his theory. By this means all its advantages might be secured, without committing the dignity of the crown by formal negotiations about what might prove a mere chimera. King John, in an evil hour, had the weakness to permit a stratagem so inconsistent with his usual justice and magnanimity. Columbus was required to furnish, for the consideration of the council, a detailed plan of his proposed voyage, with the charts and documents according to which he intended to shape his course. These being procured, a caravel was despatched with the ostensible design of carrying provisions to the Cape de Verde Islands, but with private instructions to pursue the designated route. Departing from those islands, the caravel stood westward for several days, until the weather became stormy; when the pilots, seeing nothing but an immeasurable waste of wild, tumbling waves still extending before them, lost all courage and put back, ridiculing the project of Columbus as extravagant and irrational. This unworthy attempt to defraud him of his enterprise roused the indignation of Columbus, and he declined all offers of King John to renew the negotiation.—*IRVING'S COLUMBUS*, ch. 6.

**5350. STRATAGEM, Success by.** *Georgia.* [In June of 1742 the Spaniards attempted the reduction of Fort William.] The English general had only 800 men and a few Indian allies. In order to cope with superior numbers, he resorted to stratagem. A Frenchman had deserted to the Spaniards. To him the English general now wrote, *as if to a spy*. A Spanish prisoner in Oglethorpe's hands was liberated and bribed to deliver the letter to the deserter. The Frenchman was advised that two British fleets were coming to America, one to aid Oglethorpe and the other to



attack St. Augustine. Let the Spaniards remain on the island but three days longer, and they would be ruined. If the enemy did not make an immediate attack on Frederica, his forces would be captured to a man. . . . This letter was delivered [to the Spanish commander], and the astonished Frenchman was arrested as a spy; but the Spaniards could not tell whether his denial was true or false. There was a council of war in the Spanish camp. Oglethorpe's stratagem was suspected, but could not be proved. Three ships had been seen at sea that day; perhaps these were the first vessels of the approaching British fleets. The Spaniards were utterly perplexed; but it was finally decided to take Oglethorpe's advice, and make the attack on Frederica. [They failed.]—RIDPATH'S U. S., ch. 29, p. 242.

**5351. STRATAGEM, Successful.** *Fidelity.* [When Marius had conquered the people of Rome, his fury was insatiable, especially against the prominent citizens.] On this occasion it was found that no obligations of friendship, no rights of hospitality, can stand the stock of ill-fortune. For there were very few who did not betray those that had taken refuge in their houses. The slaves of Cornutus, therefore, deserve the highest admiration. They hid their master in the house, and took a dead body out of the street from among the slain, and hanged it by the neck; then they put a gold ring upon the finger, and showed the corpse in that condition to Marius' executioners; after which they dressed it for the funeral, and buried it as their master's body. No one suspected the matter; and Cornutus, after being concealed as long as it was necessary, was conveyed by those servants into Galatia.—PLUTARCH'S CAIUS MARIUS.

**5352. STRATEGY despised.** *Persians.* In fight the ancient Persians displayed great personal courage. They esteemed it dishonorable to employ any stratagems in war, and never fought in the night, unless when attacked by the enemy.—TYTLER'S HIST., Book 1, ch. 11, p. 120.

**5353. STRATEGY, Needful.** *Columbus.* As he foresaw that the vague terrors already awakened among the seamen would increase with the space which intervened between them and their homes, he commenced a stratagem which he continued throughout the voyage. He kept two reckonings: one correct, in which the true way of the ship was noted, and which was retained in secret for his own government; in the other, which was open to general inspection, a number of leagues was daily subtracted from the sailing of the ship, so that the crews were kept in ignorance of the real distance they had advanced.—IRVING'S COLUMBUS, Book 3, ch. 2.

**5345. STREETS, Darkness of.** *Reign of Charles II.* When the evening closed in, the difficulty and danger of walking about London became serious indeed. The garret windows were opened, and pails were emptied, with little regard to those who were passing below. Falls, bruises, and broken bones were of constant occurrence; for, till the last year of the reign of Charles II., most of the streets were left in profound darkness. Thieves and robbers plied their trade with impunity; yet they were hardly so terrible to peaceable citizens as another class of ruffians. It was a favorite amusement of disso-

lute young gentlemen to swagger by night about the town, breaking windows, upsetting sedans, beating quiet men, and offering rude caresses to pretty women. Several dynasties of these tyrants had, since the Restoration, domineered over the streets. The Muns and Tityre Tus had given place to the Hectors, and the Hectors had been recently succeeded by the Scourers. At a later period arose the Nicker, the Hawcube, and the yet more dreaded name of Mohawk.—MACAULAY'S HIST., ch. 3, p. 336.

**5355. STREETS, Filthy.** *Reign of Charles II.* The drainage was so bad, that in rainy weather the gutters soon became torrents; . . . black rivulets roared down Snow Hill and Ludgate Hill, bearing to Fleet Ditch a vast tribute of animal and vegetable filth from the stalls of butchers and green-grocers. This flood was profusely thrown to right and left by coaches and carts. To keep as far from the carriage road as possible was therefore the wish of every pedestrian. The mild and timid gave the wall; the bold and athletic took it. If two roysterers met, they cocked their hats in each other's faces and pushed each other about till the weaker was shoved toward the kennel. If he was a mere bully, he sneaked off, muttering that he should find a time; if he was pugnacious, the encounter probably ended in a duel behind Montague House.—MACAULAY'S ENG., ch. 3, p. 335.

**5356. STRENGTH, Consciousness of.** *Alexander.* [At daybreak he was asleep.] Parmenio, having at last awakened him, and seeming surprised to find him in so calm and sweet a sleep, just as he was going to fight a battle, in which his whole fortune lay at stake: "How is it possible," said Alexander, "for us not to be calm since the enemy is coming to deliver himself into our hands?" Immediately he took up his arms, mounted his horse, and rode up and down the ranks, exhorting the troops to maintain, and, if possible, to surpass, their ancient fame and the glory they had hitherto acquired. Soldiers, on the day of battle, imagine they see the fate of the engagement painted in the face of their general. As for Alexander, he had never appeared so calm, so gay, nor so resolute. The serenity and security which they observed in him were in a manner so many assurances of the victory. There was a great difference between the two armies with respect to numbers, but much more so with regard to courage. That of Darius consisted at least of 600,000 foot and 40,000 horse, and the other of no more than 40,000 foot and 7000 or 8000 horse; but the latter was all fire and strength; whereas, on the side of the Persians, it was a prodigious assemblage of men, not of soldiers; an empty phantom rather than a real army. [Darius was defeated.]—ROLLIN'S HIST., Book 15, § 8.

**5357. STRENGTH by Piety.** *Cromwell.* Charles II. fled in hopeless desolation to France, to exist as the pensioned pauper of the French king. The royal power was now fairly beaten down in England. Let the malignant sneerer, who has no words but commonplace abuse to bestow upon the great English hero, attempt to realize what the land would have been, must have been, without him, rent in factions, almost all equally strong. An army then without a leader, dreamy speculators determined to impose their theories

upon the kingdom, and so inflict upon the land the miseries of anarchy, as in the French revolution; or the horrors of persecution, as in Boston and the New England States. Cromwell was the power raised up by Providence to save England from this. Never in the history of the world had a man a more difficult task to perform; but he performed it, because he brought to the task, in addition to the most remarkable combination of mental requisites ever assembled together in one man—forming a sort of mythic personage, and reminding us of Theseus or Hercules—in addition to these, we say, he brought piety of the sublimest order, and singleness of purpose lofty as that of a Hebrew prophet, but conjoined to a largeness of toleration for all religious differences, for which we know not where to find a parallel.—HOOD'S CROMWELL, ch. 12, p. 163.

**5358. STRENGTH, Physical.** *Father of President Jefferson.* This Peter Jefferson was a giant in stature and strength. It is said of him, that he could lift from their sides to an upright position two hogsheds of tobacco at once, each of a thousand pounds' weight.—CYCLOPEDIA OF BIOG., p. 346.

**5359.** ———. *Washington.* The power of Washington's arm was displayed in several memorable instances: in his throwing a stone from the bed of the stream to the top of the Natural Bridge; another . . . across the Rappahannock, at Fredericksburg. . . . Numbers have since tried this feat, but none have cleared the water.—CUSTIS' WASHINGTON, vol. 1, ch. 25.

**5360. STRIFE, Choice in.** *Enemies or Children.* The general voice of the kingdom of France was now for peace; and the once haughty Louis [XIV.], now miserably humbled, sent his minister to negotiate in person at the Hague, where he met with the most mortifying treatment from Marlborough, Eugene, and the grand pensionary Heinsius. They demanded nothing less, as a condition of peace, than that the king of France should undertake, at his own charges, to dethrone his grandson Philip, and even limited him to the space of two months for the fulfilling of this condition. The spirit of the aged Louis broke out into the most just indignation at this inhuman and dishonorable proposal. "Since," says he, "I must die fighting, it shall be with mine enemies, and not with my children." He prepared, therefore, for a resolute continuance of that war which was only to involve him in fresh misfortunes. [War with England.]—TYTLER'S HIST., Book 6, ch. 34, p. 467.

**5361. STRIFE, Conjugal. Reconciliation.** The ancient worship of the Romans afforded a peculiar goddess to hear and reconcile the complaints of a married life; but her epithet of *Viriplaca*, the appeaser of husbands, too clearly indicates on which side submission and repentance are always expected.—GIBBON'S ROME, ch. 44, p. 349.

**5362. STRIFE, Family. Abominable.** It being the season when the pilgrimage attracted to Mecca the Arabs from all parts of the desert, they agreed to post themselves upon the route, to the end of warning the pilgrims against the novelties which a pretended prophet, a nephew

of Aboutaleb, was disseminating as a schism in the Kaaba. "Let us also," they deliberated, "be agreed, before leaving the city, upon what we shall say separately to the pilgrims, so that there may be no discrepancy between our several representations." "Will we say that he is a diviner? No, for he has neither the convulsive and incoherent accent, nor the language full of affected consonances of the diviners. Shall we say that he is a madman? But his entire exterior inspires dignity and reflection. Shall we say he is a poet? But he does not express himself in verse. Shall we say, in fine, that he is a wizard? But he does not work miracles; he practises none of the mysteries of magic; his sole magic lies in the eloquence and the persuasion of his lips. Let us say, then, that he is a public enemy, who, by his artifices, sows disunion among families, who poisons the affections, who severs brother from brother, son from father, wife from husband."—LAMARTINE'S TURKEY.

**5363. STRIFE, Premature.** *Bishop Burnet.* [He was the private chaplain of the wife of William, Prince of Orange. The English were considering the question of filling the throne made vacant by the flight of James II. to France by crowning William of Orange and making Mary only queen consort, though she was the daughter of the fugitive king.] Said the brave and honest divine: "It would be unseemly in me to oppose any plan which may have your countenance. I therefore desire to be set free, that I may fight the princess' battle with every faculty that God has given me." "I think, doctor," said William, with characteristic coolness, "that you had better stay where you are. It will surely be time for you to quit me when I do something of which you disapprove." In a few hours the scheme which had excited Burnet's resentment was entirely given up, and all those who considered James as no longer king were agreed as to the way in which the throne must be filled. William and Mary must be king and queen.—MACAULAY'S ENG., ch. 10, p. 599.

**5364. STRIFE, Responsibility for.** *James II.* The seventeenth century has, in that unhappy country, left to the nineteenth a fatal heritage of malignant passions. No amnesty for the mutual wrongs inflicted by the Saxon defenders of Londonderry, and by the Celtic defenders of Limerick, has ever been granted from the heart by either race. To this day a more than Spartan haughtiness alloys the many noble qualities which characterize the children of the victors, while a Helot feeling, compounded of awe and hatred, is not too often discernible in the children of the vanquished. Neither of the hostile castes can justly be absolved from blame; but the chief blame is due to the short-sighted and headstrong prince [James II.] who, placed in a situation in which he might have reconciled them, employed all his power to inflame their animosity, and at length forced them to close in a grapple for life and death.—MACAULAY'S ENG., ch. 6, p. 117.

**5365. STRUGGLE, Fierce.** *Paul Jones.* On the 23d of September Paul Jones, cruising off the coast of Scotland with a flotilla of French and American vessels, fell in with a fleet of British merchantmen, convoyed by two men-of-war.



The battle that ensued was bloody beyond precedent in naval warfare. For an hour and a half the *Serapis*, a British frigate of forty-four guns, engaged the *Poor Richard* within musket-shot. Then the vessels, both in a sinking condition, were run alongside and lashed together. The marines fought with the fury of madmen, until the *Serapis* struck her colors. Jones hastily transferred his men to the conquered ship, and the *Poor Richard* went down. The remaining British ship was also attacked and captured. So desperate was the engagement, that of the 375 men on board the fleet of Jones 300 were either killed or wounded.—RIDPATH'S *U. S.*, ch. 42, p. 238.

**5366. STRUGGLE, Hopeless.** *Battle of Fredericksburg.* Night came and ended the useless carnage. General Burnside would have renewed the battle, but his division commanders finally dissuaded him, and on the night of the 15th [of December] the Federal army was silently withdrawn across the Rappahannock. The Union losses in this terrible conflict amounted to 1500 killed, 9100 wounded, and 1650 prisoners and missing. The Confederates lost in killed 595, 4061 wounded, and 653 missing and prisoners. Of all the important movements of the war, only that of Fredericksburg was undertaken with *no* probability of success. Under the plan of the battle—if plan it might be called—nothing could be reasonably expected but repulse, rout, and ruin. Thus, in gloom and disaster to the Federal cause, ended the great campaign of 1862.—RIDPATH'S *U. S.*, ch. 64, p. 510.

**5367. STUDENT, Belated.** *Charlemagne.* The literary merits of Charlemagne are attested by the foundation of schools, the introduction of arts, the works which were published in his name, and his familiar connection with the subjects and strangers whom he invited to his court to educate both the prince and people. His own studies were tardy, laborious, and imperfect; if he spoke Latin and understood Greek, he derived the rudiments of knowledge from conversation rather than from books; and in his mature age the emperor strove to acquire the practice of writing, which every peasant now learns in his infancy.—GIBBON'S *ROME*, ch. 49, p. 47.

**5368. STUDENT, A royal.** *Charlemagne.* Charlemagne was an indefatigable student; and the impulse of his personal example, patronage, and superintendence produced effects which, considering the circumstances of the times, are truly wonderful, and redound to his eternal honor. History presents to us few more striking spectacles than that of the great monarch of the West, surrounded by the princes and princesses of his family and the chief personages of his brilliant court, all content to sit as learners at the feet of their Anglo-Saxon preceptor Alcuin in the "school of the palace" at Aix-la-Chapelle.—STUDENTS' *FRANCE*, ch. 5, § 10, p. 73.

**5369. STUDENTS, Folly of.** *Goldsmith.* On one occasion we find him implicated in an affair that came nigh producing his expulsion. A report was brought to college that a scholar was in the hands of the bailiffs. This was an insult in which every gownsman felt himself involved. A number of the scholars flew to arms, and

sallied forth to battle, headed by a hare-brained fellow nick-named Gallows Walsh, noted for his aptness at mischief and fondness for riot. The stronghold of the bailiff was carried by storm, the scholar set at liberty, and the delinquent catchpole borne off captive to the college, where, having no pump to put him under, they satisfied the demands of collegiate law by ducking him in an old cistern. Flushed with this signal victory, Gallows Walsh now harangued his followers, and proposed to break open Newgate, or the Black Dog, as the prison was called, and effect a general jail delivery. He was answered by shouts of concurrence, and away went the throng of madcap youngsters, fully bent upon putting an end to the tyranny of law. They were joined by the mob of the city, and made an attack upon the prison with true Irish precipitation and thoughtlessness, never having provided themselves with cannon to batter its stone walls. A few shots from the prison brought them to their senses, and they beat a hasty retreat, two of the townsmen being killed and several wounded.—IRVING'S *GOLDSMITH*, ch. 2, p. 24.

**5370. STUDIES, Ancient.** *Reign of Theodoric.* [Boethius was an honored scholar.] For the benefit of his Latin readers, his genius submitted to teach the first elements of the arts and sciences of Greece. The geometry of Euclid, the music of Pythagoras, the arithmetic of Nicomachus, the mechanics of Archimedes, the astronomy of Ptolemy, the theology of Plato, and the logic of Aristotle, with the commentary of Porphyry, were translated and illustrated by the indefatigable pen of the Roman senator. And he alone was esteemed capable of describing the wonders of art, a sun-dial, a water-clock, or a sphere which represented the motions of the planets. . . . Such conspicuous merit was felt and rewarded by a discerning prince; the dignity of Boethius was adorned with the titles of consul and patrician, and his talents were usefully employed in the important station of master of the offices.—GIBBON'S *ROME*, ch. 39, p. 33.

**5371. STUDY, Devoted to.** *Thomas Jefferson.* Upon the completion of his college course, he studied law for five years, with an assiduity most unusual in the heir to a good estate. He had a clock in his bedroom, and his rule in summer was to get up as soon as he could see the hands, and in winter he rose uniformly at five. Including the time passed in music and reading, he usually spent fourteen hours of every day at his studies; three of which, he tells us, were sometimes spent in practising on the violin. There has seldom been a young man of fortune who lived more purely than he. He neither practised the vices nor indulged the passions of his class in the Virginia of that day. He never quarrelled; he never gambled. His mouth was innocent of tobacco. He never drank to excess.—*CYCLOPEDIA OF BIOG.*, p. 347.

**5372. — — —.** *President Madison.* Of all the public men who have figured in public life in the United States, he was the most studious and thoughtful. The eldest son of a rich Virginia planter, he was yet so devoted to the acquisition of knowledge that, for months together at Princeton College, he allowed himself but

three hours' sleep out of the twenty-four—an excess which injured his health for all the rest of his life. He appeared to live wholly in the world of ideas. Daniel Webster reckoned him the ablest expounder of the Constitution, and Thomas Jefferson pronounced him the best head in Virginia. Without being a brilliant orator, he was an excellent argumentative speaker, and always conciliated the feelings of his opponents by the gentleness of his demeanor and the courtesy of his language.—CYCLOPEDIA OF BIOG., p. 518.

**5373. STUDY, Preparation by.** *John Milton.* With aspirations thus vast, though unformed, with "amplitude of mind to greatest deeds," Milton retired to his father's house in the country. Five more years of self-education, added to the seven years of academical residence, were not too much for the meditation of projects such as Milton was already conceiving. Years many more than twelve, filled with great events and distracting interests, were to pass over before the body and shape of "Paradise Lost" was given to these imaginings.—PATTISON'S MILTON, ch. 2.

**5374.** ———. *John Milton.* Until he was thirty-one John Milton was a student, and nothing but a student; first, at home, at his father's side; next at a great London grammar-school; then at Cambridge University; afterward at his father's house in the country; and finally in foreign countries. During all this long period of preparation he was a most diligent, earnest, and intense student. He was probably the best Latin scholar that ever lived who was not a native Roman of Cicero's day.—CYCLOPEDIA OF BIOG., p. 168.

**5375.** ———. *Napoleon I.* [His entire early life was devoted to intense study. When twenty-two years of age he was promoted to a first lieutenancy, and visited his native land on furlough.] Upon returning to the home of his childhood, to spend a few months in rural leisure, the first object of his attention was to prepare for himself a study, where he could be secluded from all interruption. For this purpose he selected a room in the attic of the house . . . he passed days and nights of the most incessant mental toil. He sought no recreation; he seldom went out; he seldom saw any company.—ABBOTT'S NAPOLEON B., vol. 1, ch. 1.

**5376. STUPIDITY, Hopeless.** *Reign of James II.* [The invasion of England by William of Orange was welcomed by conspicuous men who deserted James II.] The impenetrable stupidity of Prince George served his turn on this occasion better than cunning would have done. It was his habit, when any news was told him, to exclaim in French, "Est-il possible?" "Is it possible?" This catchword was now of great use to him. "Est-il possible?" he cried, when he had been made to understand that Churchill and Grafton [James' generals] were missing. And when the ill tidings came from Warminster he again ejaculated, "Est-il possible?" . . . Prince George and Ormond were invited to sup with the king at Andover. The meal must have been a sad one. The king was overwhelmed by his misfortunes. His son-in-law was the dullest of companions. "I have tried Prince George sober," said Charles II., "and I have tried him

drunk; and, drunk or sober, there is nothing in him." Ormond, who was through life taciturn and bashful, was not likely to be in high spirits at such a moment. At length the repast terminated. The king retired to rest. Horses were in waiting for the prince and Ormond, who, as soon as they left the table mounted and rode off. [They deserted to the king's enemy.]—MACAULAY'S ENG., ch. 9, p. 477.

**5377. STYLE, Adaptation of.** *Luther.* I would have such a translation as would deserve to be read by all Christians, for I hope we would be able to present to Germany a better translation than is the Latin version. It is a great work, and worthy of our united labors, since it ought everywhere to be found and to conduce to the general welfare of the people. In two months Luther had completed the translation of the New Testament. "I translated not only St. John's Gospel," says Luther, "but the entire New Testament, while I was in Patmos [his place of concealment]. And now Philip [Melancthon] and I have begun to polish it off, and with God's help it will be a fine piece of work. For my fellow-Germans was I born, and them will I serve!" And in order that he might do this right well, he questioned the mother at home, the children in the streets, and the common laborer in the market. The terms of court and palace he could not use, said he. And thus he accomplished the completion of a truly popular, glorious work, which proved to be the foundation and corner-stone of his Reformation labors.—REIN'S LUTHER, ch. 10, p. 99.

**5378. SUBJUGATION intolerable.** *Reign of James II.* [Irish troops were brought over to aid James in supplanting the Protestant religion.] The Englishman . . . knew that great numbers of Irish had repeatedly fled before a small English force, and that the whole Irish population had been held down by a small English colony; and he very complacently inferred that he was naturally a being of a higher order than the Irishman; for it is thus that a dominant race always explains its ascendancy and excuses its tyranny. That in vivacity, humor, and eloquence the Irish stand high among the nations of the world, is now universally acknowledged. That, when well disciplined, they are excellent soldiers, has been proved on a hundred fields of battle; yet it is certain that, a century and a half ago, they were generally despised in our island as both a stupid and a cowardly people. And these were the men who were to hold England down by main force while her civil and ecclesiastical constitution was destroyed. The blood of the whole nation boiled at the thought.—MACAULAY'S ENG., ch. 9, p. 394.

**5379. SUBJUGATION, Oppressive.** *Mahomet II. the Great.* The Greeks remained under the dominion of the grand signior in a state of oppression little short of slavery; they were suffered, however, to retain their religion and their laws. They were allowed, paying a small tribute, to carry on a little commerce and cultivate their lands. The patriarch's revenues must, at least, have been considerable, as he paid, at his installation, no less than 8000 ducats, one half to the exchequer of the grand signior, and the other to the officers of the Porte. The greatest subjection the Greeks have been under was in



the tribute of children. Every father has been compelled to give one of his sons to serve among the janizaries or in the seraglio, or to pay a sum for his ransom.—*TYTLER'S HIST.*, Book 6, ch. 13, p. 211.

**5380. SUBLIMITY, Influence of. *Pyramids.*** The whole army instinctively halted and gazed awe-stricken upon those monuments of antiquity. The face of Napoleon beamed with enthusiasm. "Soldiers," he exclaimed, as he rode along the ranks, "from those summits forty centuries contemplate your actions!" The ardor of the soldiers was aroused to the highest pitch.—*ABBOTT'S NAPOLEON B.*, vol. 1, ch. 11.

**5381. SUBMISSION, Humiliating. *Richard II.*** Though a prince of some spirit, he was possessed of a very weak understanding, abandoned to his pleasures, and a slave to unworthy favorites. By their persuasion, and to gratify his revenge as well as his avarice, he confiscated, on a specious pretence of treason, the estate of his uncle, Henry of Lancaster, Duke of Hereford, a prince of great resolution and ability, and, by descent from Henry III., of no remote pretensions to the throne of England. While the king was employed in quelling an insurrection in Ireland, Henry of Lancaster, who was in high favor with the people, found means to levy a very formidable army; he engaged the Earl of Northumberland in his interest, and prevailed on York, then viceroy in the king's absence, to give him no opposition; while, as he pretended, all that he had in view was the recovery of his estate. Richard, on his return from Ireland, found Lancaster at the head of his troops, determined to wrest from him the possession of the crown; his numbers were inconceivable, and diminished by desertion to his rival. Resistance he saw was vain while the body of the people were his enemies. Lancaster told him he was a novice in the art of government, and that he would teach him how to rule the people of England; to which the submissive monarch is said to have replied, "Fair cousin, since it pleases you, it pleases us likewise." Richard, confined in the Tower, was accused of maladministration, and condemned by Parliament, who solemnly deposed him from the throne; he was confined a prisoner in the castle of Pontefract, and afterward privately assassinated.—*TYTLER'S HIST.*, Book 5, ch. 12, p. 201.

**5382. SUBMISSION of Soul. *Penitential.*** [Rev. Freeborn Garretson was a Maryland farmer when he became awakened to a sense of his personal need of salvation.] Under the preaching of the Rev. Daniel Ruff he was "so oppressed he could scarcely support his burden;" and riding homeward through a lonely wood, agonized by a sense of his sinfulness and of the necessity of regeneration, he dismounted and began to pray. But his prayer was for forbearance that he might yet delay till a more convenient season. Resuming his ride, he was again arrested with an overpowering consciousness that "now is the accepted time, now is the day of salvation." "I threw," he says, "the reins of my bridle on the horse's neck, and putting my hands together, cried out, Lord, I submit!" . . . "The enmity of my heart was slain, the plan of salvation was open to me." . . . "My soul was so exceeding happy that it seemed as if I wanted to take wing

and fly away to heaven."—*STEVENS' M. E. CHURCH*, vol. 1, p. 354.

**5383. SUBSTITUTE, A happy. *Persecution.*** Queen Mary, having dealt severely with the Protestants in England, about the latter end of her reign signed a commission for to take the same course with them in Ireland; and to execute the same with greater force, she nominates Dr. Cole one of the commissioners. This doctor coming with the commission to Chester, on his journey, the mayor of that city, hearing that her Majesty was sending a messenger into Ireland, and he being a churchman, waited on the doctor, who, in discourse with the mayor, taketh out of a cloak-bag a leather box, saying unto him, "Here is a commission that will lash the heretics of Ireland" (calling the Protestants by that title). The good woman of the house, being well affected to the Protestant religion, and also having a brother, named John Edmonds, of the same, then a citizen in Dublin, was much troubled at the doctor's words; but watching her convenient time, while the mayor took his leave and the doctor complimented him down-stairs, she opens the box, takes the commission out, and places in lieu thereof a sheet of paper with a pack of cards wrapped up therein, the knave of clubs being faced uppermost. The doctor coming up to his chamber, suspecting nothing of what had been done, put up the box as formerly. The next day, going to the water-side, wind and weather serving him, he sails toward Ireland. . . . He presents the box unto the lord deputy, who causing it to be opened, that the secretary might read the commission, there was nothing save a pack of cards, with the knave of clubs uppermost; which not only startled the lord deputy and council, but the doctor, who assured them he had a commission, but knew not how it was gone. Then the lord deputy made answer, "Let us have another commission, and we will shuffle the cards in the mean while." The doctor, being troubled in his mind, went away, and returned into England.—*TYTLER'S HIST.*, Book 6, ch. 20, p. 303.

**5384. SUCCESS, Changes by. *Columbus.*** One can hardly recognize in the individual thus made the companion of princes, and the theme of general wonder and admiration, the same obscure stranger who but a short time before had been a common scoff and jest in this very court, derided by some as an adventurer, and pointed at by others as a madman. Those who had treated him with contumely during his long course of solicitation now sought to efface the remembrance of it by adulations. Every one who had given him a little cold countenance or a few courtly smiles now arrogated to himself the credit of having been a patron and of having promoted the discovery of the New World.—*IRVING'S COLUMBUS*, Book 5, ch. 7.

**5385. SUCCESS, Dangerous. *Rivalry.*** It was in 1813, when, in consequence of the presence of two large armies, a malignant typhus fever raged, and the sick became so numerous that it was necessary to divide them among the city physicians. Seventy-three cases fell to the share of Dr. Hahnemann, all of whom he treated on the homœopathic system, and all of whom recovered, except one old man. This striking success, while it increased the number of his dis-

ciples, inflamed the fury of his enemies, and he could not go into the streets without being hooted at and insulted. Compelled again to take flight, he found refuge at the obscure capital of one of his disciples, the Duke of Anhalt. But even there he was not safe from persecution. Several times the windows of his house were broken, and he seldom ventured out of doors.—CYCLOPEDIA OF BIOG., p. 275.

**5386.** ——. *Alcibiades*. When Timon, famed for his misanthropy, saw Alcibiades . . . conducted home with great honor from the place of assembly, he did not shun him, as he did other men, but went up to him, and shaking him by the hand, thus addressed him: "Go on, my brave boy, and prosper; for your prosperity will bring on the ruin of all this crowd." This occasioned several reflections; some laughed, some railed, and others were extremely moved at the saying. So various were the judgments formed of Alcibiades, by reason of the inconsistency of his character.—PLUTARCH'S *ALCIBIADES*.

**5387. SUCCESS, Dangers of.** *Demoralization*. Dundee knew the qualities of the race [Highlanders] which he was going to lead against the regular troops of the new government [that of William III.]. They were most to be feared in the hour of success. "In battle the point to which they bend their utmost efforts, and which they are most anxious to carry, is their enemies' baggage. If that once falls into their hands, disregarding all discipline and oaths, and leaving their colors, home they run."—CUNNINGHAM, IN KNIGHT'S *ENG.*, vol. 5, ch. 6, p. 92.

**5388. SUCCESS, Delusive.** *Charles Goodyear*. [He met many discouragements in experimenting with india-rubber, and was brought to bitterest poverty.] Another time Mr. Goodyear thought he had succeeded in curing india-rubber by mixing it with quicklime. He made some specimens of india-rubber cloth, which had an elegant appearance; but after enjoying his triumph a few days he found, to his dismay, that the weakest acid, such as apple-juice, orange-juice, or vinegar and water, dropped upon his cloth, dissolved it into soft gum again.—CYCLOPEDIA OF BIOG., p. 217.

**5389. SUCCESS deserved.** *Benjamin Franklin in Philadelphia*. On the deep foundations of sobriety, frugality, and industry the young [run-away] journeyman [seventeen years old] built his fortunes and his fame; and he soon came to have a printing-office of his own. Toiling early and late, with his own hands he set types and worked at the press; with his own hands he would trundle to the office in a wheelbarrow the reams of paper which he was to use. His ingenuity was such that he could form letters, make types and woodcuts, and engrave vignettes in copper. The assembly of Pennsylvania respected his merit, and chose him its printer.—BANCROFT'S *U. S.*, vol. 3, ch. 23.

**5390. SUCCESS, Disaster a.** *Queen Anne's War*. A.D. 1711. [An English squadron, under Sir Hovenden Walker, ascended the St. Lawrence to attack Quebec. By his incompetency and obstinacy] eight ships had been wrecked and eight hundred and eighty-four men drowned. A council of war voted unanimously that it was

impossible to proceed. "Had we arrived safe at Quebec," wrote the admiral, "ten or twelve thousand men must have been left to perish of cold and hunger; by the loss of part, Providence saved all the rest!" and he expected public honors for his successful retreat, which to him seemed as glorious as a victory.—BANCROFT'S *U. S.*, vol. 3, ch. 21.

**5391. SUCCESS by Duplicity.** *Louis XI*. He was a consummate master of the arts of dissimulation and duplicity; he made it the main business of his life to overreach and circumvent others, and accounted successful fraud the most conspicuous proof of talent. Where his predecessors would have employed violence, Louis trusted to cajolery, corruption, and perfidy. He understood to perfection how to play off one class of interest against another; how to scatter the seeds of division and estrangement so as to profit afterward by the discord he had fomented. Louis realized his objects as a sovereign by sacrificing without scruple all his obligations as a man.—STUDENTS' *FRANCE*, ch. 12, § 1.

**5392. SUCCESS, Encouraging.** *Battle of Trenton*. About the 20th of December the weather became very cold, and by the evening of the 25th the river was filled with floating ice. . . . Washington's division succeeded in getting over, but the passage was delayed till three o'clock in the morning. All hope of reaching Trenton before daybreak was at an end; but Washington, believing that the Hessians would sleep late after their revels, divided his army into two columns, and pressed forward. One division, led by Sullivan, passed down the river to attack the town on the west; the other, commanded by Washington and Greene, made a circuit to the Princeton road. The movement was entirely successful. Nearly a thousand of the dreaded Hessians threw down their arms and begged for mercy. Before nightfall Washington, with his victorious men and the whole body of captives, was safe on the other side of the Delaware. The battle of Trenton roused the nation from despondency. Confidence in the commander and hope in the ultimate success of the American cause were everywhere revived.—RIDPATH'S *U. S.*, ch. 39, p. 316.

**5393. SUCCESS, Fortunate.** *Roman Emperor Honorius*. The remainder of the reign of Honorius was undisturbed by rebellion; and it may be observed that, in the space of five years, seven usurpers had yielded to the fortune of a prince, who was himself incapable either of counsel or of action.—GIBBON'S *ROME*, ch. 31, p. 307.

**5394. SUCCESS, Genius for.** *Frederick the Great*. The net seemed to have closed completely round him. The Russians were in the field, and were spreading devastation through his eastern provinces. Silesia was overrun by the Austrians. A great French army was advancing from the west under the command of Marshal Soubise, a prince of the great Armorican house of Rohan. Berlin itself had been taken and plundered by the Croats. Such was the situation from which Frederick extricated himself, with dazzling glory, in the short space of thirty days. [He defeated the French November 5, and the Austrians on December 5.]—MACAULAY'S *FREDERICK THE GREAT*, p. 97.



**5395. SUCCESS by Gentleness.** *Missionaries.* On a low island of barren gneiss-rock off the west coast of Scotland an Irish refugee, Columba, had raised the famous mission-station of Iona. It was within its walls that Oswald in youth found refuge, and on his accession to the throne of Northumbria he called for missionaries from among its monks. The first preacher sent in answer to his call obtained little success. He declared on his return that among a people so stubborn and barbarous as the Northumbrian folk success was impossible. "Was it their stubbornness or your severity?" asked Aidan, a brother sitting by; "did you forget God's word to give them the milk first and then the meat?" All eyes turned on the speaker as fittest to undertake the abandoned mission, and Aidan, sailing at their bidding, fixed his bishop's see in the island-peninsula of Lindisfarne. Thence, from a monastery which gave to this spot its after name of Holy Island, preachers poured forth over the heathen realms. [He had great success.]—HIST. OF ENG. PEOPLE, § 50.

**5396. SUCCESS vs. Happiness.** *Cyrus.* Cyrus wanted this kind of glory. He himself informs us, that during the whole course of his life, which was pretty long, the happiness of it was never interrupted by any unfortunate accident; and that in all his designs the success had answered his utmost expectation. But he acquaints us at the same time with another thing almost incredible, and which was the source of all that moderation and evenness of temper so conspicuous in him, and for which he can never be sufficiently admired—namely, that in the midst of his uninterrupted prosperity he still preserved in his heart a secret fear, proceeding from the apprehension of the changes and misfortunes that might happen; and this prudent fear was not only a preservative against insolence, but even against intemperate joy.—ROLLIN'S HIST., Book 4, art. 3, § 3.

**5397. SUCCESS, Jealousy of.** *Columbus.* Columbus sailed a second time, with a fleet of seventeen ships, and returned after the discovery of the Caribbee Islands and of Jamaica. But his enemies, jealous of the reputation he had acquired, had prevailed on the court of Spain to send along with his fleet an officer, who, in the character of justiciary, might establish such regulations in the new colonies as were most for the advantage of the Spanish Government. This officer, on account of some differences between Columbus and his soldiers, put the admiral in irons on board his own ship, and returned with him a prisoner to Spain. The court, it is true, repaired this affront in the best manner possible.—TYTLER'S HIST., Book 6, ch. 21, p. 305.

**5398. SUCCESS, Joys of.** *Columbus.* As he approached the shore, Columbus, who was disposed for all kinds of agreeable impressions, was delighted with the purity and suavity of the atmosphere, the crystal transparency of the sea, and the extraordinary beauty of the vegetation. He beheld also fruits of an unknown kind upon the trees which overhung the shores. On landing he threw himself on his knees, kissed the earth, and returned thanks to God with tears of joy. His example was followed by the rest, whose hearts indeed overflowed with the same feelings of gratitude. . . . The feelings of the

crew now burst forth in the most extravagant transports. They had recently considered themselves devoted men, hurrying forward to destruction; they now looked upon themselves as favorites of fortune, and gave themselves up to the most unbounded joy. They thronged around the admiral with overflowing zeal, some embracing him, others kissing his hands. Those who had been most mutinous and turbulent during the voyage were now most devoted and enthusiastic.—IRVING'S COLUMBUS, Book 3, ch. 5.

**5399. SUCCESS, Lines of.** *General Grant.* [After fifteen years' military service he resigned his commission, and became a farmer near St. Louis.] His farming did not seem to prosper much, for his crops were not enough to keep the farm going; so he hauled wood in winter to Carondelet, and sold it by the cord. . . . But even this was not sufficient to support him comfortably, and so he became collector of other peoples' debts. But he was such a poor hand at dunning . . . there seemed a very poor lookout for him. [He succeeded in war, if not in peace.]—HEADLEY'S GENERAL GRANT, p. 41.

**5400. SUCCESS, Misunderstood.** *Hannibal.* After this great success [in vanquishing the Roman army] Hannibal's friends advised him to pursue his fortune, and to enter Rome along with the fugitives, assuring him that in five days he might sup in the Capitol. It is not easy to conjecture what his reason was for not taking this step. Most probably some deity opposed it, and therefore inspired him with this hesitation and timidity. On this account it was that a Carthaginian, named Barca, said to him, with some heat, "Hannibal, you know how to gain a victory, but not how to use it."—PLUTARCH'S FABIVS MAXIMUS.

**5401. SUCCESS a Necessity.** *Revolution.* The news of the execution of Louis XVI. was received in France with awe and terror, and excited throughout Europe an outcry of grief and indignation. Apart from its scandalous injustice and cruelty, the crime was regarded, both at home and abroad, as an act of hostile defiance launched against all thrones and all established governments; it placed France in a position of universal aggression and antagonism. "There is no going back now," exclaimed [Jean Paul] Marat; "we must either prevail or perish!" And the army sent a deputation to thank the Convention for having reduced them to the necessity of conquering.—STUDENTS' FRANCE, ch. 17, § 1.

**5402. SUCCESS overruled.** *Alexander.* Alexander, after having left Patala, marched through the country of the Oritæ. . . . Here he was in such want of provisions, that he lost a great number of soldiers, and brought back from India scarce the fourth part of his army, which had consisted of 120,000 foot and 15,000 horse. Sickness, bad food, and the excessive heats had swept them away in multitudes; but famine made a still greater havoc among the troops in this barren country, which was neither ploughed nor sowed, its inhabitants being savages, who fared very hard, and led a most uncomfortable life. After they had eaten all the palm-tree roots that could be met with, they were obliged to feed upon the beasts of burden, and next upon their war horses; and when they had no beasts

left to carry their baggage, they were forced to burn those rich spoils, for the sake of which the Macedonians had run to the extremities of the earth. The plague, the usual attendant upon famine, completed the calamity of the soldiers, and destroyed great numbers of them.—*ROLLIN'S HIST.*, Book 15, § 17.

**5403. SUCCESS by Perseverance.** *Demosthenes.* The first essay of his eloquence was against his guardians, whom he obliged to refund a part of his fortune. Encouraged by this success, he ventured to speak before the people, but with very ill fortune. He had a weak voice, an impediment in his speech, and a very short breath; notwithstanding which, his periods were so long, that he was often obliged to stop in the midst of them to take breath. This occasioned his being hissed by the whole audience, from whence he retired discouraged, and determined to renounce forever a function of which he believed himself incapable. One of his auditors, who, through all these imperfections, had observed an excellent fund of genius in him, and a kind of eloquence which came very near that of Pericles, gave him new spirit from the grateful idea of so glorious a resemblance, and the good advice which he added to it. He ventured, therefore, to appear a second time before the people, and was no better received than before. As he withdrew, hanging down his head, and in the utmost confusion, Satyrus, one of the most excellent actors of those times, who was his friend [gave him encouragement and advice]. He stammered to such a degree, that he could not pronounce some letters, among others that with which the name of the art he studied begins; and he was so short-breathed that he could not utter a whole period without stopping. He at length overcame these obstacles by putting small pebbles into his mouth, and pronouncing several verses in that manner without interruption; and that even when walking, and going up steep and difficult places; so that, at last, no letter made him hesitate, and his breath held out through the longest periods. He went also to the seaside, and while the waves were in the most violent agitation he pronounced harangues, to accustom himself, by the confused noise of the waters, to the roar of the people and the tumultuous cries of public assemblies. Demosthenes took no less care of his actions than of his voice. He had a large looking-glass in his house, which served to teach him gesture, and at which he used to declaim before he spoke in public. To correct a fault which he had contracted by an ill habit, of continually shrugging his shoulders, he practised standing upright in a kind of very narrow pulpit or rostrum, over which hung a halbert, in such a manner that, if in the heat of action that motion escaped him, the point of the weapon might serve at the same time to admonish and correct him.—*ROLLIN'S HIST.*, Book 13, § 7.

**5404. SUCCESS, Premature.** *Charles Goodyear.* Coming to his shop one morning, an Irishman in his employ met him at the door in high spirits, saying that he had found out the great secret and beaten a Yankee, pointing to his trousers, which he had dipped into one of the barrels of sap. They were so nicely coated over with the glistening gum, that for a moment Mr. Good-

year thought that perhaps Jerry had blundered into the secret. The man sat down to his work on the top of a cask. On attempting to rise, a few minutes after, he found himself glued to his seat, and his legs stuck tight together. He had to be cut out of his trousers, amid the laughter of the bystanders.—*CYCLOPEDIA OF BIOG.*, p. 217.

**5405. SUCCESS, Proof of.** *Elias Howe.* All the winter of 1844–45 Mr. Howe worked at his machine. His conception of what he intended to produce was so clear and complete, that he was little delayed by failures, but worked on with almost as much certainty and steadiness as though he had a model before him. In April he sewed a seam by his machine. By the middle of May, 1845, he had completed his work. In July he sewed by his machine all the seams of two suits of woollen clothes—one suit for Mr. Fisher and the other for himself, the sewing of both of which outlasted the cloth.—*CYCLOPEDIA OF BIOG.*, p. 682.

**5406. SUCCESS, Remarkable.** *Civil War.* From the 20th of June to the 1st of December [1861] General Price's army marched over eight hundred miles [in Missouri], averaging 10,000 men during the time. . . . They fought five battles and at least thirty skirmishes. . . . Not a week passed without engagements of some sort. They started without a dollar, without a wagon or team, without a cartridge [having rifles, shotguns, etc.], without a bayonet-gun. On the 1st of September they had about eight thousand bayonet-guns, fifty pieces of cannon, four hundred tents, . . . for nearly all of which they were indebted to their own strong arms in battle and to the prodigality of the enemy.—*POLLARD'S FIRST YEAR OF THE WAR*, ch. 5, p. 153.

**5407. — — —.** *Goethe.* A man who, in early life, rising almost at a single bound into the highest reputation over all Europe; by gradual advances, fixing himself more and more firmly in the reverence of his countrymen, ascends silently through many vicissitudes to the supreme intellectual place among them; and now, after half a century, distinguished by convulsions, political, moral, and poetical, still reigns, full of years and honors, with a soft, undisputed sway; still laboring in his vocation, still forwarding, as with kingly benignity, whatever can profit the culture of his nation; such a man might justly attract our notice, were it only by the singularity of his fortune.—*CARLYLE'S GOETHE*, ch. 1.

**5408. SUCCESS, Reputation by.** *Washington.* When [Louis] Kossuth visited the tomb of Washington, he stood silent before it for several minutes, and then said, as he turned to leave the place, "How necessary it is to be successful!" —*CYCLOPEDIA OF BIOG.*, p. 306.

**5409. SUCCESS, Reputation by.** *English Yankees.* Yorkshiremen are the Yankees of old England; they are sharper, tougher, more enterprising and persevering, less amiable and polite, than the people of the more southern counties of England. Some of them are exceedingly hard bargainers, and very rough in their manners. Take them for all in all, however, they are the people that contribute most to the strength and prosperity of the British empire; and it is not uncommon to meet among them men in



whom are happily united the force of a Yorkshireman with the suavity of a man of Kent or Sussex.—CYCLOPEDIA OF BIOG., p. 306.

**5410. SUCCESS, Steps to.** *Dr. Morton.* [In the discovery of ether.] The thought occurred to the young man one day, that perhaps a way might be discovered of lessening human sensibility to pain. He had not received a scientific education, nor had he more scientific knowledge than an intelligent young man would naturally possess who had passed through the ordinary schools of a New England town. Instead of resorting to books, or consulting men of science, he began, from time to time, to experiment with various well-known substances. First he tried draughts of wine and brandy, sometimes to the intoxication of the patient; but as soon as the instrument was applied, consciousness revived, and long before the second tooth was out, the patient, though not perfectly aware of what was going on, was roaring with agony. He tried laudanum in doses of two hundred and three hundred drops, and opium in masses of ten grains, frequently renewing the dose until the patient would be in a condition truly deplorable. Dr. Morton records in his diary, that on one occasion he gave a lady five hundred drops of laudanum in forty-five minutes, which did indeed lessen the pain of the operation, but it took her a whole week to recover from the effects of the narcotic.—CYCLOPEDIA OF BIOG., p. 635.

**5411. SUCCESS, Surprising.** *Romans.* [The first Punic war.] Thus, the Romans, after a war of twenty-four years, begun under every disadvantage, destitute of finances, totally unprovided with a fleet, and, of course, ignorant of navigation, were, at length, able to prescribe the most humiliating terms to Carthage, the first maritime power in the world.—TYTLER'S HIST., Book 3, ch. 9, p. 371.

**5412. SUCCESS vs. Tactics.** *Napoleon I.* [After the battle of Lodi] said an Austrian general indignantly: . . . "This heedless boy ought to have been beaten over and over again; for who ever saw such tactics! The blockhead knows nothing of the rules of war. To-day he is in our rear, to-morrow on our flank, and the next day again in our front. Such gross violations of the established principles of war are insufferable."—ABBOTT'S NAPOLEON B., vol. 1, ch. 5.

**5413. SUCCESS, Unenjoyed.** *Julius Caesar.* He was growing weary of the thankless burden. He was heard often to say that he had lived long enough. Men of high nature do not find the task of governing their fellow-creatures particularly delightful.—FROUDE'S CÆSAR, ch. 26.

**5414. SUCCESS, Want of.** *General Grant.* A strong man by nature, . . . he had to learn by failures how to win ultimate success. . . . We find that both he and Sherman, who, at the close of the war, stood up as our foremost generals, came very near being removed from command for their mistakes, or, at least, want of success. . . . The Government was determined to consign Grant to disgrace, and would have done so but for the strenuous, persistent efforts of a single friend, Mr. Washburne.—HEADLEY'S GENERAL GRANT, p. 25.

**5415. SUCCESS by Weakness.** *British.* During many years the great British monarchy,

under four successive princes of the house of Stuart, was scarcely a more important member of the European system than the little kingdom of Scotland had previously been. This, however, is little to be regretted. Of James I., as of John, it may be said, that if his administration had been able and splendid, it would probably have been fatal to our country, and that we owe more to his weaknesses and meannesses than to the wisdom and courage of much better sovereigns.—MACAULAY'S ENG., ch. 2, p. 65.

**5416. SUCCESS, Well-earned.** *Andrew Johnson.* On the day after the assassination of Mr. Lincoln, Andrew Johnson took the oath of office, and became President of the United States. He was a native of North Carolina, born in Raleigh on the 29th of December, 1808. With no advantages of education, he passed his boyhood in poverty and neglect. In 1826 he removed with his mother to Tennessee, and settled at Greenville. Here he was married to an intelligent lady, who taught him to write and cipher. Here, by dint of native talent, force of will, and strength of character, he first earned the applause of his fellow-men.—RIDPATH'S U. S., ch. 67, p. 544.

**5417. SUFFERINGS, Unspeakable.** *Dr. Mott.* He was one of the eminent men commissioned by the government to examine the prisoners of war whom Jefferson Davis had starved and tortured at Andersonville, Salisbury, and Belle Isle. On his return, he was asked whether the newspaper reports of their condition were exaggerated. "My dear boy," he exclaimed, with horror depicted on his countenance, "you can form no idea of the poor, shrivelled, wasted victims. In the whole course of my surgical experience, not excepting the most painful operations on deformed limbs, I have never suffered so much in my life at the sight of anything, I care not what it is. It unnerved me. I felt sick." This, remember, was the testimony of a man who, for a period of sixty-five years, had been in the constant habit of witnessing human suffering in every form, who had lived in the hospitals of the great cities, and who was a gentleman of unimpeachable veracity.—CYCLOPEDIA OF BIOG., p. 532.

**5418. SUFFRAGE, Perils of universal.** *Peter Stuyvesant.* A.D. 1653. [The colonists demanded] "that no new laws should be enacted but with the consent of the people, that none shall be appointed to office but with the approbation of the people." . . . Stuyvesant was taken by surprise. He had . . . doubts of man's capacity for self-government. . . . His reply, . . . "Shall the people elect their own officers? If . . . the election of magistrates be left to the rabble, every man will vote for one of his own stamp. The thief will vote for a thief, the smuggler for a smuggler, and fraud and vice will become privileged."—BANCROFT'S U. S., vol. 2, ch. 15.

**5419. SUFFRAGE, Universal.** *Virginia.* Virginia was the first State in the world, composed of separate boroughs, diffused over an extensive surface, where the government was organized on the principle of universal suffrage. All freemen, without exception, were entitled to vote. An attempt was once made to limit the right to house-keepers; but the public voice reproved the restriction; the very next year it was decided to be "hard, and unagreeable to reason, that

any person should pay equal taxes, and yet have no votes in elections;" and the electoral franchise was restored.—BANCROFT'S U. S., vol. 1, ch. 6.

**5420. SUICIDE averted.** *Napoleon I.* [He had been degraded in rank after arrest on false charges. He sought military employment, and was set aside for the favorites of the government. He was impoverished, humiliated, and discouraged.] Urged by animal instinct to escape prospects so gloomy, and from sorrows, I wandered along the bank of the river, feeling that it was unmanly to commit suicide, and yet unable to resist the temptation to do so. In a few more moments I should have thrown myself into the water, when I ran against an individual dressed like a simple mechanic. [It proved to be a former comrade in his artillery regiment.] He had emigrated, and had returned to France in disguise to see his aged mother. [He offered Napoleon a belt of gold for the relief of his exiled mother, which was joyfully accepted, . . . and afterward repaid tenfold.]—ABBOTT'S NAPOLEON B., vol. 1, ch. 3.

**5421. SUICIDE, Cause of.** *Samuel Johnson.* We talked of the melancholy end of a gentleman who had destroyed himself. JOHNSON: "It was owing to imaginary difficulties in his affairs, which, had he talked of with any friend, would soon have vanished." BOSWELL: "Do you think, sir, that all who commit suicide are mad?" JOHNSON: "Sir, they are often not universally disordered in their intellects, but one passion presses so upon them, that they yield to it, and commit suicide, as a passionate man will stab another."—BOSWELL'S JOHNSON, p. 209.

**5422. SUICIDE, Cowardice of.** *American Indians.* The savage believed that to every man there is an appointed time to die; to anticipate that period by suicide was the meanest kind of cowardice.—BANCROFT'S U. S., vol. 3, ch. 22.

**5423. SUICIDE deterred.** *Benjamin Abbott.* [One of the most useful Methodist ministers during his Christian life was an exceedingly wicked man in his previous life. He long struggled with an awakened conscience]. "Satan suggested to me that my day of grace was over; therefore I might pray and cry, but he was sure of me at last." In passing through a lonely wood at night he was tempted to commit suicide; but while looking for a suitable place for the deed, he was deterred by an inward voice, which said, "This torment is nothing compared to hell."—STEVENS' M. E. CHURCH, vol. 1, p. 198.

**5424. SUICIDE, Dyspeptic's.** *Mr. Beauclerk* said [to Samuel Johnson]: Mr. —, who loved buttered muffins, but durst not eat them because they disagreed with his stomach, resolved to shoot himself; and then he eat three buttered muffins for breakfast, before shooting himself, knowing that he should not be troubled with indigestion; he had two charged pistols; one was found lying charged upon the table by him, after he had shot himself with the other.—BOSWELL'S JOHNSON, p. 410.

**5425. SUICIDE, Escape by.** *Demosthenes.* [Having, in the downfall of Greece, fled for sanctuary to the temple of Neptune. Soldiers came to arrest him. He asked them to wait until he had sent his last message to his family.] Then

he retired into the inner part of the temple; and taking some paper, as if he meant to write, he put the pen in his mouth, and bit it a considerable time, as he used to do when thoughtful about his composition; after which he covered his head and put it in a reclining posture. The soldiers who stood at the door, apprehending that he took these methods to put off the fatal stroke, laughed at him, and called him a coward. Archias then approaching him desired him to rise, and began to repeat the promises of making his peace with Antipater. Demosthenes, who by this time felt the operation of the poison he had taken strong upon him, uncovered his face, and looking upon Archias, "Now," said he, "you may act the part of Creon in the play as soon as you please, and cast out this carcass of mine unburied. For my part, O gracious Neptune! I quit thy temple with my breath within me. But Antipater and the Macedonians would not have scrupled to profane it with murder." By this time he could scarcely stand, and therefore desired them to support him. But, in attempting to walk out, he fell by the altar, and expired with a groan.—PLUTARCH.

**5426. SUICIDE, Glorification of.** *Stoicism.* Its favorite theme was the glorification of suicide, which wiser moralists had severely reprobated, but which many Stoics belauded as the one sure refuge against oppression and outrage. It was a philosophy which was indeed able to lacerate the heart with a righteous indignation against the crimes and follies of mankind, but which vainly strove to resist, and which scarcely even hoped to stem, the ever-swelling tide of vice and misery. For wretchedness it had no pity; on vice it looked with impotent disdain.—FARRAR'S EARLY DAYS, ch. 1, p. 9.

**5427. SUICIDE, Mania for.** *William Cowper.* First he bought laudanum, and had gone out into the fields with the intention of swallowing it, when the love of life suggested another way of escaping the dreadful ordeal. He might sell all he had, fly to France, change his religion, and bury himself in a monastery. He went home to pack up; but while he was looking over his portmanteau, his mood changed, and he again resolved on self-destruction. Taking a coach, he ordered the coachman to drive to the Tower Wharf, intending to throw himself into the river. But the love of life once more interposed, under the guise of a low tide and a porter seated on the quay. Again in the coach, and afterward in his chambers, he tried to swallow the laudanum; but his hand was paralyzed by "the convincing Spirit," aided by seasonable interruptions from the presence of his laundress and her husband, and at length he threw the laudanum away. On the night before the day appointed for the examination before the Lords, he lay some time with the point of his penknife pressed against his heart, but without courage to drive it home. Lastly, he tried to hang himself; and on this occasion he seems to have been saved not by the love of life, or by want of resolution, but by mere accident. He had become insensible, when the garter by which he was suspended broke, and his fall brought in the laundress, who supposed him to be in a fit. He sent her to a friend, to whom he related all that had passed.—SMITH'S COWPER, ch. 1.



**5428. SUICIDE, Philosophic.** *Marcus Porcius Cato.* [Cæsar had defeated the army of Pompey and Cato near Utica.] The spirits of his party were not equal to his own, and some of his friends venturing to hint a wish for a timely capitulation, Cato counselled them to provide as they judged best for their own safety. After supper, during which he conversed with his usual cheerfulness, he retired to his apartment, and for a while occupied himself in perusing Plato's "Dialogue on the Immortality of the Soul." He then composed himself to sleep, and after a short repose, inquiring whether his friends had saved themselves by flight, and being assured that all was well, he calmly fell upon his sword.—*TYTLER'S HIST.*, Book 4, ch. 2, p. 412.

**5429. SUICIDE, Remorseful.** *Shelley's first Wife.* The life that once was dearest to him had ended thus in misery, desertion, want. The mother of his two children, abandoned by both her husband and her lover, and driven from her father's home, had drowned herself after a brief struggle with circumstance. However Shelley may have felt that his conscience was free from blame, however small an element of self-reproach may have mingled with his grief and horror, there is no doubt that he suffered most acutely. His deepest ground for remorse seems to have been the conviction that he had drawn Harriet into a sphere of thought and feeling for which she was not qualified, and that had it not been for him and his opinions, she might have lived a happy woman in some common walk of life. One of his biographers asserts that "he continued to be haunted by certain recollections, partly real and partly imaginative, which pursued him like an Orestes."—*SYMONDS' SHELLEY*, ch. 4.

**5430. SUMMER, Land of.** *North Carolina.* In spite of Locke's grand model and the Tuscarora war, in spite of the threatened Spanish invasion of 1744, the northern colony had greatly prospered. The intellectual development of the people had not been as rapid as the growth in numbers and in wealth. Little attention had been given to questions of religion. There was no minister in the province until 1703. Two years later the first church was built. The first court-house was erected in 1722, and the printing-press did not begin its work until 1754. But the people were brave and patriotic. They loved their country, and called it the "Land of Summer." In the farm-house and the village, along the banks of the rivers and the borders of the primeval forests, the spirit of liberty pervaded every breast. The love of freedom was intense, and hostility to tyranny a universal passion. In the times of Sothel it was said of the North Carolinians that they would not pay tribute even to Cæsar.—*RIDPATH'S U. S.*, ch. 27, p. 229.

**5431. SUMMONS, Exasperating.** *The Black Prince.* The success of Henry of Trastamara decided him to take immediate action, and in 1369 he summoned the Black Prince, as Duke of Aquitaine, to meet the appeal of the Gascon lords in his court. The prince was maddened by the summons. "I will come," he replied, "but with helmet on head, and with sixty thousand men at my back."—*HIST. OF ENG. PEOPLE*, §353.

**5432. SUN, Worship of the.** *Persians.* The Persians of every age have denied the charge,

and explained the equivocal conduct, which might appear to give a color to it. The elements, and more particularly fire, light, and the sun, whom they called Mithra, were the objects of their religious reverence, because they considered them as the purest symbols, the noblest productions, and the most powerful agents of the Divine power and nature.—*GIBBON'S ROME*, ch. 8, p. 233.

**5433. SUNDAY, Burdensome.** *Samuel Johnson.* It was a heavy day with me when I was a boy. My mother confined me on that day, and made me read "The Whole Duty of Man," from a great part of which I could derive no instruction. When, for instance, I had read the chapter on theft, which, from my infancy, I had been taught was wrong, I was no more convinced that theft was wrong than before; so there was no accession of knowledge.—*BOSWELL'S JOHN-SON*, p. 13.

**5434. SUNDAY-SCHOOLS, Farmers'.** *John Bunyan.* If religion was not taught at school, it was taught with some care in the cottages and farm-houses by parents and masters. It was common in many parts of England, as late as the end of the last century, for the farmers to gather their apprentices about them on Sunday afternoons, and to teach them the Catechism. Rude as was Bunyan's home, religious notions of some kind had been early and vividly impressed upon him.—*FROUDE'S BUNYAN*, ch. 1.

**5435. SUNDAY-SCHOOLS, Fruit.** *England.* In 1816 . . . a new order of politicians was called into action. "The Sunday-schools of the preceding thirty years had produced many working men of sufficient talent to become readers, writers, and speakers in the village meetings for Parliamentary Reform. . . . By such various means, anxious listeners at first, and then zealous proselytes, were drawn from the cottages of quiet nooks and dingles, to the weekly readings and discussions of the Hampden clubs."—*KNIGHT'S ENG.*, vol. 8, ch. 5, p. 73.

**5436. SUPERSTITION, Absurdity of.** *Papal.* [Pope] Alexander VI. . . . and his favorite son, Cæsar Borgia, continued to practise every effort of ambitious villainy to increase their power and accumulate wealth. The personal estate of the cardinals on their death devolved to the pope, and many an unhappy cardinal died suddenly during this pontificate. Borgia, by force of arms, made himself master of the territories of some of the richest of the Italian nobles. Four of them he invited to a friendly conference, under the most solemn protestations of amicable intentions, and he massacred two of them by ambuscade. Vitelli, one of these wretched victims, is said to have entreated Borgia, his murderer, to ask of the pope, his father, a plenary indulgence for him in the agonies of death. Such is the deplorable weakness of superstition, that can attribute to the most abandoned of men the power of pardoning all offences against the Deity.—*TYTLER'S HIST.*, Book 6, ch. 14, p. 221.

**5437. SUPERSTITION, Aid of.** *Charles VII.* [He was opposed by the Duke of Burgundy, one of the most powerful princes in Europe. When he recovered his father's throne] the kingdom was nearly exhausted by war. . . . In this distressed situation of France, Charles, availing

himself of the superstition of the age, projected an extraordinary scheme for the recovery of his kingdom, by feigning an interposition from Heaven in his favor. A gentleman, of the name of Baudricourt, saw a young servant maid at an inn in Lorraine, whom he immediately conceived to be a fit person for playing a very extraordinary part. She was taught her cue, and made to counterfeit a divine inspiration. They carried her before the king, where the answers that were put in her mouth and the demeanor which she assumed convinced everybody that she was inspired. Orleans was, at this time, besieged by the English. Joan of Arc, this heroic maid, who had now assumed the dress of a man, undertook to relieve the town and compel the English to abandon the enterprise. She put herself at the head of the French troops, attacked, beat, and dispersed the English, who believed her to be the devil himself, delivered Orleans, and placed the crown upon Charles' head in the church of Rheims. She proceeded for some time in this career of success, till she was at last taken prisoner at Compiegne. The regent Bedford, either in a fit of passion, or to satisfy the revenge of the English, instead of respecting, as he ought to have done, this singular instance of intrepidity in one of her sex, was prompted to behave with meanness and cruelty. She was tried as a heretic and sorceress by an ecclesiastical tribunal, and condemned and burnt at Rouen.—*TYTLER'S HIST.*, Book 4, ch. 13, p. 206.

**5438.** ——. *Athenians.* A considerable party of the citizens, however, were secretly hostile to the usurpation of Pisistratus. The faction of the Alecmæonidæ, of whom the chiefs were Megacles and Lycurgus, gained at length so much strength as to attack and expel the usurper from the city. The stratagem by which he regained his power is a singular instance of the force of superstition. He procured a beautiful female to personate the goddess of Minerva. Seated on a lofty chariot, she drove into the city, while her attendants proclaimed aloud that their tutelary deity had deigned in person to visit them, and to demand the restoration of her favorite Pisistratus. A general acclamation hailed the auspicious presence, and all paid obedience to the heavenly summons.—*TYTLER'S HIST.*, Book 1, ch. 10, p. 110.

**5439. SUPERSTITION, Alarm of. Europe.** The summer which followed the close of the American war is described as "an amazing and portentous one." There were alarming meteors and tremendous thunder-storms. For many weeks of June, July, and August the sun was clouded over with a smoky fog that proceeded from whatever quarter the wind blew. At noon it cast "a rust-colored, ferruginous light;" at rising and setting it was "lurid and blood-colored." The phenomena prevailed over the whole of Europe. The people looked with superstitious awe on the "disastrous twilight."—*KNIGHT'S ENG.*, vol. 7, ch. 1, p. 1.

**5440. SUPERSTITION, Appeal to. Roman Emperor Constantius.** [Ambassadors from the usurper Magnentius asking alliance.] Such propositions and such arguments appeared to deserve the most serious attention; the answer of Constantius was deferred till the next day; and as he had reflected on the importance of

justifying a civil war in the opinion of the people, he thus addressed his council, who listened with real or affected credulity: "Last night," said he, "after I retired to rest, the shade of the great Constantine, embracing the corpse of my murdered brother, rose before my eyes; his well-known voice awakened me to revenge, forbade me to despair of the republic, and assured me of the success and immortal glory which would crown the justice of my arms."—*GIBBON'S ROME*, ch. 18, p. 190.

**5441.** ——. *John Smith.* He fought like a lion at bay, tied one of his guides to his left arm for a buckler, ran and fired by turns, stumbled into a morass, and was finally overtaken. The savages were still wary of their dangerous antagonist until he laid down his gun, made signs of surrender, and was pulled out of the mire. Without exhibiting the least signs of fear, Smith demanded to see the Indian chief, and on being taken into the presence of that dignitary, began to excite his interest and curiosity by showing him a pocket compass and a watch. These mysterious instruments struck the Indians with awe; and profiting by the momentary advantage, the prisoner began to draw figures on the ground, and to give his captors some rude lessons in geography and astronomy. The savages were amazed, and listened for an hour, but then grew tired, bound their captive to a tree, and prepared to shoot him. At the critical moment he flourished his compass in the air, as though performing a ceremony, and the Indians forbore to shoot. His sagacity and courage had gained the day, but the more appalling danger of torture was yet to be avoided. The savages, however, were thoroughly superstitious, and became afraid to proceed against him, except in the most formal manner. He was regarded by them as an inhabitant of another world, whom it was dangerous to touch.—*RIDPATH'S U. S.*, ch. 9, p. 99.

**5442. SUPERSTITION—ASTROLOGY.** *Charles II.* [In 1647 Charles II., when about to flee his kingdom, consulted by a female agent an astrologer to ascertain where he should seek refuge.]—*KNIGHT'S ENG.*, vol. 4, ch. 5, p. 82.

**5443. SUPERSTITION, Beneficial. Pestilence.** The priests, to put a stop to this calamity, which threatened to depopulate the city, tried every expedient which policy or superstition could devise. A *Lectisternium* was celebrated, and scenic representations were for the first time introduced at Rome, borrowed, it is said, from Etruria. But all was to no purpose. The plague, however, is recorded to have yielded at last to the ceremony of driving a nail into the temple of Jupiter. This, a French writer remarks, was curing one contagious disease by another yet more contagious; meaning, no doubt, that the encouragement of superstition is worse than the pestilence—a sentiment which is not happily applied to the case of a rude people, whose superstitious prejudices are the safeguard of their morals, and will be cherished by a wise legislator as an engine of good policy.—*TYTLER'S HIST.*, Book 3, ch. 6, p. 351.

**5444. SUPERSTITION, Common. England.** A.D. 1642. All men had a touch of superstition. Evelyn looks with wonder upon "a shining cloud in the air, in shape resembling a sword." After



the battle of Edgehill, "in the very place where the battle was stricken, have since and doth appear strange and portentous apparitions of two jarring and contrary armies." So records a tract in which the apparitions and prodigious noises of war and battles are certified by a justice of the peace, a preacher, and other persons of quality.—KNIGHT'S ENG., ch. 3, § 30, p. 494.

**5445. SUPERSTITION, Controlled by.** *West Indians.* [Columbus was shipwrecked on his third voyage, aged, sick, and famishing.] They withheld all provisions, in hopes either of starving the admiral and his people, or of driving them from the island. In this extremity a fortunate idea presented itself to Columbus. From his knowledge of astronomy, he ascertained that, within three days, there would be a total eclipse of the moon in the early part of the night. He sent, therefore, an Indian of Hispaniola, who served as his interpreter, to summon the principal caciques to a grand conference, appointing for it the day of the eclipse. When all were assembled, he told them by his interpreter that he and his followers were worshippers of a Deity who dwelt in the skies, who favored such as did well. This great Deity, he added, was incensed against the Indians who refused to furnish his faithful worshippers with provisions, and intended to chastise them with famine and pestilence. Lest they should disbelieve this warning, a signal would be given that night. They would behold the moon change its color and gradually lose its light—a token of the fearful punishment which awaited them.—IRVING'S COLUMBUS, Book 16, ch. 3.

**5446. SUPERSTITION, Cowardice of.** *Mexicans.* Scarce had Cortez appeared upon the frontier, when a sudden consternation seized the whole empire, and paved the way for an easy conquest. The ships, the arms, the dress of the Spaniards, made the Americans regard them at first as beings of a superior nature. When Cortez arrived at the city of Mexico, he was received by the prince, Montezuma, with every mark of reverence and submission.—TYTLER'S HIST., Book 6, ch. 21, p. 309.

**5447. SUPERSTITION, Credulity of.** *Zerah Coleburn.* [The wonderful mathematician. See No. 3532.] Some people thought him a conjurer. A woman came to him one day, saying that twenty years ago she had had some spoons stolen, and asked him where they were. One good lady said that, in her opinion, God had endowed the child with a miraculous gift in order that he might explain the mysterious numbers of the prophecies. Some people manifested a certain degree of terror in his presence, as though he were possessed of the devil. What added to the marvel was, that the boy was totally unable to explain the processes by which he effected his calculations. . . . "God put it into my head," he said, one day, to an inquisitive lady, "but I cannot put it into yours."—CYCLOPEDIA OF BIOG., p. 81.

**5448. ———.** *American Indian.* The medicine man boasts of his power over the elements; he can call water from above, beneath, and around; he can foretell a drought, or bring rain, or guide the lightning; . . . he conjures the fish; . . . he can pronounce spells . . . which will compel the beaver to rise up from beneath

the water; . . . he can . . . draw the heart of a woman. . . . If an evil spirit has introduced disease, . . . the medicine man can put it to flight.—BANCROFT'S U. S., vol. 3, ch. 22.

**5449. SUPERSTITION, Depressed by.** *Alexander.* The Chaldean priests of Babylon had appropriated to their own use the riches and revenue of the temple of Belus, which was the ornament of that city, and a great object of superstitious veneration. Alexander had expressed a purpose of reforming this abuse, and the Chaldeans, to avert his design, had published a prediction that his entry into Babylon would be fatal to the conqueror of the East. Alexander probably saw through this artifice, and despised it. He entered Babylon in triumph, and was so delighted with the splendor of that great city, that he declared his purpose of making it the capital of his empire. He there received ambassadors from various regions of the earth, congratulating him on his conquests, and soliciting his friendship and alliance; but mark the force of superstition even in the greatest minds. The Chaldean prophecy, in spite of reason, depressed his spirits to such a degree as to force him to drown reflection by every species of riot and debauchery. The consequence was an inflammatory fever, which, after a few days' continuance, put an end to his life, in the thirty-third year of his age.—TYTLER'S HIST., Book 2, ch. 4, p. 193.

**5450. SUPERSTITION from Ignorance.** *Ancient Germans.* The same ignorance which renders barbarians incapable of conceiving or embracing the useful restraints of laws, exposes them naked and unarmed to the blind terrors of superstition. The German priests, improving this favorable temper of their countrymen, had assumed a jurisdiction, even in temporal concerns, which the magistrate could not venture to exercise; and the haughty warrior patiently submitted to the lash of correction when it was inflicted, not by any human power, but by the immediate order of the god of war.—GIBBON'S ROME, ch. 9, p. 270.

**5451. SUPERSTITION, Incredible.** *First Crusade.* Above eighty thousand ranged themselves under the banner of Peter the Hermit, who walked at their head with a rope about his waist, and sandals on his feet. Peter's lieutenant was Walter the Pennyless, and in the van of his troops were carried a sacred goose and a goat, which, (monstrous to believe!) were said to be filled with the Holy Ghost. This immense and disorderly multitude began their march toward the East in the year 1095. They made the first essay of their arms, not upon the unbelievers, but on their fellow-Christians. The first exploit which signalized the expedition was the taking of a small Christian city in Hungary, which had refused to starve its own inhabitants by supplying such a tribe of hungry locusts with provisions. This impious city was stormed and pillaged, and the inhabitants massacred.—TYTLER'S HIST., Book 6, ch. 9, p. 154.

**5452. SUPERSTITION, Inhumanity of.** *Sylla.* Sylla gave the people a magnificent entertainment, on account of his dedicating the tenth of his substance to Hercules. The provisions were so overabundant, that a great quantity was thrown every day into the river; and the wine

that was drank was forty years old at least. In the midst of this feasting, which lasted many days, Metella sickened and died. As the priests forbade him to approach her, and to have his house defiled with mourning, he sent her a bill of divorce, and ordered her to be carried to another house while the breath was in her body. His superstition made him very punctilious in observing these laws of the priests.—*PLUTARCH'S SYLLA*.

**5453. SUPERSTITION, Inventions of.** *King Philip's War.* The minds of the English were appalled by the horrors of the impending conflict, and superstition indulged in its wild inventions. At the time of the eclipse of the moon you might have seen the figure of an Indian scalp imprinted on the centre of the disk. The perfect form of an Indian bow appeared in the sky. The sighing of the wind was like the whistling of bullets. Some distinctly heard invisible troops of horses gallop through the air; while others found the prophecy of calamities in the howling of the wolves.—*BANCROFT'S U. S.*, ch. 12.

**5454. SUPERSTITION, Omens of.** *Meteor.* On the 12th of December, 1680, John Evelyn writes: "This evening, looking out of my chamber window toward the west, I saw a meteor of an obscure bright color, very much in shape like the blade of a sword, the rest of the sky being very serene and clear. What this may portend God only knows. But such another phenomena I remember to have seen in 1640, about the trial of the great Earl of Strafford preceding our bloody revolution."—*KNIGHT'S ENG.*, vol. 4, ch. 22, p. 360.

**5455. SUPERSTITION, Religious. Cures.** A notable instance of superstitious frenzy was that connected with an ecclesiastic named Paris, who, having fallen a victim, at an early age, to the excess of his ascetic rigor, was venerated after death as a saint by devout crowds who came to pray at his tomb. . . . Soon it began to be rumored that miracles had been wrought by his remains; instantaneous cures were effected; the lame, the impotent, the paralytic, seized with convulsive spasms, and raised to a state of preternatural ecstasy, suddenly recovered the use of their limbs; various nervous diseases disappeared under the same influence; it was even pretended that obstinate wounds and cancerous ulcers had been healed. These strange phenomena increased to such an extent that the Archbishop of Paris published a brief in which he attributed them to the agency of Satan.—*STUDENTS' FRANCE*, ch. 22, § 5.

**5456. SUPERSTITION removed.** *At Alexandria.* A great number of plates of different metals, artificially joined together, composed the majestic figure of the deity, who touched on either side the walls of the sanctuary. The aspect of Serapis, his sitting posture, and the sceptre which he bore in his left hand were extremely similar to the ordinary representations of Jupiter. It was confidently reported that if any impious hand should dare to violate the majesty of the god, the heavens and the earth would instantly return to their original chaos. An intrepid soldier, animated by zeal, and armed with a weighty battle-axe, ascended the ladder; and even the Christian multitude expected with some

anxiety the event of the combat. He aimed a vigorous stroke against the cheek of Serapis; the cheek fell to the ground; the thunder was still silent, and both the heavens and the earth continued to preserve their accustomed order and tranquillity. The victorious soldier repeated his blows; the huge idol was overthrown and broken in pieces, and the limbs of Serapis were ignominiously dragged through the streets of Alexandria. His mangled carcass was burnt in the amphitheatre, amid the shouts of the populace; and many persons attributed their conversion to this discovery of the impotence of the tutelary deity.—*TYTLER'S HIST.*, Book 5, ch. 4, p. 10.

**5457. SUPERSTITION, Ridiculous.** *Egyptians.* The superstitions of the Egyptians were a copious subject of ridicule to other nations of antiquity, and contributed to degrade them in the opinion of those whose objects of religious worship, if not fundamentally more rational, were less ludicrous, less childish and unmanly. What could they think of a nation where, as Herodotus tells us, if a house was on fire, the father of a family would take more pains to save his cats than his wife and children; where a mother would be transported with joy at the news of her child being devoured by a crocodile; or where the soldiers, returning from a military expedition, would come home loaded with a precious booty of dogs, cats, hawks, and vultures?—*TYTLER'S HIST.*, Book 1, ch. 4, p. 47.

**5458. SUPERSTITION, Safety by.** *Captain John Smith.* [In 1608 John Smith was preserved by the Indians who had butchered his companions. He exhibited a pocket compass, and showed how it always pointed to one quarter. See No. 5441.] He requested that a letter should be conveyed to Jamestown; and when it was known that he could so endure a piece of paper with intelligence as to speak to his distant companions, he was beheld with superstitious awe.—*KNIGHT'S ENG.*, vol. 3, ch. 22, p. 344.

**5459. SUPERSTITION of Scholars.** *A. D. 1653.* [The learned and the scientific were not free from it.] Mr. [William] Oughtred, a renowned mathematician, . . . had strong apprehensions of some extraordinary event to happen the following year, from the calculation of coincidence with the diluvian period; and added that it might possibly be to convert the Jews by our Saviour's visible appearance, and to judge the world. The almanac-makers of that time were deluding the people with those prophecies, which they continued to swallow for two centuries. . . . On the 29th of April, 1652, the people were terribly frightened by an eclipse of the sun. This day was called Mirk Monday, and the dread of it so exceedingly alarmed the whole nation, that hardly any one would work or stir out of their houses.—*KNIGHT'S ENG.*, vol. 4, ch. 11, p. 175.

**5460. SUPERSTITION of Soldiers.** *Spirits.* [The Earl of Surrey writes from Scotland in 1523:] About eight o'clock the horses of his company suddenly brake loose and suddenly run out of his field in such numbers that it caused a marvellous alarm in our field; and our standing watch being set, the horses came running along the camp, at whom were shot above one hundred sheaves of arrows and divers guns, thinking that they would have been Scots that would have assaulted the camp. Finally the horses were so



mad that they ran like wild deer into the field, above fifteen hundred at least in divers companies, and in one place above fifty ran down a great rock and slew themselves; and above two hundred and fifty ran into the town, being on fire, and by the women taken and carried away, right evil brent; and many were taken again, and finally by what I can esteeme by the number of them that I saw go on foot the next day, I think there is lost above eight hundred horses, and all with folly for lack of not lying within the camp. I dare not write the wonders that my Lord Dacre and all his company do say they saw that night, six times, of spirits and fearful sights. And universally all their company say plainly the devil was that night among them six times, which misfortune hath blemished the best journey that was made in Scotland many years.—*KNIGHT'S ENG.*, vol. 2, ch. 18, p. 299.

**5461. SUPERSTITION vs. Wisdom.** *Julian.* In fact, Julian was, as a pagan, blinded by the most bigoted superstition. His belief in omens was ridiculous; his sacrifices were so numerous that cattle were wanting to supply him with victims. The expense of these religious rites became burdensome to the State, and was universally complained of. He was even accused of the horrid abomination of human sacrifices. His enthusiasm and fanaticism, acknowledged even by his greatest panegyrists, "almost degrade him to the level of an Egyptian monk." "Notwithstanding his own modest silence upon the subject," says Mr. Gibbon, "we may learn from his faithful friend, the orator Libanius, that he lived in a perpetual intercourse with the gods and goddesses; that they descended upon earth to enjoy the conversation of their favorite hero; that they gently interrupted his slumbers by touching his hand or his hair; that they warned him of any impending danger, and conducted him by their infallible wisdom in every action of his life; and that he had acquired such an intimate knowledge of his heavenly guests, as readily to distinguish the voice of Jupiter from that of Minerva, and the form of Apollo from the figure of Hercules." In short, this wise and philosophic emperor was, in matters of religion, one of the weakest, most bigoted, and superstitious of mankind.—*TYTLER'S HIST.*, Book 5, ch. 3, p. 519.

**5462. SUPPLIANT, An abject.** *Reign of James II.* [Rochester, the lord-treasurer, was a Protestant whom the king proposed to dismiss from office.] "It is whispered," he said, "that if I do not do as your Majesty would have me, I shall not be suffered to continue in my present station." The king said, with some general expressions of kindness, that it was difficult to prevent people from talking, and that loose reports were not to be regarded. These vague phrases were not likely to quiet the perturbed mind of the minister. His agitation became violent, and he began to plead for his place as if he had been pleading for his life. "Your Majesty sees that I do all in my power to obey you. Indeed, I will do all that I can to obey you in everything. I will serve you in your own way. Nay," he cried, in an agony of baseness, "I will do what I can to believe as you would have me. But do not let me be told, while I am trying to bring my mind to this, that if I find it

impossible to comply, I must lose all."—*MACAULAY'S ENG.*, ch. 1, p. 142.

**5463. SUPREMACY, Meritorious.** *Late in Seventeenth Century.* France united at that time almost every species of ascendancy. Her military glory was at the height. She had vanquished mighty coalitions. She had dictated treaties. She had subjugated great cities and provinces. She had forced the Castilian pride to yield her the precedence. She had summoned Italian princes to prostrate themselves at her footstool. Her authority was supreme in all matters of good breeding, from a duel to a minuet. She determined how a gentleman's coat must be cut, how long his peruke must be, whether his heels must be high or low, and whether the lace on his hat must be broad or narrow. In literature she gave law to the world. The fame of her great writers filled Europe.—*MACAULAY'S ENG.*, ch. 3, p. 369.

**5464. SURGERY, Brave.** *Duke Leopold.* [The Austrian crusader.] Leopold had stuff in him too. He died, for example, in this manner: falling with his horse, I think in some siege or other, he had got his leg hurt, which hindered him in fighting. Leg could not be cured: "Cut it off, then!" said Leopold. This also the leech could not do, durst not, and would not, so that Leopold was come quite to a halt. Leopold ordered out two squires, put his thigh upon a block, the sharp edge of an axe at the right point across his thigh: "Squire first, hold that axe; steady! Squire second, smite you on it with forge-hammer, with all your strength, heavy enough!" Squire second struck heavy enough, and the leg flew off; but Leopold took inflammation, died in a day or two, as the leech had predicted.—*CARLYLE'S FREDERICK THE GREAT*, Book 2, ch. 6, p. 83.

**5465. SURGERY, Skill in.** *Dr. Valentine Mott.* In 1828 he performed what is universally allowed to be the most difficult feat ever attempted in surgery. A clergyman was afflicted with an enormous tumor in the neck, in which were embedded and twisted many of the great arteries. In removing this tumor, it was necessary to take out entire one of the collar-bones, to lay bare the membrane enclosing the lungs, to dissect around arteries displaced by the tumor and embedded in it, to apply forty ligatures, and remove an immense mass of diseased matter. All this was done without the aid of chloroform. The patient survived the operation, and is now living and discharging the duties of his profession. Dr. Mott was the first to operate successfully for immovability of the lower jaw, and the first to entirely remove the lower jaw. He was the first to succeed in sewing up a slit in a large vein.—*CYCLOPEDIA OF BIOG.*, p. 530.

**5466. SURPRISE, Mutual.** *American Revolution.* After the fall of Charleston General Gates was appointed to command in the South. [He took post at Clermont, thirteen miles from Camden, where the British forces were concentrated.] By a singular coincidence Cornwallis and Gates each formed the design of surprising his antagonist in the night. Accordingly, on the evening of the 15th of August, Gates set out for Camden, and at the same time Cornwallis moved toward Clermont. About daydawn the two armies met midway on Sander's Creek.

Both generals were surprised, but both made immediate preparations for battle. [The Americans were badly defeated.]—RIDPATH'S U. S., ch. 43, p. 341.

**5467. SURPRISE, Success by. Colonel Barton.** On the 10th of July a brilliant exploit was performed in Rhode Island. Colonel William Barton, of Providence, learning that Major-General Prescott was quartered at a farm-house near Newport, apart from his division, determined to capture him. On the night of the 10th of July the daring colonel, with forty volunteers, embarked at Providence, dropped down the bay, and reached the island near Prescott's lodgings. The movement was not discovered. The British sentinel was deceived with a plausible statement, and then threatened with death if he did not remain quiet. The patriots rushed forward, burst open Prescott's door, seized him in bed, and hurried him half clad to the boats. The alarm was raised; a squad came hurrying to the water's edge; but the provincials were already paddling out of sight with their prisoner. This lucky exploit gave the Americans an officer of equal rank to exchange for General Lee. Colonel Barton was rewarded with promotion and an elegant sword.—RIDPATH'S U. S., ch. 40, p. 320.

**5468. SURRENDER to Death. Bages.** Bages was governor of it [Eion] under the King of Persia, and acted with such a zeal and fidelity for his sovereign as have few examples. When besieged by Cimon and the Athenians, it was in his power to have capitulated upon honorable terms, and to have returned to Asia with his family and all his effects. However, being persuaded he could not do this with honor, he resolved to die rather than surrender. The city was assaulted with the utmost fury, and he defended it with incredible bravery. Being at last in the utmost want of provisions, he threw from the walls into the river Strymon all the gold and silver in the place; then caused fire to be set to a pile, and having killed his wife, his children, and his whole family, he threw them into the midst of the flames, and afterward rushed into them himself.—ROLLIN'S HIST., Book 7, § 3.

**5469. SURRENDER demanded. Ethan Allen.** This daring and eccentric man was chosen colonel by a company of two hundred and seventy patriots. To capture Ticonderoga, with its vast magazine of stores, was the object of Allen and the audacious mountaineers of whom he was the leader. Benedict Arnold left Cambridge, and joined the expedition as a private. On the evening of the 9th of May . . . they reached the eastern shore of Lake Champlain, opposite Ticonderoga. Only a few boats could be procured, and when day broke on the following morning but eighty-three men had succeeded in crossing. With this mere handful—for the rest could not be waited for—Allen, with Arnold by his side, made a dash, and gained the gateway of the fort. The sentinel was driven in, closely followed by the mountaineers, who set up such a shout as few garrisons had ever heard. Allen's men hastily faced the barracks, and stood ready to fire; he himself rushed to the quarters of Delaplace, the commandant, and shouted for the incumbent to get up. The startled official thrust out his head. "Surren-

der this fort instantly," said Allen. "By what authority?" inquired the astounded officer. "In the name of the great Jehovah and the Continental Congress!" said Allen, flourishing his sword. Delaplace had no alternative. The garrison, numbering forty-eight, were made prisoners and sent to Connecticut. A fortress which had cost Great Britain eight million pounds sterling was captured in ten minutes by a company of undisciplined provincials. . . . A hundred and twenty cannon and vast quantities of military stores fell into the hands of the Americans.—RIDPATH'S U. S., ch. 38, p. 298.

**5470. SURRENDER, Disgraceful. Manchester.** [When Charles Edward, grandson of James II., was endeavoring to recover the throne, his Highlanders were near to Manchester, into which preceded them a sergeant, his mistress, and his drummer, and the town yielded.] "Manchester," says volunteer Ray, "was taken by a sergeant, a drum, and a woman, about two o'clock in the afternoon."—KNIGHT'S ENG., vol. 6, ch. 9, p. 145.

**5471. SURRENDER, Final. Civil War.** On the 7th of April [1865] . . . General Grant, now at Farmville, addressed a note to the Confederate commander, expressing a desire that the further effusion of blood might be saved by the surrender of the Confederate army. To this General Lee replied by declaring his desire for peace, but adding that the occasion for the surrender of the Army of Northern Virginia had not arrived. On the morning of the 9th, however, when it became known that the left wing of the Union army had secured the line of the Lynchburg Railroad, when the wreck of Longstreet's veterans, attempting to continue the retreat, were confronted and driven back by Sheridan, then the iron-souled Confederate leader, seeing the utter uselessness of a further struggle, sent General Grant a note, asking for a meeting preliminary to a surrender. The Union commander immediately complied with the request. At two o'clock in the afternoon of Palm Sunday, the 9th of April, 1865, the two great generals met each other in the parlor of William McLean at Appomattox Court-House. There the terms of surrender were discussed and settled. It was agreed that General Grant should put his proposition in the form of a military note [which he did]. To this . . . General Lee responded as follows: "Head Quarters Army of Northern Virginia, April 9th, 1865. General: I received your letter of this date, containing the terms of the surrender of the Army of Northern Virginia, as proposed by you. As they are substantially the same as those expressed in your letter of the 8th instant, they are accepted. I will proceed to designate the proper officers to carry the stipulation into effect.—R. E. Lee, General." Thus the work was done. . . . After four dreadful years of bloodshed, devastation, and sorrow, the civil war in the United States was at an end.—RIDPATH'S U. S., ch. 66, p. 539.

**5472. SURRENDER, Impossible to. "The Old Guard."** [When the remnant of the French army was retreating from Waterloo, two battalions covered the retreat against the re-enforced and victorious allies.] Weary of the butchery, they suspended for a moment their fire, and sent a flag of truce demanding a capitulation. Gener-



al Cambronne returned the immortal reply, "*The Guard dies; it never surrenders.*" [Soon they] mowed them all down—ABBOTT'S *NAPOLÉON B.*, vol. 2, ch. 27.

**5473. SURRENDER, Indignant.** *Peter Stuyvesant.* [On the 28th of August, 1664, the English demanded the surrender of New Netherland and an immediate acknowledgment of the sovereignty of England.] It was clear that the burgomasters meant to surrender. The stormy old governor exhorted them to rouse to action and fight; some one replied that the Dutch West India company was not worth fighting for. Burning with indignation, Stuyvesant snatched up the written proposal of Nicolls and tore it to tatters in the presence of his council. It was all in vain. The brave old man was forced to sign the capitulation; and on the 8th of September, 1664, New Netherland ceased to exist. The English flag was hoisted over the fort and town, and the name of New York was substituted for New Amsterdam.—RIDPATH'S *U. S.*, ch. 19, p. 171.

**5474. SURRENDER prevented.** *Charter Oak.* Attended by an armed guard, Andros proceeded to Connecticut. Arriving at Hartford in October of 1687, he found the assembly of the province in session, and demanded the surrender of the colonial charter. The instrument was brought in and laid upon the table. A spirited debate ensued, and lasted until evening. When it was about to be decided that the charter should be given up, the lamps were suddenly dashed out. Other lights were brought in, but the charter had disappeared. Joseph Wadsworth, snatching up the precious parchment, bore it off through the darkness, and concealed it in a hollow tree, ever afterward remembered with affection as The Charter Oak. But the assembly was overawed and the free government of Connecticut subverted.—RIDPATH'S *U. S.*, ch. 15, p. 146.

**5475. SUSPENSION, Financial.** *Bank of England.* [In 1797, after a continued run on the bank for specie in exchange for its notes, it was compelled to pay in sixpences, and then, by command of George III., to suspend specie payments. The next day there was a great meeting of merchants at the Mansion House, when a unanimous resolution passed, that "we will not refuse to receive bank-notes in payment of any sum of money to be paid to us, and will use our utmost endeavor to make all our payments in a similar manner." The stocks immediately rose. A weight was suddenly taken off the wheels of industry. . . . But a chronic malady was induced which lasted during a generation—a malady which defied every attempt to cure till the principle of a convertible paper currency was again firmly established. Of the lasting effects of this measure, which was only intended to be temporary, the government of 1797 could have no conception. [Specie payments were resumed in 1823.]—KNIGHT'S *ENG.*, vol. 7, ch. 19, p. 334.

**5476. SUSPICION, Above.** *Cæsar's Wife.* [See No. 1652.] Clodius was not yet the dangerous desperado which he afterward became; and immorality, though seasoned with impiety, might easily, it was thought, be made too much of. Cæsar himself did not press for punishment. As president of the college, he had acquiesced in

their decision, and he divorced the unfortunate Pompeia; but he expressed no opinion as to the extent of her criminality, and he gave as his reason for separating from her, not that she was guilty, but that Cæsar's wife must be above suspicion.—FROUDE'S *CÆSAR*, ch. 12.

**5477. SUSPICION, Clamorous.** *Free Masons.* William Morgan, a resident of western New York, having threatened to publish the secrets of the Masonic fraternity, of which he was a member, suddenly disappeared from home, and was never heard of afterward. The Masons fell under the suspicion of having abducted and murdered him. A great clamor was raised against them in New York, and the excitement extended to other parts of the country. The issues between the Masons and their enemies became a political one, and many eminent men were embroiled in the controversy. For several years the anti-Masonic party exercised a considerable influence in the elections of the country. De Witt Clinton, one of the most prominent and valuable statesmen of New York, had to suffer much, in loss of reputation, from his membership in the order. His last days were clouded with the odium which for the time being attached to the Masonic name.—RIDPATH'S *U. S.*, ch. 53, p. 425.

**5478. SUSPICION of Conspiracy.** *Constantine.* An edict of Constantine, published about this time, manifestly indicates his real or affected suspicions that a secret conspiracy had been formed against his person and government. By all the allurements of honors and rewards, he invites informers of every degree to accuse without exception his magistrates or ministers, his friends or his most intimate favorites, protesting, with a solemn asseveration, that he himself will listen to the charge, that he himself will revenge his injuries; and concluding with a prayer, which discovers some apprehension of danger, that the providence of the Supreme Being may still continue to protect the safety of the emperor and of the empire.—GIBBON'S *ROME*, ch. 18, p. 159.

**5479. SUSPICION diverted.** *Emperor Nero.* Nero was so secure in his absolutism, he had hitherto found it so impossible to shock the feelings of the people or to exhaust the terrified adulation of the Senate, that he was usually indifferent to the pasquinades which were constantly holding up his name to execration and contempt. But now he felt that he had gone too far, and that his power would be seriously imperilled if he did not succeed in diverting the suspicions of the populace. He was perfectly aware that when the people in the streets cursed those who set fire to the city, they meant to curse him. If he did not take some immediate step he felt that he might perish, as Gaius had perished before him, by the dagger of the assassin. It is at this point of his career that Nero becomes a prominent figure in the history of the Church. . . . For Nero endeavored to fix the odious crime of having destroyed the capital of the world upon the most innocent and faithful of his subjects—upon the only subjects who offered heartfelt prayers on his behalf—the Roman Christians. They were the defenceless victims of this horrible charge; for though they were the most harmless, they were also the most

hated and the most slandered of living men.—FARRAR'S *EARLY DAYS*, ch. 4, p. 33.

**5480. SUSPICION diverted.** *King of Portugal.* [Each of the monarchs was preparing expeditions of discovery for the New World.] Resende, in his history of King John II., informs us that the Portuguese monarch, by large presents, or rather bribes, held certain of the confidential members of the Castilian cabinet in his interest, who informed him of the most secret councils of their court. The roads were thronged with couriers; scarce was an intention expressed by Ferdinand to his ministers, but it was conveyed to his rival monarch. The result was that the Spanish sovereigns seemed as if under the influence of some enchantment. King John anticipated all their movements, and appeared to dive into their very thoughts. . . . As a surmise of treachery in the cabinet might naturally arise, King John, while he rewarded his agents in secret, endeavored to divert suspicions from them upon others, making rich presents of jewels to the Duke de Infantado and other Spanish grandees of incorruptible integrity.—IRVING'S *COLUMBUS*, Book 5, ch. 9.

**5481. SUSPICION, Effect of.** *Reign of Commodus.* That assembly, whom Marcus had ever considered as the great council of the nation, was composed of the most distinguished of the Romans; and distinction of every kind soon became criminal. The possession of wealth stimulated the diligence of the informers; rigid virtue implied a tacit censure of the irregularities of Commodus; important services implied a dangerous superiority of merit; and the friendship of the father always insured the aversion of the son. Suspicion was equivalent to proof; trial to condemnation.—GIBBON'S *ROME*, ch. 4, p. 105.

**5482. SUSPICION, Perilous.** *Emperor Nero.* A conspiracy, which was at this time discovered, gave Nero ample scope for the gratification of the natural cruelty of his disposition. The slightest suspicion of guilt was now punished with immediate death. It was a sufficient crime if a man was seen to have saluted a suspected person. Seneca, among others, was accused of having been privy to this conspiracy; and as a mark of the emperor's gratitude for the past services of his preceptor, he was permitted to choose the manner of his death. He chose to expire in a warm bath, after having his veins opened.—TYTLER'S *HIST.*, Book 5, ch. 1, p. 488.

**5483. SUSPICION sown.** *In War.* As Themistocles sailed along the coasts, wherever he saw any harbors or places proper for the enemy's ships to put in at, he took such stones as he happened to find, or caused to be brought thither for that purpose, and set them up in the ports and watering-places, with the following inscription engraved in large characters, and addressed to the Ionians. "Let the Ionians, if it be possible, come over to the Greeks, from whom they are descended, and who now risk their lives for their liberty. If this be impracticable, let them at least perplex the barbarians, and put them in disorder in time of action." By this he hoped either to bring the Ionians over to his side, or to sow discord among them by causing them to be suspected by the Persians.—PLUTARCH'S *THEMISTOCLES*.

**5484. SUSPICION, Weakness of.** *Dionysius.* [Dionysius the tyrant] was so suspicious of all mankind, and so wretchedly timorous, that he would not suffer a barber to shave him, but had his hair singed off with a live coal by one of his own attendants. Neither his brother nor his son were admitted into his chamber in their own clothes, but were first stripped and examined by the sentinels, and after that were obliged to put on such clothes as were provided for them. When his brother Leptines was once describing the situation of a place, he took a spear from one of the guards to trace the plan, upon which Dionysius was extremely offended, and caused the soldier who had given up his spear to be put to death. He was afraid, he said, of the sense and sagacity of his friends, because he knew they must think it more eligible to govern than to obey. He slew Marsyas, whom he had advanced to a considerable military command, merely because Marsyas dreamed that he killed him; for he concluded that this dream by night was occasioned by some similar suggestion of the day. Yet even this timorous and suspicious wretch was offended with Plato, because he would not allow him to be the most valiant man in the world!—PLUTARCH.

**5485. SWEARING, Admired.** *General Charles Scott.* [He] had a most inveterate habit of swearing; whether in private or public, . . . every other word was an oath. . . . After the war a friend, . . . anxious to reform his evil habits, asked him whether it was possible that . . . the admired Washington ever swore. Scott reflected for a moment, and then exclaimed: "Yes, once. It was at Monmouth, and on a day that would have made any man swear. Yes, sir, he swore on that day till the leaves shook on the trees—charming, delightful. Never have I enjoyed such swearing before or since. Sir, on that ever-memorable day he swore like an angel from heaven." The reformer abandoned the general in despair.—CUSTIS' *WASHINGTON*, vol. 1, ch. 21.

**5486. SWEARING, Reproof for.** *John Bunyan.* One day, as I was standing at a neighbor's shop-window, and there cursing and swearing after my wonted manner, there sat within the woman of the house and heard me, who, though she was a loose and ungodly wretch, protested that I swore and cursed at such a rate that she trembled to hear me. I was able to spoil all the youths in a whole town. At this reproof I was silenced and put to secret shame, and that too, as I thought, before the God of heaven. I stood hanging down my head, and wishing that I might be a little child, that my father might learn me to speak without this wicked sin of swearing; for, thought I, I am so accustomed to it that it is vain to think of a reformation.—FROUDE'S *BUNYAN*, ch. 2.

**5487. SWINDLER, A Royal.** *Henry VII.* The ingrained covetousness and cunning of the man—for "of nature, assuredly, he coveted to accumulate treasure," and "neither did he care how cunning they were that he did employ, for he thought himself to have the master-reach." These qualities made him, to use plain words, a royal swindler. He went far beyond his age as an exaggerated representative of the new-born spirit of money-making, as opposed to the ancient



spirit of violence. He carried it forward into that unscrupulous passion for wealth, which has rendered the grasping accumulator so detestable at all times.—KNIGHT'S ENG., vol. 2, ch. 15, p. 238.

**5488.** ——. *Henry VIII.* [Parliament in 1544 prepared Henry VIII. for the expense of wars with Scotland and with France, by declaring that all loans made to the king in the two previous years of his reign be entirely remitted and released, and securities for the same be utterly void.]—KNIGHT'S ENG., vol. 2, ch. 27, p. 442.

**5489.** ——. *Richard I.* [To raise money, he ordered the great seal to be broken, and proclamation to be made that no grant under that seal would be valid, unless the fees due to the crown were paid the second time for affixing the new seal.]—KNIGHT'S ENG., vol. 1, ch. 22, p. 330.

**5490. SWORD vs. Banner.** *Joan of Arc.* She wore at her side a small battle-axe and the consecrated sword, marked on the blade with five crosses, which had at her bidding been taken for her from the shrine of St. Catharine at Fierbois. A page carried her banner, which she had caused to be made and embroidered as her Voices enjoined. It was white satin, strewn with *fleurs-de-lis*, and on it were the words "Jesus Maria," and the representation of the Saviour in His glory. Joan afterward generally bore her banner herself in battle; she said that though she loved her sword much, she loved her banner forty times as much; and she loved to carry it, because it could not kill any one.—DECISIVE BATTLES, § 378.

**5491. SWORD in Religion.** *Mahomet.* "The sword," says Mahomet, "is the key of heaven and of hell; a drop of blood shed in the cause of God, a night spent in arms, is of more avail than two months of fasting or prayer; whosoever falls in battle, his sins are forgiven; at the day of judgment his wounds shall be resplendent as vermilion and odoriferous as musk; and the loss of his limbs shall be supplied by the wings of angels and cherubim."—GIBBON'S *ROME*, ch. 50, p. 124.

**5492. SWORD, Worship of the.** *Scythians.* It is certain that the nomadic tribes of Northern Asia, whom Herodotus described under the name of Scythians, from the earliest times worshipped as their god a bare sword. That sword-god was supposed, in Attila's time, to have disappeared from earth; but the Hunnish king now claimed to have received it by special revelation. It was said that a herdsman, who was tracking in the desert a wounded heifer by the drops of blood, found the mysterious sword standing fixed in the ground, as if it had darted down from heaven. The herdsman bore it to Attila, who henceforth was believed by the Huns to wield the Spirit of Death in battle, and their seers prophesied that that sword was to destroy the world.—DECISIVE BATTLES, § 235.

**5493. SYMPATHY by Experience.** *Samuel Johnson.* Johnson, whose robust frame was not in the least affected by the cold, scolded me, as if my shivering had been a paltry effeminacy, saying, "Why do you shiver?" Sir William Scott, of the Commons, told me that when he

complained of a headache in the post-chaise, as they were travelling together to Scotland, Johnson treated him in the same manner: "At your age, sir, I had no headache." It is not easy to make allowance for sensations in others which we ourselves have not at the time. We must all have experienced how very differently we are affected by the complaints of our neighbors when we are well and when we are ill. In full health we can scarcely believe that they suffer much, so faint is the image of pain upon our imagination; when softened by sickness, we readily sympathize with the sufferings of others.—BOSWELL'S *JOHNSON*, p. 128.

**5494. SYMPATHY, Freaks of.** *Napoleon I.* Napoleon could look with perfect composure upon the carnage of the field of battle, and order movements without the tremor of a nerve which he knew must consign thousands to a bloody death; but when [some one fell overboard] . . . his sympathies were aroused to the highest degree.—ABBOTT'S *NAPOLEON B.*, vol. 1, ch. 10.

**5495. SYMPATHY for the Friendless.** *Abraham Lincoln.* Among the . . . persons in waiting . . . was a small, pale, delicate-looking boy about thirteen years old. The President saw him, . . . and said, "Come here, my boy, and tell me what you want." . . . With bowed head and timid accents, he said: "Mr. President, I have been a drummer-boy in a regiment for two years, and my colonel got angry with me and turned me off; I was taken sick, and have been a long time in hospital. This is the first time I have been out, and I came to see if you cannot do something for me." The President looked at him . . . tenderly, and asked him where he lived. "I have no home," answered the boy. "Where is your father?" "He died in the army," was the reply. "Where is your mother?" . . . "My mother is dead also. I have no mother, no father, no brothers, no sisters," and, bursting into tears, "no friends—nobody cares for me." Mr. Lincoln's eyes were filled with tears, and he said to him, "Can't you sell newspapers?" "No," said the boy; "I am too weak, and the surgeon of the hospital told me I must leave, and I have no money and no place to go to." The scene was wonderfully affecting. The President drew forth a card and . . . gave special directions "to care for this poor boy."—RAYMOND'S *LINCOLN*, p. 740.

**5496. SYMPATHY, Mutual.** *Napoleon I.* [At St. Helena the captive emperor found] a poor negro slave working in Mr. Balcombe's garden, in whose history and welfare the emperor became deeply interested. He was a Malay Indian, of prepossessing appearance. He had been stolen from his native land by the crew of a British vessel. The emperor's sympathies were deeply moved by the old man's story. Poor Toby became very much attached to the emperor. . . . They were fellow-captives.—ABBOTT'S *NAPOLEON B.*, vol. 2, ch. 30.

**5497. SYMPATHY for the Poor.** *Abraham Lincoln.* As a distinguished citizen of Ohio entered the vestibule of the White House, his attention was attracted by a poorly clad young woman who was violently sobbing. . . . She had been ordered away by the servants, after vainly endeavoring for many hours to see the President about her only brother, who had been

condemned to death [for desertion]. . . . She had passed the long hours of two days trying in vain to get an audience. [He aided her admission to the office, and at his suggestion she forced her way between himself and Mr. Lincoln, and insisted on his examination of the papers she brought.] Mr. Lincoln was at first somewhat surprised at the apparent forwardness; . . . commenced an examination of the document; . . . his eye fell upon her scanty but neat dress. Instantly his face lighted up. "My poor girl," said he, "you have come here with no governor, or senator, or member of Congress to plead your cause. You seem honest and truthful, and *you don't wear hoops*; and I will be whipped but I will pardon your brother."—RAYMOND'S LINCOLN, p. 739.

**5498. SYMPATHY, Religious.** *Puritans of New England.* The sympathies of the colonists were wide; a regard for Protestant Germany is as old as emigration; and during the Thirty Years' War the whole people of New England held fasts and offered prayers for the success of their Saxon brethren.—BANCROFT'S U. S., vol. 1, ch. 10.

**5499. SYMPATHY, Unmanned by.** *Columbus.* [Moved by envy, and sustained by vilest slanders, Bobadilla sent him to Spain in irons. Great indignation and release followed.] When the queen beheld this venerable man approach, and thought on all he had deserved and all he had suffered, she was moved to tears. Columbus had borne up firmly against the rude conflicts of the world; he had endured with lofty scorn the injuries and insults of ignoble men; but he possessed strong and quick sensibility. When he found himself thus kindly received by his sovereigns, and beheld tears in the benign eyes of Isabella, his long-suppressed feelings burst forth; he threw himself on his knees, and for some time could not utter a word for the violence of his tears and sobbings.—IRVING'S COLUMBUS, Book 14, ch. 1.

**5500. SYSTEM, Living by.** *Alfred the Great.* Alfred was himself, for that age, a most accomplished scholar; and considering the necessary toils and constant active employment, it is surprising how much he employed himself in the pursuits of literature. He is said to have divided his time into three equal parts: one was allotted to the despatch of the business of government; another to diet, exercise, and sleep; and a third to study and devotion. By this admirable regularity of life he found means, notwithstanding his constant wars, and the care of entirely new modelling and civilizing his kingdom, to compose a variety of ingenious and learned works.—TYTLER'S HIST., Book 6, ch. 5, p. 111.

**5501. TACT, Lack of.** *President John Adams.* The same qualities which made him a bad negotiator prevented his acquiring credit as the chief magistrate of the nation. He was a bad judge of men, and he was wedded to certain ancient and unpopular ideas which prevented his retaining the confidence of the masses. He was a kind of republican tory, at a time when the feeling of the nation was setting powerfully in the opposite direction. At the same time, his vanity, his quickness of temper, his total want of management, his blind trust in some men and his blind distrust of others, continually estranged from him those who would naturally have been his

friends and supporters. After serving four years, he was whirled from his place by a tornado of democratic feeling.—CYCLOPEDIA OF BIOG., p. 178.

**5502. TACT, Natural.** *Henry Sidney.* [He was the agent of the Prince of Orange in negotiating for the revolution with the peers of England.] Sidney, with a sweet temper and winning manners, seemed to be deficient in capacity and knowledge, and to be sunk in voluptuousness and indolence. His face and form were eminently handsome. In his youth he had been the terror of husbands; and even now, at near fifty, he was the favorite of women and the envy of younger men. He had formerly resided at the Hague in a public character, and had then succeeded in obtaining a large share of William's [Prince of Orange] confidence. Many wondered at this; for it seemed that between the most austere of statesmen and the most dissolute of idlers there could be nothing in common. . . . There is a certain tact, resembling an instinct, which is often wanting to great orators and philosophers, and which is often found in persons who, if judged by their conversation or by their writings, would be pronounced simpletons. Indeed, when a man possesses this tact, it is in some sense an advantage to him that he is destitute of those more showy talents which would make him an object of admiration, of envy, and of fear. Sidney was a remarkable instance of this truth. Incapable, ignorant, and dissipated as he seemed to be, he understood, or rather felt, with whom it was necessary to be reserved, and with whom he might safely venture to be communicative. The consequence was, that he did what Mordaunt, with all his vivacity and invention, or Burnet, with all his multifarious knowledge and fluent elocution, never could have done.—MACAULAY'S ENG., ch. 9, p. 373.

**5503. TALENT without Character.** *Frederick the Great.* By the public the King of Prussia was considered as a politician destitute alike of morality and decency, insatiably rapacious, and shamelessly false; nor was the public much in the wrong. He was at the same time allowed to be a man of parts—a rising general, a shrewd negotiator and administrator. — MACAULAY'S FREDERICK THE GREAT, p. 42.

**5504. TALENT, Discovery of.** *Napoleon I.* He had ordered some very difficult and important works to be executed on a bridge of the canal of Languedoc. The engineer had admirably accomplished the arduous achievement. [Napoleon inspected the work, and asked many questions of the engineer.] The engineer seemed embarrassed, and replied with hesitation and confusion. Soon the prefect appeared. Napoleon promptly said to him: "I am not correctly informed. The bridge was not made by that man. Such a work is beyond his capacity." The prefect then confessed that the chief engineer was neither the originator of the plan nor the author of the works, but they both belonged to a modest, subordinate man unknown to fame. . . . He appointed the young man . . . chief engineer, and took him to Paris.—ABBOTT'S NAPOLEON B., vol. 2, ch. 2.

**5505. TALENT, Education of.** *Alexander.* Alexander owed all these advantages to the excellent education which Aristotle gave him. He had also a taste for the whole circle of arts, but such as becomes a prince—that is, he knew the



value and usefulness of them. Music, painting, sculpture, architecture, flourished in his reign, because they found in him both a skilful judge and a generous protector, who was able to distinguish and reward merit wherever displayed. But he despised certain trifling feats of dexterity that were of no use. Much admiration was lavished on a man who employed himself very earnestly in throwing small peas through the eye of a needle, which he would do at a considerable distance, and without once missing. Alexander seeing him thus engaged, ordered him, as we are told, a present suitable to his employment—*viz.*, a basket of peas.—*ROLLIN'S HIST.*, Book 15, § 1.

**5506. TALENT, Indications of.** *Mathematics.* Carlyle says that the best indication in a boy of a superior understanding is a turn for mathematics. When a boy, in addition to a decided mathematical gift, possesses also a natural dexterity in handling tools, and an inclination to observe nature, there is ground for believing that, if properly aided, he will become a man of science. We were led to these remarks by observing that the four men of modern times who did most to increase the sum of knowledge—Copernicus, Columbus, Galileo, and Newton—were all natural mathematicians, and owed their discoveries directly to mathematics. All of them, also, possessed that manual dexterity and that love of observing nature of which we have spoken. They were alike in other respects: all of them were endowed with an amazing patience. All of them were men of childlike simplicity of character. All of them were good citizens, as well as sublime geniuses. All of them, but Columbus perhaps, were even sound men of business—prudent and successful in the management of their private affairs.—*CYCLOPEDIA OF BIOG.*, p. 204.

**5507. TALENT, Lack of.** *Confederate Congress.* The Confederate congress . . . of 1863. It is not to be disguised that this body fell below the spirit and virtue of the people, and was remarkable for its destitution of talents and ability. Not a single speech that has yet been made in it will live.—*POLLARD'S SECOND YEAR OF THE WAR*, ch. 9, p. 226.

**5508. TALENT overestimated.** *Napoleon I.* [Entering unannounced, he discovered the Empress Maria Louisa making an omelet.] "How," exclaimed the emperor, "are you making an omelet? You know nothing about it. I will show you how it is done." He immediately took his place at the table, and went to work. . . . The omelet was at last made, and one side was fried. Now came the difficulty of turning it by tossing it over with artistic skill in the frying-pan. Napoleon in the attempt awkwardly tossed it upon the floor. Smiling he said, "I have given myself credit for more exalted talents than I possess;" and he left.—*ABBOTT'S NAPOLEON B.*, vol. 2, ch. 11.

**5509. TALENT, Untaught.** *Zerah Colburn.* He was able, during the later years of his youth, to explain the processes by which he performed his calculations, some of which were so simple that they have since been employed in the New England schools. We have seen a class of boys, not more than twelve years of age, multiply six figures by six figures, without slate and pencil, by

the method of Zerah Colburn. His mode of extracting the square root also can be acquired by boys quick at figures. But this does not lessen our astonishment that a boy of seven years, wholly untaught, should have discovered methods in calculation that had escaped the vigilance of mathematicians, from the days of Euclid to our own time.—*CYCLOPEDIA OF BIOG.*, p. 83.

**5510. TALENTS misjudged.** *Charles XII.* No one, it appears, expected much of this youthful monarch. He had no vices, it is true; he neither drank nor gormandized nor gambled. A Spartan soldier was not more temperate, nor more hardy, nor more chaste than he. But he was haughty, reserved, and obstinate, and seemed to care for nothing but hunting and the drilling of his troops. The ambassadors residing at his court wrote home to their masters that this new king was stupid, and was not likely ever to be formidable to his neighbors. His own subjects, seeing that he did nothing but hunt and attend parades, considered him inferior to his ancestors. [He became one of the great rulers and captains of Europe.]—*CYCLOPEDIA OF BIOG.*, p. 434.

**5511. TALISMANS, Belief in.** *West Indians.* Besides the Zemes, each cacique had three idols or talismans, which were mere stones, but which were held in great reverence by themselves and their subjects. One they supposed had the power to produce abundant harvests, another to remove all pain from women in travail, and the third to call forth rain or sunshine. Three of these were sent home by Columbus to the sovereigns.—*IRVING'S COLUMBUS*, Book 6, ch. 10.

**5512. TARIFF, Protection by.** *First Congress.* They did not even wait for the inauguration of President Washington, but began nearly a month before that important event to prepare a revenue bill, . . . declaring that "it is necessary for the support of the government, for the discharge of the debts of the United States, and for the encouragement and protection of manufactures, that duties be laid on imported goods, wares, and merchandise."—*BLAINE'S TWENTY YEARS*, ch. 9, p. 183.

**5513. TASTE conditioned.** *Climate.* It may be said, therefore, in praise of Epaminondas, that he falsified the proverb which treated the Boeotians as boorish and stupid. This was the notion commonly entertained of them; and it was imputed to the gross air of the country, as the Athenian delicacy of taste was attributed to the subtlety of the air they breathed.—*ROLLIN'S HIST.*, Book 12, ch. 1, § 7.

**5514. TASTE for Literature.** *Alexander.* After the battle of Arbelæ the Macedonians had found among the spoils of Darius a gold casket (enriched with precious stones), in which the exquisite perfumes used by that prince were put; Alexander, who was quite covered with dust, and regardless of essences and perfumes, destined this rich casket to hold Homer's poems, which he considered the most perfect and the most precious production of the human mind. He admired particularly the Iliad, which he called "the best provision for a warrior." He always had with him that edition of Homer which Aristotle had revised and corrected, and to which the title of the "Edition of the Casket" was given;

and he laid it, with his sword, every night under his pillow.—ROLLIN'S HIST., Book 15, § 1.

**5515. TAX on Consumption.** *English Colonies.* After two years' discussion, an act of Parliament . . . imposed a duty of ninepence on every gallon of rum, sixpence on every gallon of molasses, and five shillings on every hundred weight of sugar imported from foreign colonies into any of the British plantations. . . . Duty on molasses had all the effect of a prohibition, and led only to clandestine importations.—BANCROFT'S U. S.

**5516. TAX, Enormous.** *Henry VIII.* [In 1523 Parliament voted a tax of two shillings on a pound, on the valuation of goods or land. Goods valued at less than twenty pounds to pay sixteen pence on a pound. And if worth less than forty shillings, the tax would be eightpence. In 1525 a subsidy was demanded by the king without the intervention of Parliament.] Commissioners were appointed to levy the illegal claim of the sixth part of every man's substance. . . . The resistance was universal. [It was not collected.]—KNIGHT'S ENG., vol. 2, ch. 18, p. 296.

**5517. TAX, Excise.** *Reign of George III.* A.D. 1763. [An excise on cider and perry was proposed by George Grenville in Parliament.] The cider counties were in a flame; the city of London, proceeding beyond all precedent, petitioned commons, lords, and king against the measure; and the cities of Exeter and Worcester instructed their members to oppose it. The House of Lords divided upon it, and two protests against it appeared on the journals.—BANCROFT'S U. S., vol. 5, ch. 5.

**5518. TAXATION, Exemption from.** *Clergy.* [Reign of Constantine.] The whole body of the Catholic clergy, more numerous perhaps than the legions, was exempted by the emperors from all service, private or public, all municipal offices, and all personal taxes and contributions, which pressed on their fellow-citizens with intolerable weight; and the duties of their holy profession were accepted as a full discharge of their obligations to the republic.—GIBBON'S ROME, ch. 20, p. 283.

**5519. TAXATION inevitable.** *Reign of Galerius.* A very minute survey appears to have been taken of their real estates; and wherever there was the slightest suspicion of concealment, torture was very freely employed to obtain a sincere declaration of their personal wealth. . . . The conquest of Macedonia, as we have already observed, had delivered the Roman people from the weight of personal taxes. Though they had experienced every form of despotism, they had now enjoyed that exemption near five hundred years; nor could they patiently brook the insolence of an Illyrian peasant, who, from his distant residence in Asia, presumed to number Rome among the tributary cities of his empire. The rising fury of the people was encouraged by the authority, or at least the connivance, of the senate, and the feeble remains of the Prætorian guards.—GIBBON'S ROME, ch. 14, p. 460.

**5520. TAXATION, Odious.** *Stamp Act.* [Its provisions were briefly these:] Every note, bond, deed, mortgage, lease, license, and legal document of whatever sort required in the colonies

should, after the first day of the following November, be executed on paper bearing an English stamp. This stamped paper was to be furnished by the British government, and for each sheet the colonists were required to pay a sum varying, according to the nature of the document, from threepence to six pounds sterling. Every colonial pamphlet, almanac, and newspaper was required to be printed on paper of the same sort, the value of the stamps in this case ranging from a half-penny to fourpence; every advertisement was taxed two shillings. No contract should be of any binding force unless written on paper bearing the royal stamp. The news of the hateful act swept over America like a thundercloud. . . . The muffled bells of Philadelphia and Boston rung a funeral peal; and the people said it was the death-knell of liberty. In New York a copy of the Stamp Act was carried through the streets with a death's-head nailed to it, and a placard bearing this inscription: "The Folly of England and the Ruin of America."—RIDPATH'S U. S., ch. 37, p. 289.

**5521. TAXATION by Representatives.** *American Revolution.* The more immediate cause of the Revolution was the passage by Parliament of a number of acts destructive of colonial liberty. These acts were resisted by the colonies, and the attempt was made by Great Britain to enforce them with the bayonet. The subject of this unjust legislation, which extended over a period of twelve years just preceding the war, was the question of taxation. It is a well-grounded principle of English common law that the people, by their representatives in the House of Commons, have the right of voting whatever taxes and customs are necessary for the support of the kingdom. The American colonists claimed the full rights of Englishmen. With good reason it was urged that the general assemblies of colonies held the same relation to the American people as did the House of Commons to the people of England. The English ministers replied that Parliament and not the colonial assemblies was the proper body to vote taxes in any and all parts of the British empire. "But we are not represented in Parliament," was the answer of the Americans; "the House of Commons may therefore justly assess taxes in England, but not in America." "Many of the towns, boroughs, and shires in these British isles have no representatives in Parliament, and yet the Parliament taxes them," replied the ministers, now driven to sophistry. "If any of your towns, boroughs, and shires are not represented in the House of Commons, they ought to be," was the American rejoinder; and there the argument ended. Such were the essential points of the controversy.—RIDPATH'S U. S., ch. 37, p. 286.

**5522. TAXATION resisted, Illegal.** *New Hampshire Colony, 1684.* [Charles II. appointed Edward Canfield, a notorious fortune-seeker, governor, who expected a harvest of fines and forfeitures.] Illegal taxes could not be gathered; associations were formed for mutual support in resisting their collection. At Exeter the sheriff was driven off with clubs, and the farmers' wives had prepared hot water to scald his officer if he had attempted to attach property in the house. At Hampton he was beaten, robbed of his sword, seated upon a horse, with a rope round



his neck, and conveyed out of the province. . . . Rioters . . . were rescued by a new riot; if . . . the militia were ordered out, not a man obeyed the summons.—BANCROFT'S U. S., vol. 2, ch. 12.

**5523. TAXATION, Ruinous. France.** As if the protection of manufactures needed restrictions on the exchanges of the products of the earth, the withering prohibition of the export of grain had doomed large tracts of land to lie desolately fallow. Indirect taxes, to the number of at least ten thousand, bringing with them custom-houses between provinces, and custom-houses on the frontier, and a hundred thousand tax-gatherers, left little "to the peasant but eyes to weep with."—BANCROFT'S U. S., vol. 5, ch. 2.

**5524. TAXATION by Stamps. Stamp-tax in Colonies.** Unless stamps were used, marriages would be null, notes of hand valueless, ships at sea prizes to the first captors, suits at law impossible, transfers of real estate invalid, inheritances irreclaimable.—BANCROFT'S U. S., vol. 5, ch. 10.

**5525. TAXES, Destructive. Constantine.** To these grievances may be added the oppressive taxes. The word *indiction*, which serves to ascertain the chronology of the middle ages, was derived from the practice of the emperor's signing with his own hand an edict prescribing the annual measure of the tribute to be levied, and the term allowed for payment of it. The measure or quantity was ascertained by a *census*, or survey, made by persons appointed for that purpose, through all the provinces, who measured the lands, took account of their nature, whether arable, pasture, wood, or vineyard, and made an estimate of their medium value, from an average produce of five years. The numbers of slaves and of cattle were likewise reported, and the proprietors were examined on their oath as to the true state of their affairs. Part of the tribute specified by the indiction was paid in money, and part in the produce of the land; and so exorbitant were these taxes, that the husbandmen found it their interest to let their fields lie uncultivated, as the burdens increased in a greater proportion to the produce than their profits. Hence the agriculture of the Roman provinces was almost ruined, and population, which keeps pace with plenty, gradually diminished.—TYTLER'S HIST., Book 5, ch. 3, p. 515.

**5526. ———. To Agriculture. Malmesbury** writes thus of the year 1092: "On account of the heavy tribute which the king [William II.], while in Normandy, had levied, agriculture failed; of which failure the immediate consequence was a famine. This also gaining ground, a mortality ensued, so general that the dying wanted attendance and the dead burial." [The king had taken all the stores for seeding the following year.]—KNIGHT'S ENG., vol. 1, ch. 16, p. 225.

**5527. TAXES, Disturbances from. France.** [When Anne of Austria held the regency of France, she replenished her empty treasury by levying a] tax upon all articles of merchandise brought for sale to the capital, whether by land or water, levied indiscriminately upon all classes; and it is curious that this impost, less open to objection than others on the score of equity, should have been the proximate cause of the vio-

lent disturbances which followed.—STUDENTS' FRANCE, ch. 20, § 5.

**5528. TAXES legislated. British.** That the king could not impose taxes without the consent of Parliament is admitted to have been, from time immemorial, a fundamental law of England. It was among the articles which John was compelled by the barons to sign. Edward I. ventured to break through the rule; but able, powerful, and popular as he was, he encountered an opposition to which he found it expedient to yield. He covenanted accordingly, in express terms, for himself and his heirs, that they would never again levy any aid without the assent and good-will of the estates of the realm. His powerful and victorious grandson attempted to violate this solemn compact; but the attempt was strenuously withstood. At length the Plantagenets gave up the point in despair.—MACAULAY'S ENG., ch. 1, p. 29.

**5529. TAXES, Merciless. Agriculture. Eadner** relates that in the merciless taxation of that reign [of Henry I.] the very doors were taken off the houses when the people could no longer pay; and another contemporary writer says that a troop of unhappy cultivators came, on one occasion, to the king's palace, and threw down their ploughshares at his feet, for the capital was exhausted which alone could set the ploughs at work.—KNIGHT'S ENG., vol. 1, ch. 17, p. 247.

**5530. TAXES multiplied. Romans in Britain.** The great "procurator," or revenue officer, of the province had his subordinates in every city to look after the "curiales" [official persons of landed property, residing within city walls], and to take special care that no lenity interfered with the rigid collection of the poll-tax, the funeral-tax, the auction-tax, the tax on the sale of slaves, the tithe of mining produce, and the tribute of corn, hay, and cattle. Sometimes the levy was just; often it was frightfully oppressive. . . . The curia were bound to collect what was imposed, and were responsible for any deficiency. [Date about A.D. 300.]—KNIGHT'S ENG., vol. 1, ch. 3, p. 45.

**5531. TAXES, Odious. Reign of Charles II.** The tax on chimneys, though less productive, raised far louder murmurs. The discontent excited by direct imposts is, indeed, almost always out of proportion to the quantity of money which they bring into the Exchequer; and the tax on chimneys was, even among direct imposts, peculiarly odious, for it could be levied only by means of domiciliary visits, and of such visits the English have always been impatient to a degree which the people of other countries can but faintly conceive. The poorer householders were frequently unable to pay their hearth money to the day. When this happened, their furniture was distrained without mercy; for the tax was farmed; and a farmer of taxes is, of all creditors, proverbially the most rapacious. The collectors were loudly accused of performing their unpopular duty with harshness and insolence. It was said that, as soon as they appeared at the threshold of a cottage, the children began to wail, and the old women ran to hide their earthen ware. Nay, the single bed of a poor family had sometimes been carried away and sold. The net annual receipt from this tax was £200,000.—MACAULAY'S ENG., ch. 9, p. 268.

**5532. TAXES, Oppressive.** *Roman.* The Roman tax, or capitation, on the proprietors of land would have suffered a rich and numerous class of free citizens to escape. With the view of sharing that species of wealth which is derived from art or labor, and which exists in money or in merchandise, the emperors imposed a distinct and personal tribute on the trading part of their subjects. Some exemptions, very strictly confined both in time and place, were allowed to the proprietors who disposed of the produce of their own estates. Some indulgence was granted to the profession of the liberal arts; but every other branch of commercial industry was affected by the severity of the law. The honorable merchant of Alexandria, who imported the gems and spices of India for the use of the western world; the usurer, who derived from the interest of money a silent and ignominious profit; the ingenious manufacturer, the diligent mechanic, and even the most obscure retailer of a sequestered village, were obliged to admit the officers of the revenue into the partnership of their gain; and the sovereign of the Roman empire, who tolerated the profession, consented to share the infamous salary of public prostitutes. As this general tax upon industry was collected every fourth year, it was styled the *Lustral Contribution*; and the historian Zosimus laments that the approach of the fatal period was announced by the tears and terrors of the citizens, who were often compelled by the impending scourge to embrace the most abhorred and unnatural methods of procuring the sum at which their property had been assessed.—GIBBON'S *ROME*, ch. 17, p. 149.

**5533.** ——. *New York.* When the Swedes, naturally a quiet and submissive people, resisted the actions of the government, they were visited with additional severity. If there is any more murmuring against the taxes, make them so heavy that the people can do nothing but think how to pay them, said Lovelace [the second Governor of New York] in his instructions to his deputy.—RIDPATH'S *U. S.*, ch. 20, p. 173.

**5534. TAXES, Rebellion against.** *Duty on Cloth.* [In 1381 a] bloody riot took place at Rouen, in consequence of the proposal of a new duty upon cloth; the burghers rushed to arms, and having proclaimed a wealthy clothier King of Rouen, insisted on his issuing an edict repealing the tax, and holding up the officers of the revenue to public execration. The unfortunate collectors were plundered, insulted, and violently driven from the city; an attack was next made upon the castle, in which the governor was killed; the clergy were also assaulted and maltreated. . . . The chief authors of the revolt were executed, and the duty upon cloth was levied by threats and force. . . . Emboldened by this success, the court attempted to enforce at Paris an excise-duty upon produce exposed for sale in the markets. The step was energetically resisted; the popular wrath exploded at once, and the capital was in full insurrection. . . . No sooner had the ferment subsided than arrests were made in every part of Paris, and the wretched prisoners, without any public condemnation, were dispatched by a secret and odious mode of execution—they were inclosed in sacks, and thrown

at dead of night into the Seine.—STUDENTS' *FRANCE*, ch. 11, § 1.

**5535. TAXES, Ruinous.** *France.* A.D. 1774. [Reign of Louis XVI.] The annual expenses largely exceeded the revenue, and extortions to meet the deficit fell on the humble and the weak. Yet the chief financial officers grew enormously rich. . . . The land tax, the poll tax, the best tithes of the produce for the priest, twentieths, military service, taxes on consumption, labor on the highways, crushed the peasantry. The indirect taxes were farmed out to commissioners, who had power to enforce extortionate demands by summarily sending demurrers to the galleys or the scaffold.—BANCROFT'S *U. S.*, vol. 7, ch. 7.

**5536. TEACHER punished, The.** *By Scholars.* A schoolmaster, designing to betray the Falerians by means of their children, took them every day out of the city to exercise, keeping pretty close to the walls at first, and when their exercise was over led them in again. By degrees he took them out farther, accustoming them to divert themselves freely, as if they had nothing to fear. At last, having got them altogether, he brought them to the Roman advanced guard, and delivered them up to be carried to Camillus. When he came into his presence, he said he was the schoolmaster of Falerii, but preferring his favor to the obligations of duty, he came to deliver up those children to him, and in them the whole city. This action appeared very shocking to Camillus, and he said to those that were by, "War at best is a savage thing, and wades through a sea of violence and injustice; yet even war itself has its laws, which men of honor will not depart from; nor do they so pursue victory as to avail themselves of acts of villainy and baseness. For a great general should only rely on his own virtue, and not upon the treachery of others." Then he ordered the *licitors* to tear off the wretch's clothes, to tie his hands behind him, and furnish the boys with rods and scourges, to punish the traitor, and whip him into the city.—PLUTARCH.

**5537. TEACHER, Relation of.** *Aristotle.* [King Philip secured him to be the teacher of young Alexander. See No. 3539.] Alexander likewise discovered no less esteem for his master, whom he believed himself bound to love as much as if he had been his father, declaring that he was indebted to the one for living, and to the other for living well. The progress of the pupil was equal to the care and abilities of the preceptor. He grew passionately fond of philosophy, and learned the several branches of it, but with the discrimination suitable to his birth. Aristotle endeavored to improve his judgment by laying down sure and certain rules, by which he might distinguish just and solid reasoning from what is merely specious, and by accustoming him to separate in discourse all such parts as only dazzle from those which are truly solid, and should constitute its whole value.—ROLLIN'S *HIST.*, Book 15, § 1.

**5538. TEACHER, Responsibility of.** *Philip of Macedon.* His queen Olympias . . . was delivered . . . of a son, Alexander, justly denominated the Great. On this event, Philip wrote to the philosopher Aristotle in these emphatic words, truly worthy of a king: "Know that a son is born to us. We thank the gods, first, for



their excellent gift, and, secondly, that it is bestowed in the age of Aristotle, who, we trust, will render him a son worthy of his father, and a prince worthy of Macedonia."—**TYTLER'S HIST.**, Book 2, ch. 3, p. 170.

**5539. TEACHER, Value of. To Alexander.** I do not know whether any prince in the world had a nobler education than Alexander. He was very conversant in eloquence, poetry, polite learning, the whole circle of arts, and the most abstracted and most sublime sciences. How happy was he in meeting with so great a preceptor! None but an Aristotle was fit for an Alexander. I am overjoyed to find the disciple pay so illustrious a testimony of respect to his master, by declaring he was more indebted to him in one sense than to his father. A man who thinks and speaks in this manner must be fully sensible of the great advantages of a good education.—**ROLLIN'S HIST.**, Book 15, § 19.

**5540. TEACHERS, Pay of. Athenian.** The Athenian professors were paid by their disciples, according to their mutual wants and abilities; the price appears to have varied from a mina to a talent; and Isocrates himself, who derides the avarice of the sophists, required, in his school of rhetoric, about £30 from each of his hundred pupils. The wages of industry are just and honorable, yet the same Isocrates shed tears at the first receipt of a stipend; the Stoic might blush when he was hired to preach the contempt of money; and I should be sorry to discover that Aristotle or Plato so far degenerated from the example of Socrates as to exchange knowledge for gold. But some property of lands and houses was settled by the permission of the laws, and the legacies of deceased friends, on the philosophic chairs of Athens. Epicurus bequeathed to his disciples the gardens which he had purchased for eighty minæ, or £250, with a fund sufficient for their frugal subsistence and monthly festivals, and the patrimony of Plato afforded an annual rent, which, in eight centuries, was gradually increased from three to one thousand pieces of gold.—**GIBBON'S ROMÉ**, ch. 40, p. 106.

**5541. TECHNICALITIES, Strenuous for. Abraham Lincoln.** "Judge —," said he, "held the strongest ideas of rigid government and close construction that I ever met. It was said of him on one occasion that he would hang a man for blowing his nose in the street, but he would quash the indictment if it failed to specify which hand he blew with."—**RAYMOND'S LINCOLN**, p. 754.

**5542. TELEGRAPH, Value of. Treaty of Ghent.** On the 18th of February the treaty was ratified by the Senate of the United States, and peace was publicly proclaimed. It was in the interim between the conclusion of the treaty and the reception of the news in the United States that the battle of New Orleans was fought. A telegram would have saved all the bloodshed.—**RIDDPATH'S U. S.**, ch. 51, p. 414.

**5543. TEMPER, Command of. Themistocles.** Eurybiades said: "Do not you know, Themistocles, that in the public games such as rise up before their turn are chastised for it?" "Yes," answered Themistocles; "yet such as are left behind never gain the crown." Eurybiades,

upon this, lifting up his staff, as if he intended to strike him, Themistocles said: "Strike if you please, but hear me." The Lacedæmonians, admiring his command of temper, bade him speak what he had to say.—**PLUTARCH'S THEMISTOCLES**.

**5544. TEMPERAMENT, Changeful. Henry II.** [Henry II.] is described as a lamb when in good humor, but a lion or worse than a lion when seriously angry.—**KNIGHT'S ENG.**, vol. 1, ch. 19, p. 279.

**5545. TEMPERANCE, Allies of. Tea and Coffee.** While tea and coffee were taxed in their liquid state, and families sent to the coffee-house for a quart of the precious infusions, it was observed excess in drinking, especially about London, was somewhat lessened through their use.—**KNIGHT'S ENG.**, vol. 5, ch. 3, p. 38.

**5546. TEMPERANCE of Athletæ. Grecian.** Those who were designed for this profession frequented, from their most tender age, the *Gymnasia* or *Palæstræ*, which were a kind of academies maintained for that purpose at the public expense. In these places, such young people were under the direction of different masters, who employed the most effectual methods to inure their bodies for the fatigues of the public games, and to train them for the combats. The regimen they were under was very hard and severe. At first they had no other nourishment than dried figs, nuts, soft cheese, and a coarse heavy sort of bread, called *μάζα*. They were absolutely forbidden the use of wine, and enjoined continence.—**ROLLIN'S HIST.**, Book 10, ch. 3, p. 424.

**5547. TEMPERANCE, Beginning in. First Organization.** The earliest organization to stem the torrent of intemperance in this republic would seem to have been that of "The Temperate Society of Moreau and Northumberland" (Saratoga Co., N. Y.), which was instigated by Dr. B. J. Clark, of Moreau, in March, 1808, and constituted by the signature of forty-three members, mainly substantial farmers of the two towns named. Their constitution stipulated that "No member shall drink rum, gin, whiskey, wine, or any distilled spirits, or compositions of the same, or any of them, except by the advice of a physician, or in case of actual disease (also excepting wine at public dinners), under penalty of twenty-five cents. Provided, that this article shall not infringe on any religious ordinance." And further, that "No member shall be intoxicated under penalty of fifty cents." And again: "No member shall offer any of said liquors to any other member, or urge any other person to drink thereof, under penalty of twenty-five cents for each offence."—**APPLETON'S CYCLOPEDIA**, "ABSTINENCE."

**5548. TEMPERANCE, German. Respected.** It was not enough to have driven the Germans out of Gaul. Cæsar respected their character. He admired their abstinence from wine, their courage, their frugal habits, and their pure morality. But their virtues made them only more dangerous; and he desired to show them that the Roman arm was long and could reach them even in their own homes.—**FROUDE'S CÆSAR**, ch. 16, p. 39.

**5549. TEMPERANCE and Justice. King Philip.** Philip, rising from an entertainment at

which he had sitten several hours, was addressed by a woman, who begged him to examine her cause, and to hear several reasons she had to allege, which were not pleasing to him. He accordingly heard it, and gave sentence against her; upon which she replied very calmly: "I appeal." "How!" says Philip, "from your king? To whom, then?" "To Philip when fasting," replied the woman. The manner in which he received this answer would do honor to the most sober prince. He gave the cause a second hearing, acknowledged the injustice of his sentence, and condemned himself to make amends for it.—ROLLIN'S HIST., Book 14, § 7.

**5550. TEMPERANCE by Legislation.** *Spartans.* Particular care was taken to educate the youth according to the laws and manners of the country, in order that, by being early engrafted into them, and confirmed by long habitude, they might become, as it were, a second nature. The hard and sober manner in which they were brought up inspired them during the rest of their lives with a natural taste for frugality and temperance that distinguished them from all other nations, and wonderfully adapted them to support the fatigues of war. Plato observes that this salutary custom had banished from Sparta and all the territory dependent upon it drunkenness, debauchery, and all the disorders that ensue from them; insomuch that it was a crime punishable by law to drink wine to excess even in the Bacchanalia, which everywhere else were days of license, and on which whole cities gave themselves up to the last excesses.—ROLLIN'S HIST., Book 10, ch. 1, § 1.

**5551. TEMPERANCE, Legislation against.** *First Congress.* The manufacture of glass had been started in Maryland, and the members from that State secured a duty on the foreign article after considerable discussion, and with the significant reservation, in deference to popular habits, that "black quart bottles" should be admitted free.—BLAINE'S TWENTY YEARS, ch. 9, p. 184.

**5552. TEMPERANCE by Legislation.** *England, 1736.* A petition against the excessive use of spirituous liquors was presented to the House of Commons from the justices of the peace for Middlesex. The drinking of Geneva [gin], it was alleged, had excessively increased among the people of inferior rank; the constant and excessive use of distilled spirituous liquors had already destroyed thousands, and rendered great numbers of others unfit for labor, debauching their morals, and driving them into every vice. [A tax of 20s. a gallon was laid on gin, and every retailer was required to take out an annual license costing £50. The measure was opposed by the government, because it would reduce the revenue by reducing the consumption. It was opposed because it was a sumptuary law.] Yet the magnitude of the evil certainly warranted some strong legislative measure. It was stated that within the bills of mortality there were twenty thousand houses for retailing spirituous liquors. Sudden deaths from excessive gin-drinking were continually reported in the newspapers. The bill was passed, and to come into operation after the 29th of Sept. On that day the signs of the liquor-shops were put in mourning. Hooting mobs were assembled around the dens where they could no longer get "drunk

for a penny and dead-drunk for twopence." The last rag was pawned to carry off a cheap quart or gallon of the beloved liquor. The act was evaded. Hawkers sold a colored mixture in the streets, and pretended chemists opened shops for the sale of "Cholick-water." Fond, playful names, such as "Tom Row," "Make-shift," "The Ladies' Delight," "The Baulk," attracted customers to the old haunts. Informers were rolled in the mud, or pumped upon, or thrown into the Thames. It became necessary in 1743, when the consumption of gin had positively increased, to reduce the excessive duty.—KNIGHT'S ENG., vol. 6, ch. 5, p. 78.

**5553.** ——. *Against the Poor.* [Parliament passed an act in 1606] for repressing the odious vice of drunkenness, which vice was described as the overthrow of many good arts and manual trades, the disabling of divers workmen, and the general impoverishing of many good subjects. [The statute was directed against the sins of the humble. The fine of a convicted drunkard was five shillings. The king and his court set the example by their intemperance, but their only fine was the odium of public opinion directed against them.]—KNIGHT'S ENG., vol. 3, ch. 22, p. 339.

**5554. TEMPERANCE, Mechanical.** "*Pegs in Cup.*" The interference of [St. Dunstan] the archbishop with the social customs of the people is one of the stories told to his honor. They were in the habit of quarrelling about the quantity that each man should drink out of the common cup; and he enacted that pegs should be put in the vessels, that no thirsty soul should take more than his just proportion. [He was prime-minister to King Edgar, A.D. 958-975.]—KNIGHT'S ENG., vol. 1, ch. 10, p. 146.

**5555. TEMPERANCE and Politics.** *John Locke.* [William III. offered him a mission to Brandenburg, which he declined.] "If I have reason to apprehend the cold air of the country, there is yet another thing in it as inconsistent with my constitution, and that is their warm drinking. . . . I imagine, whatever I may do there myself, the knowing what others are doing is at least one half of my business, and I know no such rack in the world to draw out men's thoughts as a well-managed bottle. If, therefore, it were fit for me to advise in this case, I should think it more for the king's interest to send a man of equal parts that could drink his share than the soberest man in the kingdom."—FOWLER'S LOCKE, ch. 4.

**5556. TEMPERANCE possible.** *Prohibition.* [In 1652 the House of Commons voted that no wines should be imported into the commonwealth. The French minister told the council "they could not do without our wines." They answered him jocosely that men soon got accustomed to anything; and that as they had, without inconvenience, dispensed with a king, contrary to the general belief, so they could also dispense with French wines.]—KNIGHT'S ENG., vol. 4, ch. 10, p. 152.

**5557. TEMPERANCE, Practical.** *Napoleon I.* The emperor and empress usually dined alone. The dinner consisted of but one course, prolonged by the dessert. The only wine he drank was a light French wine mingled with water. Ardent spirits he never drank. The dinner usu-



ally lasted not more than twenty minutes.—*ABBOTT'S NAPOLEON B.*, vol. 1, ch. 29.

**5558. TEMPERANCE by Prohibition.** *London.* In the statutes of London [A.D. 1292] "it is enjoined that . . . after curfew bell tolled . . . none keep a tavern open for wine or ale."—*KNIGHT'S ENG.*, vol. 1, ch. 25, p. 386.

**5559. TEMPERANCE by Reaction.** *Lacedæmonians.* Anachonis, the philosopher, being asked by what means a man might best guard against the vice of drunkenness, answered, "By bearing constantly in his view the loathsome, indecent behavior of such as are intoxicated." Upon this principle was founded the custom of the Lacedæmonians, of exposing their drunken slaves to their children, who by that means conceived an early aversion to a vice which makes men appear so monstrous and irrational.

**5560.** ——. *Young Cyrus.* [Young Cyrus visited his grandfather Astyages, the king of the Medes, and playfully served as a cup-bearer.] Astyages embraced him with great fondness, and said, "I am mighty well pleased, my dear child; nobody can serve me with a better grace; but you have forgotten one essential ceremony, which is that of tasting." And indeed the cup-bearer was used to pour some of the liquor into his left hand, and to taste it, before he presented it to the king. "No," replied Cyrus, "it is not through forgetfulness that I omitted that ceremony." "Why, then," said Astyages, "for what reason did you do it?" "Because I apprehended there was poison in the liquor." "Poison, child! How could you think so?" "Yes, poison, papa; for not long ago, at an entertainment you gave to the lords of your court, after the guests had drunk a little of that liquor, I perceived all their heads were turned—they sung, made a noise, and talked they did not know what; you yourself seemed to have forgotten that you were king, and they that they were subjects; and when you would have danced, you could not stand upon your legs." "Why," says Astyages, "have you never seen the same thing happen to your father?" "No, never," says Cyrus. "How is it with him when he drinks?" "Why, when he has drunk, his thirst is quenched, and that's all."—*ROLLIN'S HIST.*, Book 4, ch. 1, § 2.

**5561. TEMPERANCE Reformation.** *Father Mathew.* Those unexpected scenes at Limerick decided Father Mathew's future career. He became the Apostle of Temperance. In some of the densely peopled counties of Ireland he administered the pledge to fifty thousand persons a day for some days together. Three millions of the people of Ireland, it is computed, vowed themselves to total abstinence in his presence; and in America his success was not less astonishing.—*CYCLOPEDIA OF BIOG.*, p. 112.

**5562. TEMPERANCE, Religious.** *Mahomet.* The interdiction of wine, peculiar to some orders of priests or hermits, is converted by Mahomet alone into a positive and general law; and a considerable portion of the globe has abjured, at his command, the use of that salutary though dangerous liquor. These painful restraints are, doubtless, infringed by the libertine and eluded by the hypocrite.—*GIBBON'S ROME*, ch. 50, p. 116.

**5563. TEMPERANCE, Standard of.** *Washington.* He dressed and dined at three. At this meal he ate heartily. . . . He partook sparingly of dessert, drank a home-made beverage, and from four to five glasses of Madeira wine. When the cloth was removed, with old-fashioned courtesy he drank to the health of every person present, and then gave his toast—his only toast—"All our friends."—*CUSTIS' WASHINGTON*, vol. 1, ch. 2.

**5564. TEMPERANCE, Strict.** *Mohammedans.* [Under Abubeker, the reformer.] The abuse, or even the use, of wine was chastised by fourscore strokes on the soles of the feet, and, in the fervor of their primitive zeal, many secret sinners revealed their fault, and solicited their punishment.—*GIBBON'S ROME*, ch. 51, p. 190.

**5565. TEMPLE, Furniture of the.** *Jewish.* The holy instruments of the Jewish worship, the gold table and the gold candlestick with seven branches, originally framed according to the particular instructions of God Himself, and which were placed in the sanctuary of His temple, had been ostentatiously displayed to the Roman people in the triumph of Titus. They were afterward deposited in the temple of Peace; and at the end of four hundred years the spoils of Jerusalem were transferred from Rome to Carthage by a Barbarian who derived his origin from the shores of the Baltic.—*GIBBON'S ROME*, ch. 36, p. 464.

**5566. TEMPTATION dismissed.** *Martyr Hooper.* [After Hooper's condemnation, the rumor went forth that the fear of death had prevailed over his constancy. He wrote a letter to rebut such rumors, and made this affirmation therein:] "I have taught the truth with my tongue and with my pen heretofore, and hereafter shall shortly confirm the same, by God's grace, with my blood." . . . When, at the stake, he listened to the bitter laments of the common people, who greatly loved him; a pardon was offered him if he would recant; but he exclaimed, "If you love my soul, take it away." When he was fastened by hoops of iron to the stake, he said the trouble was needless, for God would give him strength to abide the extremity of the fire without bands. His sufferings were of the most lingering nature; but he remained calm and still to the last, and while flames were slowly consuming him, died as quietly.—*KNIGHT'S ENG.*, vol. 3, ch. 6.

**5567. TEMPTATION, Intentional.** *Samuel Johnson.* There is a very good story told of Sir Godfrey Kneller, in his character of a justice of the peace. A gentleman brought his servant before him, upon an accusation of having stolen some money from him; but it having come out that he had laid it purposely in the servant's way, in order to try his honesty, Sir Godfrey sent the master to prison. *JOHNSON*: "To resist temptation once is not a sufficient proof of honesty. If a servant, indeed, were to resist the continued temptation of silver lying in a window, as some people let it lie, when he is sure his master does not know how much there is of it, he would give a strong proof of honesty. But this is a proof to which you have no right to put a man. You know, humanly speaking, there is a certain degree of temptation which will overcome any virtue. Now, in so far as

you approach temptation to a man, you do him an injury ; and if he is overcome, you share his guilt."—BOSWELL'S JOHNSON, p. 363.

**5568. TEMPTATION, Morbid.** *John Bunyan.* He had gained Christ, as he called it. He was now tempted "to sell and part with this most blessed Christ, to exchange Him for the things of this life—for anything. If there had been any real prospect of worldly advantage before Bunyan, which he could have gained by abandoning his religious profession, the words would have had a meaning. . . . And yet he says, "It lay upon me for a year, and did follow me so continually that I was not rid of it one day in a month, sometimes not an hour in many days together, unless when I was asleep. I could neither eat my food, stoop for a pin, chop a stick nor cast my eye to look on this or that, but still the temptation would come, 'Sell Christ for this, sell Him for that ! Sell Him ! Sell Him !'"—FROUDE'S BUNYAN, ch. 3.

**5569. TENDERNESS with Courage.** *Gari-baldi.* As a boy he was chiefly remarkable for an extreme tenderness of feeling. When he was a very little boy, he happened, in playing with a grasshopper, to break one of its legs, which afflicted him to such a degree that he could not go on with his play. He went to his room, where he remained for several hours mourning over the irreparable injury he had done the poor insect. But this excessive tenderness did not proceed from weakness of character. Not long after, while playing on the banks of one of those wide and deep ditches which they have in Italy for irrigating the fields, he saw a poor washerwoman, who had fallen into the ditch, struggling for her life, and in imminent danger of drowning. He sprang to her assistance, and, young as he was, he actually succeeded in getting the woman out. He has to this day a lively recollection of the ecstasy which he experienced upon seeing her safe on the bank. In affairs of this nature, calling for the sudden risk of one life for the preservation of another, he has never hesitated, nor even so much as thought of his own danger till the danger was over.—CYCLOPEDIA OF BIOG., p. 493.

**5570. TENDERNESS with Resoluteness.** *Oliver Cromwell.* [Cromwell exhibited great tenderness in every domestic relation, as son, husband and father. In 1648 his eldest son was killed in battle, and ten years later he calls up bitter remembrances out of the sacred depths of his heart. He was fourteen days by the bedside of his dying daughter, Lady Claypole, "unable to attend to any public business whatever." He daily visited his mother in her old age.]—KNIGHT, vol. 4, ch. 13, p. 214.

**5571. TENANTS, Regard for.** *John Howard.* As often as he had a cottage completed, he looked about for a sober and diligent tenant for it ; so that his cottage-building furnished a most powerful inducement to reform. Besides this, he let his cottages on certain conditions favorable to virtue and good order. One was, that the tenant should go to church once every Sunday ; another, that he should never go to the ale-house ; another, that he should never gamble ; another, that he should let his children go to the school which he had established for them. It was so exceedingly desirable to a poor man to have

one of his cottages, with a garden attached, at a rent of about ten dollars a year, that he had no difficulty in inducing the villagers to comply with his conditions.—CYCLOPEDIA OF BIOG., p. 37.

**5572. TERROR vs. Happiness.** *Damocles.* [Damocles, a courtier of Dionysius the tyrant, was] always repeating, that never man was happier than Dionysius. "Since you are of that opinion," said the tyrant, "will you taste and make proof of my felicity in person ?" The offer was accepted with joy. Damocles was placed on a golden couch, covered with carpets, richly embroidered. The sideboards were loaded with vessels of gold and silver. The most beautiful slaves in the most splendid habits stood around, ready to serve him at the slightest signal. The most exquisite essences and perfumes had not been spared. The table was spread with proportionate magnificence. Damocles was all joy, and looked upon himself as the happiest man in the world ; when, unfortunately, casting up his eyes he beheld over his head the point of a sword, which hung from the roof only by a single horse-hair. He was immediately seized with a cold sweat ; everything disappeared in an instant ; he could see nothing but the sword, nor think of anything but his danger. In the height of his fear he desired permission to retire, and declared he would be happy no longer.—ROLLIN'S HIST., Book 9, ch. 1, § 4.

**5573. TERROR, Reign of.** *France.* The Committee of Public Safety . . . commenced by proclaiming a new and hastily framed constitution, of an absurdly democratic and impracticable character, which was inaugurated at a national fête with pagan and atheistical ceremonies on the 10th of August. Next followed a decree for a levy *en masse* of all citizens capable of bearing arms ; another for a forced loan amounting to nearly one year's revenue ; another extorting from all landowners and farmers a contribution of two-thirds of their produce in grain for the consumption of the army ; another imposing a maximum—that is, a fixed arbitrary price above which no provisions could be sold—upon bread, meat, wine, salt, wood, and other articles. A farther measure—the famous "loi des suspects"—placed the liberty and property of the whole population of France at the uncontrolled disposal of the government, and soon filled the prisons with upward of two hundred thousand miserable captives.—STUDENTS' FRANCE, ch. 27, § 4.

**5574. TEST for Office, Religious.** [Of Parliament enacted under Charles II.] the Test Act provided that all persons holding any office, civil or military, should take the Oath of Supremacy, should subscribe a declaration against transubstantiation, and should publicly receive the sacrament according to the rites of the Church of England. The preamble expressed hostility only to the Papists, but the enacting clauses were scarcely more unfavorable to the Papists than to the most rigid class of Puritans.—MACAULAY'S ENG., ch. 2, p. 208.

**5575. TESTIMONY, Christian.** *For John Bunyan.* "One day, in a street in Bedford, as he was at work in his calling, he fell in with three or four poor women sitting at a door in the sun talking about the things of God." He was



himself at that time "a brisk talker" about the matters of religion, and he joined these women. Their expressions were wholly unintelligible to him. "They were speaking of the wretchedness of their own hearts—of their unbelief, of their miserable state." Bunyan left the women, and went about his work, but their talk went with him. "He was greatly affected." "He saw that he wanted the true tokens of a godly man." He sought them out and spoke with them again and again. He could not stay away, and the more he went the more he questioned his condition.—FROUDE'S BUNYAN, ch. 2.

**5576. TESTIMONY, Imaginative.** *Columbus.* He mentions in his journal that he saw three mermaids [in the West Indies] which elevated themselves above the surface of the sea, and he observes that he had before seen such on the coast of Africa. He adds that they were by no means the beautiful beings they had been represented, although they possessed some traces of the human countenance. It is supposed that these must have been manati or sea-calves seen indistinctly and at a distance; and that the imagination of Columbus, disposed to give a wonderful character to everything in this new world, had identified these misshapen animals with the sirens of ancient story.—IRVING'S COLUMBUS, Book 5, ch. 1.

**5577. TESTIMONY, Trial of.** *Middle Ages.* The ignorance of the judges, as well as the weakness of their authority in those rude ages, laid a natural foundation for another singularity in their legal forms, which was the judgment of God. A party accused of a crime was allowed to produce a certain number of witnesses, more or fewer according to the measure of the offence; and if these declared upon oath their belief in the innocence of the accused, it was accounted a sufficient justification. Seventy-two compurgators were required to absolve an incendiary or murderer; and Gregory of Tours relates, that when the chastity of a queen of France was suspected, three hundred nobles swore, without hesitation, that the infant prince had been actually begotten by her deceased husband. It is not improbable that the notorious perjuries occasioned by this absurd practice gave rise to another equally preposterous, and much more dangerous to the unhappy criminal. It was in the option of the judge to condemn the party accused to undergo the trial of cold water, of boiling water, or of red-hot iron. They began with the performance of the mass, and the accused person solemnly took the sacrament. If the trial was by cold water, the priest gave his benediction to the water, and performed exorcism, to expel evil spirits. The culprit, tied hand and foot, was then thrown into a pool of water; where, if he sank to the bottom, and probably was drowned, it was a proof of his innocence; but if he swam above, he was accounted certainly guilty, and condemned to death accordingly. The trial by hot water was performed by making the accused person plunge his naked arm into a vessel of boiling water, and fetch from the bottom a consecrated ring. The arm was immediately put into a bag, and sealed up by the judge, to be opened after three days; when, if there were no marks of burning, the culprit was declared innocent. It is well known that there are compo-

sitions which powerfully resist the immediate effects of fire, and which, in all probability, were not unknown in those days when there was so much occasion for them. The third proof was by holding in the hand, for a certain space of time, a red-hot iron, or by walking barefooted over several burning ploughshares or bars of iron. Perhaps it might be possible to elude even the dangers of this experiment, though certainly more difficult than the last. Another ordeal was of a gentler sort; it was performed by consecrating a piece of barley-bread and cheese, and giving it to the accused to eat, who, if he was not choked by it, was declared innocent.—TYTLER'S HIST., Book 6, ch. 3, p. 79.

**5578. THANKS expressed.** *S. Johnson.* Mr. Sheridan told me that when he communicated to Dr. Johnson that a pension was to be granted him, he replied in a fervor of gratitude, "The English language does not afford me terms adequate to my feelings on this occasion. I must have recourse to the French. I am *pénétré* with his Majesty's goodness."—BOSWELL'S JOHNSON, p. 103.

**5579. THANKSGIVING, Duty of.** *Neglected.* [Henry Dorsey Gough, a wealthy Maryland planter,] was riding to one of his plantations under a state of religious awakening. He heard the voice of prayer and praise in a cabin, and, listening, discovered that a negro from a neighboring estate was leading the devotions of his own slaves, and offering fervent thanksgivings for the blessings of their depressed lot. His heart was touched, and, with emotion, he exclaimed, "Alas, O Lord, I have my thousands, and tens of thousands, and yet, ungrateful wretch that I am, I never thanked Thee, as this poor slave does, who has scarcely clothes to put on, or food to satisfy his hunger!" [He never forgot the lesson.]—STEVENS' M. E. CHURCH, vol. 1, p. 236.

**5580. THANKSGIVING, Threefold.** *Thales.* [He was one of the seven wise men of Greece.] He used to thank the gods for three things: that he was born a reasonable creature, and not a beast; a man, and not a woman; a Greek, and not a Barbarian. Upon his mother's pressing him to marry when he was young, he told her it was then too soon; and, after several years were elapsed, he told her it was then too late.—ROLLIN'S HIST., Book 5, art. 9.

**5581. THANKSGIVING for Victory.** *Spanish Armada.* [In 1589, after the dispersion of the famous Spanish Armada by the British fleet of one half its tonnage, a national thanksgiving celebrated the victory.] On Sunday the 24th of November, Elizabeth rode in a chariot to Saint Paul's, in the most magnificent of dresses; and the streets were hung with blue cloth; and the companies of the city stood on both sides in goodly order, and the trophies were carried in procession; and the great captains of England's Salamis were about their queen; and she graciously saluted them by name; and a solemn thanksgiving was offered up, and the glory given to God only. On that day there were also given in every church in the land "public and general thanks unto God, with all devotion and inward affection of heart and humbleness for His gracious favor extended toward us in our de-

liverance and defence, in the wonderful overthrow and destruction shown by His mighty hand on our malicious enemies, the Spaniards, who had thought to evade and make a conquest of the realm."—KNIGHT'S ENG., vol. 3, ch. 15, p. 287.

**5582. THEATRES, Corrupted.** *English. Eighteenth Century.* In theatrical representations of life there was scarcely an attempt to exhibit a woman of sense and modesty.—KNIGHT'S ENG., vol. 5, ch. 27.

**5583. THEATRES, Dangers of.** *S. Johnson.* He for a considerable time used to frequent the *Green-room*, and seemed to take delight in dissipating his gloom by mixing in the sprightly chit-chat of the motley circle then to be found there. Mr. David Hume related to me from Mr. Garrick, that Johnson at last denied himself that amusement, from consideration of rigid virtue, saying: "I'll come no more behind your scenes, David; for the silk stockings and white bosoms of your actresses excite my amorous propensities."—BOSWELL'S JOHNSON, p. 51.

**5584. THEATRES, Licentiousness and.** *England.* Not the least of the opposing influences (against the promotion of Christian knowledge) was the licentiousness of the stage. In 1697, Sunderland as Lord Chamberlain had issued an order to prevent the profaneness and immorality of the acted drama. The Master of the Revels probably made no attempt to remonstrate against performances of which the whole structure of the action was to represent chastity as the thin disguise of scheming women, and the pursuit of adultery as the proper business of refined gentlemen; to make the sober citizen the butt of the profligates who invaded his domestic hearth; to exhibit the triumphs of intellect in the schemes of venal lackeys to aid the intrigues of their masters, and of odious waiting-maids to surround their mistresses with opportunities of temptation. Burnet was pretty right in his antithesis—"The stage is the great corrupter of the town, and the bad people of the town have been the chief corrupters of the stage."—KNIGHT'S ENG., vol. 5, ch. 13, p. 206.

**5585. THEATRES, Opposition to.** *Dr. Dawson.* [In one of the churches in London, about 1630, one Dr. Dawson read the "Book of Sports," and presently after read the Ten Commandments, then said]: "Dearly Beloved, you have heard now the commandments of God and man, obey which you please." [The "Book of Sports" defined certain amusements as lawful.]—KNIGHT'S ENG., vol. 3, ch. 26, p. 415.

**5586. — — — Punished.** [In 1633, William Prynne was fined £5000, had his ears cut off, and his book "Histrio-Mastix, the Player's Scourge," burned by the hangman under his nose; he was also sentenced to perpetual imprisonment. This was the punishment inflicted by the Star Chamber for writing against "Stage Plays."]—KNIGHT'S ENG., vol. 3, ch. 26, p. 411.

**5587. THEATRES restored.** *The Restoration.* A.D. 1662. The drama came back in the shameless garb, and with the brazen look, and the drunken voice of the lowest strumpet. The people were to be taught that Shakespeare was a barbarian, and not to be tolerated in his own simplicity. He was, if heard at all, to furnish

the libretto of an opera, to be got up with dresses and decorations by Sir William D'Avenant. . . . The theatre was at the height of fashion when it was most shameless. The actresses were removed from "The King's House," to become the mistresses of the king, by their gradual promotion from being the mistresses of the king's servants.—KNIGHT'S ENG., vol. 4, ch. 17, p. 296.

**5588. THEATRES and Sensuality.** *Roman.* Ovid employs two hundred lines in the research of places the most favorable to love. Above all, he considers the theatre as the best adapted to collect the beauties of Rome, and to melt them into tenderness and sensuality.—NOTE IN GIBBON'S ROME, ch. 9, p. 268.

**5589. THEATRES vicious.** *Reign of Charles II.* The play-houses, shut by the meddling fanatic in the day of his power, were again crowded. [After the restoration of Charles II.] The fascination of sex was called in to aid the fascination of art; and the young spectator saw, with emotions unknown to the contemporaries of Shakespeare and Jonson, tender and sprightly heroines personified by lovely women. From the day on which the theatres were reopened, they became seminaries of vice, and the evil propagated itself. The profligacy of the representations soon drove away sober people. The frivolous and dissolute who remained required every year stronger and stronger stimulants. Thus, the artists corrupted the spectators, and the spectators the artists, till the turpitude of the drama became such as must astonish all who are not aware that extreme relaxation is the natural effect of extreme restraint, and that an age of hypocrisy is, in the regular course of things, followed by an age of impudence. Nothing is more characteristic of the times than the care with which the poets contrived to put all their loosest verses into the mouths of women. The compositions in which the greatest license was taken were the epilogues. They were almost always recited by favorite actresses; and nothing charmed the depraved audience so much as to hear lines grossly indecent repeated by a beautiful girl, who was supposed to have not yet lost her innocence."—MACAULAY'S ENG., ch. 3, p. 373.

**5590. — — —.** *English. 1774.* The stage at this period was either a school of immorality or a vehicle of slander.—MASSEY, IN KNIGHT'S ENG., vol. 7, ch. 5, p. 98.

**5591. THEATRICALS in Churches.** *Scriptural Events.* [The plays in the sixteenth century were mostly representative of Scripture events and characters, even the most sacred; they were originally performed in the churches, and the priests were often the performers. It was common to the pleasure-seekers of that day to witness the Creation and the Fall; the Flood; the Israelites in Egypt; the Salutation and Adoration of the Shepherds; Christ before Pilate; the Resurrection; the Ascension and Doomsday. The great festival days were usually selected for their performance.]—KNIGHT'S ENG., vol. 2, ch. 29, p. 494.

**5592. THEATRICALS condemned.** *By Solon.* [Solon was one of the seven wise men of Greece.] Solon went among the rest for the sake of hear



ing Thespis, who acted himself, according to the custom of the ancient poets. When the play was ended, he called to Thespis, and asked him, "Whether he was not ashamed to utter such lies before so many people?" Thespis made answer, "That there was no harm in lies of that sort, and in poetical fictions, which were made only for diversion." "No," replied Solon, giving a great stroke with his stick upon the ground; "but if we suffer and approve of lying for our own diversion, it will quickly find its way into our serious engagements, and all our business and affairs."—ROLLIN'S HIST., Book 5, art. 8.

**5593. THEFT, Adroit.** *Gylippus.* Lysander had sent Gylippus, who had commanded the army in Sicily, before him, to carry the money and spoils, which were the fruit of his glorious campaigns, to Lacedæmon. The money, without reckoning the innumerable crowns of gold given him by the cities, amounted to 1500 talents, that is to say, 1,500,000 crowns. Gylippus, who carried this considerable sum, could not resist the temptation of converting some part of it to his own use. The bags were sealed up carefully and did not seem to leave any room for theft. He unsewed them at the bottom; and, after having taken out of each of them what money he thought fit, to the amount of 300 talents, he sewed them up again very neatly, and thought himself perfectly safe. But when he arrived at Sparta, the accounts which had been put up in each bag discovered him. To avoid punishment, he banished himself from his country. [It occasioned a decree that punishing with death any citizen having in his possession gold coin.]—ROLLIN'S HIST., Book 8, ch. 2, § 7.

**5594. THEFT, Cautious.** *Spartans.* An *Iren* was one that had been two years out of the class of boys; a *Melliren* one of the oldest lads. This *Iren*, then, a youth twenty years old, gives orders to those under his command, in their little battles, and has them to serve him at his house. He sends the oldest of them to fetch wood, and the younger to gather pot-herbs: these they steal where they can find them, either slyly getting into gardens, or else craftily and warily creeping to the common tables. But if any one be caught, he is severely flogged for negligence or want of dexterity. They steal too, whatever victuals they possibly can, ingeniously contriving to do it when persons are asleep or keep but indifferent watch. If they are discovered, they are punished not only with whipping, but with hunger. Indeed, their supper is but slender at all times, that, to fence against want, they may be forced to exercise their courage and address. . . . The boys steal with so much caution, that one of them having conveyed a young fox under his garment, suffered the creature to tear out his bowels with his teeth and claws, choosing rather to die than to be detected.—PLUTARCH'S "LYCURGUS."

**5595. THEFT, Educated for.** *Spartans.* Theft was a part of the system of education at Lacedæmon. Children were sent out to steal from the public markets and gardens, from the butchers' stalls, and even from private houses. If unsuccessful, they were punished with the loss of a meal; if detected in the theft, they

were scourged with severity. It is a lame apology for an institution of this kind to say that it habituated them early to stratagems of war, to danger, and to vigilance. The talents of a thief are very different from the virtues of a warrior.—TYTLER'S HIST., Book 1, ch. 9, p. 95.

**5596. THEFT, Punishment of.** *Prince.* When a prince of the royal blood of France disgraced himself by committing robbery and murder in the streets of Paris, Louis XV. would not grant a pardon, though eagerly solicited to do so by a deputation from the Parliament of Paris, who tried him and suspended their sentence until the royal pleasure should be known. "My lords and counsellors," said the king, "return to your chambers of justice, and promulgate your decree." "Consider," said the first President, "that the unhappy prince has your Majesty's blood in his veins." "Yes," said the king, "but the blood has become impure, and justice demands that it should be let out; nor would I spare my own son, for a crime for which I should be bound to condemn the meanest of my subjects." The prince was executed on the scaffold in the court of the Grand Châtelet, on the 12th of August, 1729.

**5597. THEOCRACY, American.** *Jews—Puritans.* New England, like Canaan, had been settled by fugitives. Like the Jews, they had fled to a wilderness; like the Jews, they looked to Heaven for a light to lead them on; like the Jews, they had no supreme ruler but God; like the Jews, they had heathen for their foes; and they derived their legislation from the Jewish code.—BANCROFT'S U. S., vol. 3, ch. 19.

**5598. THEOLOGY, Difficulties in.** *Infinite Deity.* Hiero . . . asked Simonides his opinion with regard to the nature and attributes of the Deity. The latter desired one day's time to consider of it; the next day he asked two, and went on increasing in the same proportion. The prince pressing him to give his reasons for these delays, he confessed that the subject was above his comprehension and that the more he reflected, the more obscure it appeared to him.—ROLLIN'S HIST., Book 7, ch. 2, § 1.

**5599. THEOLOGY, Effects of.** *Cromwell.* Was not merely his speech, but deep, far beneath his speech, lay his great thoughts of God—and unless you understand his inner depth of vital conviction, you will have no comprehension of the man. . . . Manton, himself one of the greatest of these writers, says Cromwell had a large and well-selected library. Many of our most famous pieces were then unwritten; but there were some pieces of Smith, Caudray, Adams, Owen, Goodwin, and Mede, and the earlier fathers, and Calvin, and Hooker, and Herbert's lyrics. We think such were the men with whom Cromwell walked and mused, and whose writings shed light into his soul.—HOOD'S CROMWELL, ch. 1, p. 21.

**5600. THEOLOGY, Philosopher's.** *Anaxagoras.* Anaxagoras, . . . deviating most from the vulgar errors and superstition, . . . was accused of impiety. He taught that the first efficient principle of all things was an immaterial and intelligent Being, existing from all eternity; that the *substratum*, or subject of His operations, was *matter*, which likewise existed from all eter-

nity in a chaotic state, comprehending the confused rudiments of all different substances, which the intelligent mind of the Creator first separated, and then combined for the formation of the universe, and of all bodies, animate and inanimate. It is true that Thales propagated the doctrine of an eternal mind, the Creator and Ruler of the universe; but he, like most of the ancient philosophers, seemed to consider this mind as united to matter, which was animated by it, as the body is by the soul.—TYTLER'S HIST., Book 2, ch. 9, p. 262.

**5601.** — — — *Plato.* The most celebrated of the disciples of Socrates was Plato, a philosopher whose doctrines have had a more extensive and a more lasting empire over the minds of mankind than those perhaps of any other of the ancients. Plato, a native of Ægina, and thus by his country an Athenian, was born about 430 B.C. . . . It was Plato's fundamental doctrine that from nothing, nothing can proceed. Believing, therefore, in the eternal existence of the Deity, he believed likewise in the eternity of matter, as the substratum . . . of the Deity's operations. This matter, however, was in a chaotic state, and endowed with no qualities whatever, till the eternal mind conferred these qualities upon it, reduced it into order, and thus formed the beautiful fabric of the universe, of which the idea or archetype had existed from all eternity in Himself. But in chaotic matter Plato conceived that as there was an original deformity, so there was a natural resistance to that perfect order and excellence which the Deity sought to produce, but which He could not entirely overcome; and hence the origin of that evil which partially contaminates His works. yet here the philosopher seems himself to perceive the objection from the boundless power of the Divinity, as he expresses himself with great obscurity on the subject. His notions of God, however, are not only most sublime, but extremely refined. He conceived that the divine nature consisted of three distinct essences, states, or hypostases: the first a pure and self-existent Essence, whose sole attribute was goodness, . . . the second he conceived to be Mind, the wisdom or reason of the first, and the proper Creator of the universe, . . . the third he conceived to be the Soul of the world; as he conceived the activity of created matter to infer an inhabiting mind, . . . simply . . . (the soul) or . . . soul of the world. The second *hypostasis* he supposed to be an emanation from the first, and the third from both. Such is the Platonic Trinity, bearing, in its general description, a strong resemblance to the Christian; but differing in this material point, that in the former the second and third persons are subordinate and inferior to the first.—TYTLER'S HIST., Book 2, ch. 9, p. 271.

**5602.** — — — *Stoics.* The Stoical doctrines have had a very extensive prevalence and duration; and though in some particulars palpably erroneous, may be accounted, on the whole, more consonant to right reason and more favorable to the practice of virtue than those of any other sect of the philosophy of the ancients. According to the Stoics, the whole universe, and God Himself, the Creator and soul of that universe, are regulated by certain laws, which are immutable, and resulting from necessity.

The actions of God Himself are regulated by those general laws; yet in one sense they may be considered as free and voluntary, viz., that as there is nothing external of the universe which God pervades, and which His soul regulates, there is nothing external of Himself which can impel or necessitate him. Man, according to the notions of the Stoics, is a part of the Divinity. The human soul is a portion of that great soul which pervades the universe. The will of man is subject, like the divine will, to unalterable laws; yet it is virtually free, because man believes himself a free agent, and his conduct is influenced by that belief. He obeys voluntarily and from inclination that destiny which he must have obeyed *ab ante*, though he had not inclined it. Man being a part of the universe which is regulated by God, cannot complain that he is bound by the same laws which regulate and bind universal nature, and even God Himself. The wise man, therefore, never considers what is good or evil with respect to himself. Whatever happened to him must necessarily have happened according to the order of nature; because had it not been necessary, it would not have happened. The pains and pleasures of an individual are, therefore, unworthy of the regard of Him who attends to the universal good; his pains and pleasures are determined by the same law which determined his existence. He cannot repine that he exists, for at whom shall he repine? He existed by the necessity of nature. Virtue, in the opinion of a Stoic, was nothing more than a manly resolution to accommodate the unalterable laws of nature. Vice was a weak and dastardly endeavor to oppose those laws. Vice, therefore, was folly, and virtue the only true wisdom.—TYTLER'S HIST., Book 2, ch. 9, p. 278.

**5603. THEOLOGY ridiculous.** *Egyptian.* In theology, too, while the superstitious worship of the common people was so grossly absurd as to draw on them the ridicule of all other nations, the secret doctrines of the priests are generally allowed to have been pure, refined, and rational. One Great Intelligence was supposed to preside over all nature. Subordinate spirits, portions of that Intelligence, presided over the actions of mankind, as the guardians of the human soul, which was derived from the same divine original, but was destined to undergo a certain number of transmigrations through different bodies, before it was reunited to the great parent-spirit. They believed in the immortality of the soul. Diodorus tells us that they esteemed the present state of existence to be of no value in comparison with that which was to come, and which was to be the reward of a life spent in this world in the practice of virtue.—TYTLER'S HIST., Book 1, ch. 4, p. 43.

**5604. THEORETICAL vs. Practical.** *Webster—Clay.* While Mr. Webster is so honorably perpetuated by his elaborate and masterly discussion of great principles in the Senate, he did not connect himself with a single historic measure. While Mr. Clay's speeches remain unread, his memory is lastingly identified with issues that are still vital and powerful. He advanced the doctrine of protection to the stately dignity of the American system.—BLAINE'S TWENTY YEARS OF CONGRESS, p. 107.



**5605. THIEVES protected.** *By Law.* A.D. 1194. Chester fair, in the time of John, was a great resort of vagabonds; for by the charter of the city no one could be there apprehended for any theft or misdeed, except it were committed in the fair.—*KNIGHT'S ENG.*, vol. 1, ch. 22, p. 329.

**5606. THOUGHT conditioned.** *By Respiration.* Swedenborg, with amazing observation and sagacity, has made a regular study of this ratio between the respiration and the thoughts and emotions; he shows in detail that the two correspond exactly, and, moreover, that their correspondence is one of the long-sought links between the soul and the body, whereby every thought is represented and carried out momentarily in the expanse of the human frame. It is difficult to give a more plain or excellent reason of the tie between the body and the soul, than that the latter finds the body absolutely to its mind; while, on the other hand, the living body clings to the soul, because it wants a friendly superior life to infuse and direct its life.—*WHITE'S SWEDENBORG*, ch. 6, p. 53.

**5607. THOUGHT, Flexibility of.** *Julian.* [The Emperor Julian was] an author, a pontiff, a magistrate, a general, and a prince. In one and the same day he gave audience to several ambassadors, and wrote, or dictated, a great number of letters to his generals, his civil magistrates, his private friends, and the different cities of his dominions. He listened to the memorials which had been received, considered the subject of the petitions, and signified his intentions more rapidly than they could be taken in shorthand by the diligence of the secretaries. He possessed such flexibility of thought and such firmness of attention that he could employ his hand to write, his ear to listen, and his voice to dictate, and pursue at once three several trains of ideas without hesitation and without error.—*GIBBON'S ROME*, ch. 22, p. 394.

**5608. THOUGHT, Food for.** *Observation.* As the fall of apples from a tree led Newton to the theory of gravitation, so the slow and uniform swinging of a lamp, suspended from the roof of the Pisa cathedral, suggested to Galileo the idea of the pendulum as a measurer of time and as a motive-power of clocks. It was fifty years later, however, before he actually constructed a pendulum clock.—*CYCLOPEDIA OF BIOG.*, p. 262.

**5609. THOUGHT suggested.** *Sir Robert Peel.* Farmers in those days generally used pewter plates at table. It happened one day that Robert Peel drew a pattern for calico on the back of one of his dinner-plates, and while he was looking at it, the thought occurred to him that perhaps if he should spread color upon it, and apply the requisite degree of pressure, he could get an impression on calico. In a cottage close to his farm-house lived a woman who had one of those machines for smoothing fabrics which worked by rollers. Having applied color to his pattern, and placed calico over it, he passed his plate between the rollers of this calendering machine. He was delighted to find that an excellent impression was made upon the calico, and thus was begun the invention of the process by which to this day calico is printed.—*CYCLOPEDIA OF BIOG.*, p. 714.

**5610. THOUGHTS, Serious.** *Samuel Johnson.* "Alas! sir," said Johnson, speaking, when

in another mood, of grand houses, fine gardens, and splendid places of public amusement, "alas! sir, these are only struggles for happiness. When I first entered Ranelagh it gave an expansion and gay sensation to my mind such as I never experienced anywhere else. But as Xerxes when he viewed his immense army, and considered that not one of that great multitude would be alive a hundred years afterward, so it went to my heart to consider that there was not one in all that brilliant circle that was not afraid to go home and think."—*NOTE IN IRVING'S GOLDSMITH*, ch. 35, p. 203.

**5611. THREATS, Government by.** *Cardinal Wolsey.* [When Cardinal Wolsey, in 1525, resorted to the old trick of voluntary "benevolence," the rich yielded to the irregular exactions] in the form of gifts and loans, under the terror of such speeches as one which Wolsey made to the mayor and aldermen of London: "It were better that some should suffer indigence than the king at this time should lack; and therefore beware, and resist not, nor ruffle not in this case, for it may fortune to cost some their heads."—*KNIGHT'S ENG.*, vol. 2, ch. 19, p. 303.

**5612. THREATS ridiculed.** *Napoleon I.* [After defeating 200,000 Austrians, he marched against the pope's terrified army, under Cardinal Busca, intrenched upon the banks of the Senio.] Senio . . . sent a flag of truce, who very pompously . . . declared, in the name of the cardinal-in-chief, that if the French continued to advance he should certainly fire upon them. The terrible menace was reported through the French lines, and was received with perfect peals of merriment. Napoleon replied that he should be exceedingly sorry to expose himself to the cardinal's fire, and that, therefore, as the army was very much fatigued, with the cardinal's leave it would take up its quarters for the night.—*ABBOTT'S NAPOLEON B.*, vol. 1, ch. 7.

**5613. TIME, Changes by.** *Samuel Johnson.* Mr. Wilkes has, however, favored me with one repartee of Pope. . . . Johnson, after justly censuring him for having "nursed in his mind a foolish distesteem of kings," tells us, "yet a little regard shown him by the Prince of Wales melted his obduracy: and he had not much to say when he was asked by his Royal Highness how he could love a prince, while he disliked kingly. The answer which Pope made was, 'The young lion is harmless, and even playful; but when his claws are full grown he becomes cruel, dreadful, and mischievous.'"—*BOSWELL'S JOHNSON*, p. 444.

**5614. TIME, Detention of.** *Napoleon I.* [He arrived with his battle-worn army on the plains of Waterloo too late in the evening to accomplish his desire.] As the light was fading away he pointed toward the visible sun, and said, "What would I not give to be this day possessed of the power of Joshua, and enabled to retard thy march for two hours!"—*ABBOTT'S NAPOLEON B.*, vol. 2, ch. 27.

**5615. TIME, Estimate of.** *Napoleon I.* [He, with 30,000 men, defeated 50,000 Austrians at the battle of Rivoli.] "The Austrians," said he, "manœuvred admirably, and failed only because they are incapable of calculating the value of minutes."—*ABBOTT'S NAPOLEON B.*, vol. 1, ch. 7.

**5616. TIME, Investment of.** *Napoleon I.* [Napoleon, with others, was quartered at the house of a barber at Auxonne. Some spent their time coquetting with the barber's pretty wife; he with his books in hard study.] A few years after, as Napoleon, then commander of the army of Italy, was on his way to Marengo, . . . he stopped at the door of the barber's shop, and asked his former hostess if she remembered a young officer by the name of Bonaparte who was once quartered in her family. "Indeed, I do," was her pettish reply, "and a very disagreeable inmate he was. He was always either shut up in his room, or, if he walked out, he never condescended to speak to any one." "Ah! my good woman," Napoleon rejoined, "had I passed my time as you wished to have me, I should not now have been in command of the army of Italy."—ABBOTT'S NAPOLEON B., vol. 1, ch. 1.

**5617. TIME, Purchase of.** *Valuable.* [When the army of Sertorius came to the] mountains adjoining Spain, the Barbarians insisted that he should pay toll, and purchase his passage over them. Those that attended him were fired with indignation, and thought it an insufferable thing for a Roman proconsul to pay toll to such a crew of Barbarians. But he made light of the seeming disgrace, and said time was the thing he purchased, than which nothing in the world could be more precious to a man engaged in great attempts. He therefore satisfied the demands of the mountaineers, and passed over into Spain without losing a moment.—PLUTARCH'S SERTORIUS.

**5618. TIME saved.** *Washington.* General Henry Lee once observed to the chief: "We are amazed, sir, at the vast amount of work that you accomplish." Washington replied: "Sir, I rise at four o'clock, and a great deal of my work is done while others are asleep." [He retired at nine o'clock.]—CUSTIS' WASHINGTON, vol. 1, ch. 22.

**5619. TIME, Systematized.** *Petronius Maximus.* The private life of the senator Petronius Maximus was often alleged as a rare example of human felicity. His birth was noble and illustrious, since he descended from the Anician family; his dignity was supported by an adequate patrimony in land and money; and these advantages of fortune were accompanied with liberal arts and decent manners, which adorn or imitate the inestimable gifts of genius and virtue. The luxury of his palace and table was hospitable and elegant. Whenever Maximus appeared in public he was surrounded by a train of grateful and obsequious clients; and it is possible that among these clients he might deserve and possess some real friends. His merit was rewarded by the favor of the prince and senate; he thrice exercised the office of Pretorian præfect of Italy; he was twice invested with the consulship, and he obtained the rank of patrician. These civil honors were not incompatible with the enjoyment of leisure and tranquillity; his hours, according to the demands of pleasure or reason, were accurately distributed by a water-clock; and this avarice of time may be allowed to prove the sense which Maximus entertained of his own happiness.—GIBBON'S *ROME*, ch. 36, p. 460.

**5620. TIMES, Unfavorable.** *Eighteenth Century.* One of the grand difficulties in a history

of Frederick is, all along, this same, that he lived in a century which has no history, and can have little or none. A century so opulent in accumulated falsities—sad opulence descending on it by inheritance, always at compound interest, and always largely increased by fresh acquirement on such immensity of standing capital—opulent in that bad way as never century before was! Which had no longer the consciousness of being false, so false had it grown; and was so steeped in falsity, and impregnated with it to the very bone, that, in fact, the measure of the thing was full, and a French Revolution had to end it. To maintain much veracity in such an element, especially for a king, was no doubt doubly remarkable. But now, How extricate the man from his century? How show the man, who is a reality worthy of being seen, and yet keep his century, as a hypocrisy worthy of being hidden and forgotten, in the due abeyance? To resuscitate the eighteenth century, or call into men's view, beyond what is necessary, the poor and sordid personages and transactions of an epoch so related to us, can be no purpose of mine on this occasion. The eighteenth century, it is well known, does not figure to me as a lovely one, needing to be kept in mind, or spoken of unnecessarily. To me the eighteenth century has nothing grand in it, except that grand universal suicide, named French Revolution, by which it terminated its otherwise most worthless existence with at least one worthy act—setting fire to its old home and self, and going up in flames and volcanic explosions in a truly memorable and important manner. A very fit termination, as I thankfully feel, for such a century.—CARLYLE'S *FREDERICK THE GREAT*, Book 1, ch. 1, p. 7.

**5621. TIMIDITY in Government.** *Constantine.* The same timid policy, of dividing whatever is united, of reducing whatever is eminent, of dreading every active power, and of expecting that the most feeble will prove the most obedient, seems to pervade the institutions of several princes, and particularly those of Constantine.—GIBBON'S *ROME*, ch. 17, p. 12.

**5622. TITLE authorized.** *Temugin the Tartar.* The ambition of Temugin condescended to employ the arts of superstition; and it was from a naked prophet, who could ascend to heaven on a white horse, that he accepted the title of Zingis, the *most great*, and a divine right to the conquest and dominion of the earth. In a general *couroultai*, or diet, he was seated on a felt, which was long afterward revered as a relic, and solemnly proclaimed great khan, or emperor, of the Moguls and Tartars.—GIBBON'S *ROME*, ch. 64, p. 205.

**5623. TITLE, Indifference to.** *Napoleon I.* [On his way to St. Helena.] The orders given by the [British] Government . . . were very explicit, that Napoleon should not be recognized as emperor, but simply as general. . . . When informed of the decree, he simply remarked, "They cannot prevent me from being myself."—ABBOTT'S NAPOLEON B., vol. 2, ch. 29.

**5624. TITLE, Nominal.** *France and England.* The first and greatest cause of the [French and Indian war] was the *conflicting territorial claims* of the two nations. England had colonized the sea-coast; France had colonized the interior of the continent. In making grants of territory,



the English kings had always proceeded upon the theory that the voyage of Sebastian Cabot had given to England a lawful right to the country from one ocean to the other.—RIDPATH'S U. S., ch. 30, p. 247.

**5625. TITLE, A papal.** *Africa.* The enthusiasm of Prince Henry was redoubled by the success of these experiments, and he resolved to employ the operation of a new and very powerful motive to the prosecution of his schemes of discovery. He applied to the Pope, Eugene IV., and representing that the chief object of his pious wishes was to spread the knowledge of the Christian religion among those barbarous and idolatrous nations which occupied the greatest part of the continent of Africa, he procured a *bull*, conferring on the Portuguese an exclusive right to all the countries which they had discovered, or might discover, between Cape Non and the continent of India. Ridiculous as such a donation appears to us, it was never doubted at that time that the pope had a right to confer it, and, what is very singular, all the European powers, for a considerable space of time, paid the most implicit deference to the grant, and acknowledged the exclusive title of the Portuguese to almost the whole continent of Africa.—TYTLER'S HIST., Book 6, ch. 18, p. 268.

**5626. TITLE, Terrible.** "*Scourge of God.*" It was during the retreat from Orleans that a Christian hermit is reported to have approached the Hunnish king, and said to him, "Thou art the Scourge of God for the chastisement of the Christians." Attila instantly assumed this new title of terror, which thenceforth became the appellation by which he was most widely and most fearfully known.—DECISIVE BATTLES, § 248.

**5627. TITLE by the Sword.** *Scottish Barons.* Edward I., having forfeited the estates of many of the Scottish barons, granted them to his English subjects. These were expelled by the Scots, who seized their lands. Amid such frequent changes, many held their possessions by titles extremely defective, and Robert formed on this ground a scheme for checking the growing power and wealth of his nobles. He summoned them to appear, and show by what rights they held their lands. "By this right," said each of them, laying his hand upon his sword; "by the sword we gained them, and by that we will defend them." Robert, apprehensive of the consequences of exasperating this resolute spirit of his nobles, wisely dropped the scheme.—TYTLER'S HIST., Book 6, ch. 14, p. 230.

**5628. TITLES, Pompous.** *Romans.* [During the reign of Constantine] the principal officers of the empire were saluted, even by the sovereign himself, with the deceitful titles of your *Sincerity*, your *Gravity*, your *Excellency*, your *Eminence*, your *Sublime* and *wonderful Magnitude*, your *Illustrious* and *magnificent Highness*.—GIBBON'S *ROME*, ch. 16, p. 108.

**5629. TITLES, Sale of.** *James II.* [Sir Antony Shirley invented a wholesale mode of obtaining supplies for King James I., by the sale of honors. One hundred thousand pounds were obtained by the sale of baronets. A title intermediate between a knight and a baron was bestowed at the price of £1095.]—KNIGHT'S *ENG.*, vol. 3, ch. 22, p. 355.

**5630. TITLES, Significant.** *State.* [The Arab rulers gave to some of their *servants* the title of *Pasha*, which was derived from two Persian words, *pai* and *schah*, which signify foot of the Shah.] This Asiatic denomination goes back to Cyrus. He gave, by extension of his authority, to his principal officers the name of one of the members of his person. The administrators were his *eyes*; the tax-collectors his *hands*; the police his *ears*; the judges his *tongue*; the governors, the viziers, the visitors of the provinces, his *feet* or his *pashas*.—LAMARTINE'S *TURKEY*, p. 235.

**5631. TITLES, Strange.** *Army.* [The Janissaries, a fanatical band of Islamites,] placed between the cap and the turban a wooden spoon instead of a buckle—thus glorifying themselves, in presence of the volunteer and unpaid troops, at their distinction of being paid and fed too by the *Emir*. They gave to all the grades of their privileged corps titles relative to the subsistence of the troops in the campaign. The colonel received the name of grand distributor of soup; the superior and subaltern officers were called, the one head cook, the other first water-carrier. Next to the standard of this band, which bore, embroidered in wool, the crescent and the double-pointed sabre, the cooking pot became the sacred symbol of confraternity with the Janissaries, their sign for rallying for council, and more often for sedition.—LAMARTINE'S *TURKEY*, p. 212.

**5632. TITLES, Superfluous.** *William Pitt.* In ceasing to be the great Commoner [to become a member of the House of Lords as Earl of Chatham] he veiled his superiority. "My friend," said Frederick of Prussia on hearing of it, "has harmed himself by accepting a peerage." "It argues," said the King of Poland, "a senselessness to glory to forfeit the name of Pitt for any title." . . . His popularity vanished, and with it the terror of his name.—BANCROFT'S U. S., vol. 6, ch. 26.

**5633. TITLES, Undeserved.** *Degrees.* Vicesimus Knox, . . . a distinguished fellow of St. John's College, Oxford, a Master of Arts, describes . . . the most absurd forms of ease and credit as the finest genius, in one stage of the process; and in another, when "the examiners and the candidates often converse on the last drinking bout, or read the newspaper, or a novel, or divert themselves as well as they can in any manner, till the clock strikes eleven, when all parties descend, and the *testimonium* is signed by the masters." So much for the Bachelor's degree, which is attained after four years' term-keeping. For the degree of Master of Arts three more years must be employed in trumpery formalities; and then, "after again taking oaths by wholesale, and paying the fees," the academic issues into the world with an "undeniable passport to carry him through it with credit."—KNIGHT'S *ENG.*, vol. 7, ch. 6, p. 111.

**5634. TOBACCO opposed.** *James I.* [King James I. wrote a treatise entitled a "Counterblast to Tobacco." He hated tobacco-smokers, but did not check the increase of the fashionable indulgence.]—KNIGHT'S *ENG.*, vol. 3, ch. 22, p. 340.

**5635. TOIL, Contentment in.** *Abdolonymus.* He was so poor that he was obliged to get his

bread by day labor in a garden without the city. His honesty and integrity had reduced him, as well as many more, to such extreme poverty. Solely intent upon his labor, he did not hear the clashing of the arms which had shaken all Asia. [Being of royal blood, Alexander made him king of the Sidonians]. . . . Alexander commanded the newly elected prince to be sent for, and after surveying him attentively a long time, spoke thus: "Thy air and mien do not contradict what is related of thy extraction; but I should be glad to know with what frame of mind thou didst bear thy poverty." "Would to the gods," replied he, "that I may bear this crown with equal fortitude! These hands have procured me all I desired; and while I possessed nothing, I wanted nothing." This answer gave Alexander a high idea of Abdolonymus' virtue, so that he presented him not only with all the rich furniture which had belonged to Strato, but with part of the Persian plunder, and likewise annexed one of the neighboring provinces to his dominions.—ROLLIN'S HIST., Book 15, § 6.

**5636. TOIL, Rewards of.** *Cyrus.* "Everything charms and transports me in this place," said Lysander, addressing himself to Cyrus; "but what strikes me most is the exquisite taste and elegant industry of the person who drew the plan of the several parts of this garden, and gave it the fine order, wonderful disposition, and happiness of symmetry, which I cannot sufficiently admire." Cyrus, infinitely pleased with this discourse, replied, "It was I that drew the plan, and entirely marked it out; and many of the trees which you see were planted with my own hands." "What!" replied Lysander, considering him from head to foot, "is it possible, with these purple robes and splendid vestments, those strings of jewels and bracelets of gold, those buskins so richly embroidered, that you could play the gardener, and employ your royal hands in planting trees?" "Does that surprise you?" said Cyrus. "I swear by the god Mithras, that when my health admits I never sit down to table without having made myself sweat with some fatigue or other, either in military exercise, rural labor, or some other toilsome employment, to which I apply with pleasure and without sparing myself." Lysander was amazed at this discourse, and pressing him by the hand—"Cyrus," said he, "you are truly happy, and deserve your high fortune."—ROLLIN'S HIST., Book 9, ch. 1.

**5637. TOLERANCE, Impracticable.** *Religious.* Mr. Hallam has truly said, "Tolerance in religion, it is well known, so unanimously admitted (at least verbally), even by the theologians in the present century, was seldom considered as practicable, much less as a matter of right during the period of the Reformation."—KNIGHT'S ENG., vol. 3, ch. 3, p. 39.

**5638. TOLERATION, Apostle of.** *Roger Williams.* To this man belongs the shining honor of being first in America or in Europe to proclaim the full gospel of religious toleration. He declared to his people that the conscience of man may in no wise be bound by the authority of the magistrate; that civil government has only to do with civil matters, such as the collection of taxes, the restraint and punishment of crime, and the protection of all men in the enjoyment

of equal rights. For these noble utterances he was obliged to quit the ministry of the church at Salem and retire to Plymouth. Finally, in 1634, he wrote a paper in which the declaration was made that grants of land, though given by the king of England, were invalid until the natives were justly recompensed. This was equivalent to saying that the colonial charter itself was void, and the people were really living upon the land of the Indians. Great excitement was occasioned by the publication, and Williams consented that, for the sake of public peace, the paper should be burned. But he continued to teach his doctrines, saying that compulsory attendance at religious worship, as well as toleration for the support of the ministry, was contrary to the teachings of the gospel. When arraigned for these bad doctrines, he crowned his offences by telling the court that a test of church-membership in a voter or a public officer was as ridiculous as the selection of a doctor of physic or the pilot of a ship on account of his skill in theology. These assertions raised such a storm in court that Williams was condemned for heresy and banished from the colony. In the dead of winter he left home, and became an exile in the desolate forest. For fourteen weeks he wandered on through the snow, sleeping at night on the ground or in a hollow tree, living on parched corn, acorns, and roots. He carried with him one precious treasure, a private letter from Governor Winthrop, giving him words of cheer and encouragement. . . . With five companions who had joined him in banishment, he embarked in a canoe, passed down the river, and crossed to the west side of the bay. Here he was safe; his enemies could hunt him no farther. A tract of land was honorably purchased from Canonius; and in June of 1636 the illustrious founder of Rhode Island laid out the city of Providence.—RIDPATH'S U. S., ch. 13, p. 128.

**5639. TOLERATION commended.** *Cromwell.* Cromwell's whole ideas of religious liberty rose and ranged far beyond those of most of the men of his age. How impressively this comes out in his correspondence with the Scotch commissioners and Presbyterian clergymen after the battle of Dunbar! "You say," he writes, "that you have just cause to regret that men of civil employments should usurp the calling and employment of the ministry to the scandal of the Reformed kirks. Are you troubled that Christ is preached? Is preaching so exclusively your function? I thought the Covenant and these professors of it could have been willing that any should speak good of the name of Christ; if not, it is no covenant of God's approving; nor are these kirks you mention in so much the spouse of Christ. Where do you find in the Scripture a ground to warrant such an assertion that preaching is exclusively your function?"—HOOD'S CROMWELL, ch. 5, p. 193.

**5640. TOLERATION condemned.** *By Puritans.* The treatise of Thomas Edwards, . . . in his "Gangrena" [published in time of Cromwell, and disapproved by him, says:] "A toleration is the grand design of the devil—his masterpiece, and chief engine he has at this time, to uphold his tottering kingdom. It is the most compendious, ready, sure way to destroy all religion, lay all waste, and bring in all evil. It is a most tran-



scendent, catholic, and fundamental evil for this kingdom of any that can be imagined. As original sin is the most fundamental sin, having the seed and spawn of all in it, so a toleration hath all errors in it, and all evils. It is against the whole stream and current of Scripture, both in the Old and New Testament, both in matters of faith and manners, both general and particular commands. It overthrows all relations, political, ecclesiastical, and economical. And whereas other evils, whether of judgment or practice, be but against some one or two places of Scripture, or relation, this is against all—this is the Abaddon, Apollyon, the destroyer of all religion, the abomination of all desolation and astonishment, the liberty of perdition, and therefore the devil follows it night and day, working mightily in many by writing books for it, and other ways—all the devils in hell and their instruments being at work to promote a toleration.”—HOOD’S CROMWELL, ch. 5, p. 192.

**5641. TOLERATION, Edict of, First in France.** An edict was published at St. Germain in January, 1562, by which permission was given to the Huguenots throughout the kingdom to hold meetings for religious worship outside the walls of towns, and all penalties enacted against them were abolished. They were required, on the other hand, to restore to the dominant communion all churches of which they had wrongfully taken possession; to abstain from preaching against the Catholic faith; and to leave the clergy in peaceable enjoyment of their tithes and other endowments. This was the first official recognition of the principle of religious toleration in France.—STUDENTS’ FRANCE, ch. 16, § 4.

**5642. TOLERATION forgotten, Puritans.** The Puritan and republican party in Maryland had grown sufficiently strong to defy the proprietor and Catholics. A Protestant assembly was convened at Patuxent in October of 1654. The first act was to acknowledge the supremacy of Cromwell; the next to disfranchise the Catholics and to deprive them of the protection of the laws. The ungrateful representatives seemed to forget that if Lord Baltimore had been equally intolerant not one of them would have had even a residence within the limits of Maryland. It would be difficult to find a more odious piece of legislation than that of the assembly at Patuxent. Of course the Catholic party would not submit to a code by which they were virtually banished from their own province. Civil war ensued. Governor Stone organized and armed the militia, seized the records of the colony, and marched against the opposing forces. A decisive battle was fought just across the estuary from the present site of Annapolis. The Catholics were defeated, with a loss of fifty men in killed and wounded. Stone himself was taken prisoner, and was only saved from death by the personal friendship of some of the insurgents. Three of the Catholic leaders were tried by a court-martial, and executed.—RIDPATH’S U. S., ch. 26, p. 222.

**5643. TOLERATION, Partiality in, Cromwell.** We wonder at some things in Cromwell’s history. We wonder that in his after years, while his soul was so blessed by a large toleration, he so resolutely and intolerantly hated Romanism. We must remember, as we have already said, that when Oliver was six years old there came to his

father’s house in Huntingdon the news of the Gunpowder Plot; we must remember that a feline Jesuitism was sneaking over the whole of England, and round the courts of Europe and through its kingdoms; we must remember that when he was only eleven years old the brave Henry of Navarre was murdered in the streets of Paris—fine defender of Protestantism that he was! Pieces of news like these were calculated to sting a boy’s memory, and to remain there, and to leave a perpetual irritation. Popery was to be hated then; we now may afford to forgive what Popery has done.—HOOD’S CROMWELL, ch. 2, p. 33.

**5644. TOLERATION, Popular, Oliver Cromwell.** [He was very bitter against priests, and would not have the mass, but he says:] As for the people, what thoughts have they in matters of religion, in their own breasts, I cannot reach; but shall think it my duty, if they walk honestly and peaceably, not to cause them in the least to suffer for the same; and shall endeavor to walk patiently and in love toward them, to see if it shall please God to give them another or a better mind.—KNIGHT’S ENG., vol. 4, ch. 9, p. 126.

**5645. TOLERATION, Remarkable, Timour.** One circumstance which strongly marks a greatness of character in this Tartar potentate was his toleration. He believed himself neither in the sect of the Lama nor in the faith of Mahomet, but acknowledged one Supreme Being, without any mixture of superstitious observances; yet he suffered all men, both Mussulmans and idolaters, to exercise their own religious worship; and while he was passing Mount Libanus, he is said to have even assisted, with reverence, at the religious ceremonies of some of the Christian anchorites who dwelt on that mountain.—TYTLER’S HIST., Book 6, ch. 13, p. 208.

**5646. TOMB of Pleasure-seeker, Sardanapalus.** [Alexander came to Anchiala, built by Sardanapalus.] His tomb was still to be seen in that city, with this inscription: “*Sardanapalus built Anchiala and Tarsus in one day: GO, PASSENGER, EAT, DRINK, AND REJOICE, FOR THE REST IS NOTHING.*”—ROLLIN’S HIST., Book 15, § 5.

**5647. TOMBS, Empty, Pyramids.** These pyramids were tombs; and there is still to be seen in the middle of the largest an empty sepulchre, cut of one entire stone, about three feet deep and broad, and a little above six feet long. Thus all this bustle, all this expense, and all the labors of so many thousand men for so many years ended in procuring for a prince, in this vast and almost boundless pile of building, a little vault six feet in length. Besides, the kings who built these pyramids had it not in their power to be buried in them, and so did not enjoy the sepulchre they had built. The public hatred which they incurred, by reason of their unheard-of cruelties to their subjects, in laying such heavy tasks upon them, occasioned their being interred in some obscure place, to prevent their bodies from being exposed to the fury and vengeance of the populace.—ROLLIN’S HIST., Book 1, ch. 2, § 2.

**5648. TORTURE of Criminals, France.** [Louis XV. was stabbed with a penknife in the hand by a crazy fanatic named] Damiens, who declared that his purpose was to punish the king for his tyrannical treatment of the Parliament, and to

force him to take measures for preventing the refusal of the sacraments. After being cruelly tortured, the wretched criminal was executed with all the frightful barbarities which the law denounced on parricides: his limbs were torn with red-hot pincers, and boiling melted lead was poured into the wounds; after which his body was dragged in pieces by four horses, and the remains burnt and scattered to the winds.—*STUDENTS' FRANCE*, ch. 24, § 2.

**5649. TORTURE, Punishment by. *Iron Boot.*** [It was a boot of iron put on the leg, and wedges were driven in, commonly against the calf, but sometimes on the shin-bone. Officers of the English Government used it to punish disloyal or suspected Scotchmen in Edinburgh.]—*KNIGHT'S ENG.*, vol. 4, ch. 17, p. 294.

**5650. TORTURE, Terrible. *Garibaldi.*** He became involved in one of those wars between Republicans and Absolutists which desolated the countries of South America for so many years. He fought on sea and on land. He was wounded and shipwrecked. He commanded fleets and regiments. He was victorious and defeated. Once, being taken a prisoner, he was cruelly beaten with a club, then hung by his hands to a beam for two hours, and when cut down fell helpless to the earth.—*CYCLOPEDIA OF BIOG.*, p. 495.

**5651. TORTURE, Testimony by. *John Howard.*** In all the prisons of the Continent he found one horror which was unknown in England—a torture chamber. It was a custom then, in all the countries of Europe, except Prussia, to subject criminals to the torture, in order to compel them to confess their crimes and reveal their accomplices. This chamber was usually under ground, that the cries of the sufferer might not be heard. Clad only in a long flannel gown, the trembling victim was led to this apartment, where were assembled the magistrates, the executioners, a surgeon, and a secretary; and there he was tortured till his agony had wrung from him a confession, real or fictitious. Sometimes it was the thumb-screw, sometimes the boot, sometimes a chair with blunt spikes in the seat; sometimes it was a machine for dislocating the arms; sometimes it was the lash or the shower-bath, that tried the endurance of the accused. These chambers of torture Howard visited, but he purposely forebore to lend a false attraction to his book by describing them.—*CYCLOPEDIA OF BIOG.*, p. 50.

**5652. TRACTS effective. *Religious.*** [Dr. Coke, in 1785, gave a tract, being an extract of Mr. Law's "Treatise on the Nature and Design of Christianity," to a family named Cowles, in Williamsburgh, Va.] By means of it they were so stirred up to seek the Lord, that the father, the mother, and six children, who were married, with their husbands and wives—fourteen in all—were converted. The man who received the tract became a preacher.—*STEVENS' M. E. CHURCH*, vol. 2, p. 287.

**5653. TRADE, Contempt for. *Samuel Johnson.*** Being solicited to compose a funeral sermon for the daughter of a tradesman, he naturally inquired into the character of the deceased; and being told she was remarkable for her humility and condescension to inferiors, he observed that

those were very laudable qualities, but it might not be so easy to discover who the lady's inferiors were.—*BOSWELL'S JOHNSON*, p. 175.

**5654. TRADE, Illicit. *American Colonies.*** A.D. 1763. It was thought that of a million and a half pounds of tea consumed annually in the colonies, not more than one-tenth part was sent from England. Grenville [prime-minister] held that the contraband was all stolen from the commerce and part of it from the manufactures of Great Britain, against . . . the law.—*BANCROFT'S U. S.*, vol. 5, ch. 9.

**5655. TRADE, Inhuman. *Slave Trade.*** By the treaty of Utrecht England gained the monopoly of the slave trade in Spanish and British America. Controlling the trade in slaves, who cost nothing but trinkets and toys and refuse arms, England gained, by the sale of the children of Africa into bondage in America, the capital which built up and confirmed a British empire in Hindostan.—*BANCROFT'S U. S.*, vol. 3, ch. 21.

**5656. TRADE, Laws for. *England.*** [In 1509] the complaint of the Commons, that hat-makers and cap-makers "sell their hats and caps at an outrageous price," averring that what they buy for sixteen-pence they sell for three shillings, is simply evidence of lack of competition. [It was enacted that no hatter should sell the best hat above the price of twenty-pence. But the purchaser really obtained no cheaper commodity; he lost in quality what he gained in price.]—*KNIGHT'S ENG.*, vol. 2, ch. 15, p. 251.

**5657. TRADE, Overreaching in. *Egyptians.*** The general character of the Egyptians, with respect to morals, contributed likewise to draw upon them the disesteem of other nations. They have been generally accused by the ancients of great cunning and insincerity in their dealings. The term *Avvovtrafew*, to play the Egyptian, was proverbially used by the Greeks to signify *cozening* and *overreaching*.—*TYTLER'S HIST.*, Book 1, ch. 4, p. 47.

**5658. TRADE regulated. *Fixed Prices.*** An edict was issued in the name of the four Cæsars—Diocletian, Maximian, Constantius, and Galerius. It fixed a maximum of prices throughout the empire for all the necessities and commodities of life. The preamble insists, with great vehemence, on the extortion and inhumanity of the venders and merchants. . . . The edict, as Colonel Leake clearly shows, was issued A.C. 303. Among the articles of which the maximum value is assessed are oil, salt, honey, butchers' meat, poultry, game, fish, vegetables, fruit, the wages of laborers and artisans, schoolmasters and orators, and clothes.—*MILMAN'S NOTE IN GIBBON'S ROME*, ch. 13, p. 410.

**5659. ———. *Roman Emperor Julian.*** When the luxurious citizens of Antioch complained of the high price of poultry and fish, Julian publicly declared that a frugal city ought to be satisfied with a regular supply of wine, oil, and bread. . . . The emperor ventured on a very dangerous and doubtful step, of fixing, by legal authority, the value of corn. He enacted that, in a time of scarcity, it should be sold at a price which had seldom been known in the most plentiful years. . . . The consequences might have been foreseen, and were soon felt. The Imperial wheat was purchased by the rich merchants; the



proprietors of land, or of corn, withheld from the city the accustomed supply, and the small quantities that appeared in the market were secretly sold at an advanced and illegal price. Julian still continued to applaud his own policy, and treated the complaints of the people as a vain and ungrateful murmur.—GIBBON'S *ROME*, ch. 24, p. 466.

**5660.** ——. *England*. [In 1548 the] sellers of victuals were to be punished for conspiring and covenanting to sell their commodities at unreasonable prices. It required three quarters of a century to show that such legislation was a mistake.—KNIGHT'S *ENG.*, vol. 6, ch. 12, p. 185.

**5661. TRADE, Tricks in.** *England in 1547*. [The dealer puts] a strike of good malt in the bottom of the sack, two strikes of bad malt in the middle, and a good strike in the sack's mouth; the cloth-maker stretches his eighteen yards of cloth to twenty-seven, and then thickens it with "flock powder," the "devil's dust" of modern times.—KNIGHT'S *ENG.*, vol. 2, ch. 29, p. 486.

**5662. TRADES-UNION, Objection to.** *Caste*. In the towns the organization of trades, with their strict laws of apprenticeship and their guilds, excluded from competition with the recognized artisan all those who had not the claim of caste—for caste it was, when a workman must have been brought up to a calling, and could follow that calling and no other.—KNIGHT'S *ENG.*, vol. 3, ch. 17, p. 267.

**5663. TRADES-UNION, Opposition of.** *James Watt*. Although there were no mathematical-instrument-makers in Glasgow [where he first established himself in business], he was opposed by the corporation of the hammermen, on the ground that he was neither the son of a burghess nor had served an apprenticeship within the burgh.—SMILES' *BRIEF BIOGRAPHIES*, p. 13.

**5664. TRADES-UNION, Oppressive.** *James Watt*. [When James Watt went to Glasgow to establish a shop for the manufacture of mathematical instruments,] the worshipful company of hammermen, in that spirit of exclusiveness which the lapse of a century has scarcely eradicated where guilds and corporations have any remnant of antiquated privileges, resolved to prevent James Watt exercising his art.—KNIGHT'S *ENG.*, vol. 7, ch. 3, p. 59.

**5665. TRADES-UNION prohibited.** *England*. [It was enacted in 1423,] Whereas by the yearly congregations and confederacies made by the masons in their general chapters assembled, the good course and effect of the statutes of laborers be openly violated and broken, in subversion of the law, and to the great damage of all the commons, our said lord, the king, willing in this case to provide remedy, hath ordained and established that such chapters and congregations shall not be hereafter holden; and if any such be made, they that cause such chapters to be assembled and holden, if they therefore be convicted, shall be judged for felons. And all the other masons that come to such chapters and congregations be punished by imprisonment of their bodies, and make fine and reason at the king's will.—KNIGHT'S *ENG.*, vol. 2, ch. 8, p. 116.

**5666.** ——. *England*. [In 1548] combinations of workmen were prohibited under

severe penalties.—KNIGHT'S *ENG.*, vol. 6, ch. 12, p. 185.

**5667. TRADITION, Worthless.** *Cromwell*. [Charles I. fled at the battle of Dunbar.] They still remember that day in Worcester, and still point out many of the places connected with the story of the battle; and in Perry Wood, where Cromwell first took up his position, there is a tree, which the peasant shows to those who desire to see it, where the devil, Cromwell's intimate friend, appeared to him, and gave him the promise of victory.—HOOD'S *CROMWELL*, ch. 13, p. 170.

**5668. TRAINING for Greatness.** *Alexander*. So ripe a judgment in this young prince was owing as much to the good education which had been given him as to the excellence of his natural abilities. Several preceptors were appointed to teach him whatsoever was worthy the heir to a great kingdom; and the chief of these was Leonidas, a relation of the queen, and a person of the most severe morals. Alexander himself related afterward, that this Leonidas, in their journeys together, used frequently to look into the trunks where his bed and clothes were laid, in order to see if Olympias, his mother, had not put something superfluous into them, which might administer to delicacy and luxury.—ROLLIN'S *HIST.*, Book 15, § 1.

**5669. TRAINING, Lack of.** *Military*. It is the misfortune of men of superior military ability that their subordinates are generally failures when trusted with independent commands. Accustomed to obey implicitly the instructions of their chief, they have done what they have been told to do, and their virtue has been in never thinking for themselves. They succeed, and they forget why they succeed, and in part attribute their fortune to their own skill. With Alexander's generals, with Cæsar's, with Cromwell's, even with some of Napoleon's, the story has been the same. They have been self-confident, yet when thrown upon their own resources they have driven back upon a judgment which has been inadequately trained. The mind which guided them is absent. The instrument is called on to become self-acting, and necessarily acts unwisely.—FROUDE'S *CÆSAR*, ch. 25.

**5670. TRAINING, Lasting.** *Scott's Mother*. Sir Walter's mother, who was a Miss Rutherford, the daughter of a physician, had been better educated than most Scotch women of her day, in spite of having been sent "to be finished off" by "the honorable Mrs. Ogilvie," whose training was so effective, in one direction at least, that even in her eightieth year Mrs. Scott could not enjoy a comfortable rest in her chair, but "took as much care to avoid touching her chair with her back as if she had still been under the stern eyes of Mrs. Ogilvie."—HUTTON'S *LIFE OF SIR WALTER SCOTT*, ch. 1.

**5671. TRAINING by Obedience.** *Spartans*. They accustomed the children from their earliest infancy to an entire submission to the laws, magistrates, and all in authority; and their education, properly speaking, was no more than an apprenticeship of obedience. It was for this reason that Agesilaus advised Xenophon to send his children to Sparta, as to an excellent school, where they might learn the greatest and most

noble of all sciences, *to obey and to command*, for the one naturally leads on to the other.—*ROLLIN'S HIST.*, Book 10, ch. 1, § 1.

**5672. TRAINING, Physical.** *Romans.* In treating of the system of Roman education, we have taken notice of those exercises of the body to which all the youth of the republic were accustomed from their earliest infancy. By the constant practice of wrestling, boxing, launching the javelin, running, and swimming they were inured from their cradle to that species of life which a soldier leads in the most active campaign in the field. They were accustomed to the military place—that is, to walk twenty miles, and sometimes twenty-four, in *four* hours. During these marches they carried burdens of sixty pounds' weight; and the weapons with which they were armed were double the weight of those which were used in the actual field of battle.—*TYTLER'S HIST.*, Book 4, ch. 5, p. 452.

**5673. TRAINING, Success without.** *William Prince of Orange.* The faculties which are necessary for the conduct of great affairs ripened in him at a time of life when they have scarcely begun to blossom in ordinary men. Since Octavius the world had seen no such instance of precocious statesmanship. Skilful diplomatists were surprised to hear the weighty observations which at seventeen the prince made on public affairs, and still more surprised to see the lad, in situations in which he might have been expected to betray strong passion, preserve a composure as imperturbable as their own. At eighteen he sat among the fathers of the Commonwealth, grave, discreet, and judicious as the oldest among them. At twenty-one, in a day of gloom and terror, he was placed at the head of the administration. At twenty-three he was renowned throughout Europe as a soldier and a politician. He had put domestic factions under his feet; he was the soul of a mighty coalition; and he had contended with honor in the field against some of the greatest generals of the age.—*MACAULAY'S ENG.*, ch. 7, p. 153.

**5674. TRAITOR, Political.** *Mr. Huske in Parliament.* A.D. 1763. A native of New Hampshire, educated at Boston, now member [of Parliament] from Malden, . . . boasted that taxes might be laid on the colonies to yield £5,000,000 [only £200,100 were proposed by the ministry], which would secure the promised relief to the country gentlemen. This sum, he insisted, the Americans were well able to pay; and he was heard by the House with great joy and attention, betraying his native land for the momentary pleasure of being cheered by the aristocracy, which was so soon to laugh at him.—*BANCROFT'S U. S.*, vol. 5, ch. 9.

**5675. TRAITOR punished.** *By Mother.* The great Pausanias, who had beaten the Persians in the battle of Plataea, and who on many occasions had behaved with great generosity as well as moderation, at last degenerated and fell into a scandalous treaty with the Persians, in hopes, through their interest, to make himself sovereign of Greece. As soon as he had conceived these strange notions, he fell into the manners of the Persians, affected all their luxury, and derided the plain customs of his country, of which he had formerly been so fond. The Ephori waited some time for clear proof of his treacherous de-

signs, and when they had obtained it, determined to imprison him. But he fled into the temple of Minerva Chalcoicos, and they besieged him there. They walled up all the gates, and his own mother laid the first stone. When they had almost starved him to death, they laid hands on him, and by the time they had got him out of the temple he expired.—*NOTE IN PLUTARCH'S LIVES.*

**5676. TRAITOR, Shameless.** *Reign of James II.* [Lord Sunderland, the prime-minister, was apprehensive of retribution when the revolution should take place.] There was yet one way in which he might escape—a way more terrible to a noble spirit than a prison or a scaffold. He might still, by a well-timed and useful treason, earn his pardon from the foes of the government. It was in his power to render to them at this conjuncture services beyond all price; for he had the royal ear; he had great influence over the Jesuitical cabal; and he was blindly trusted by the French ambassador. . . . Whenever he wished to transmit a secret message to Holland, he spoke to his wife; she wrote to Sidney, and Sidney communicated her letter to William. One of her communications was intercepted and carried to James. She vehemently protested that it was a forgery. Her husband, with characteristic ingenuity, defended himself by representing that it was quite impossible for any man to be so base as to do what he was in the habit of doing. "Even if this is Lady Sunderland's hand," he said, "that is no affair of mine. Your Majesty knows my domestic misfortunes. The footing on which my wife and Mr. Sidney are is but too public. Who can believe that I would make a confidant of the man who has injured my honor in the tenderest point—of the man whom, of all others, I ought most to hate?" This defence was thought satisfactory; and secret intelligence was still transmitted from the wittol to the adulteress, from the adulteress to the gallant, and from the gallant to the enemies of James.—*MACAULAY'S ENG.*, ch. 9, p. 411.

**5677. TRAMPS, Philosophic.** *Cynics.* The morality of Socrates . . . was pushed the length of extravagance by the Cynics. The founder of this sect was Antisthenes, a pupil of Socrates. . . . To evince his contempt of luxury, he chose to wear an old and tattered cloak. "Why so ostentatious?" said Socrates. "Through your ragged coat I see your vanity." Virtue, in the opinion of the Cynics, consisted in renouncing all the conveniences and comforts of life. They clothed themselves in rags, disdained to live in a house, slept in the streets, ate nothing but what was coarse and insipid, and wandered about the country with a stick and a knapsack. They derided all the arts as either useless or dangerous. Science was altogether fruitless and unnecessary; for a virtuous man had attained to the perfection of his nature, and had no need to learn anything. From voluntary ignorance they advanced to impudence; and having nothing to lose, while they scorned all gain, they indulged themselves in satire and invective without restraint. . . . The vices with which Diogenes has been reproached are hardly to be believed, when we know that some of the most virtuous of the Greeks were his admirers and disciples.—*TYTLER'S HIST.*, Book 2, ch. 9, p. 269.



**5678. TRANCE, Continuous.** *Swedenborg.* A short time before his death he lay for some weeks in a trance, without any sustenance.—WHITE'S SWEDENBORG, ch. 28, p. 260.

**5679. TRANCES, Punished for.** *Elizabeth Barton.* [Elizabeth Barton, the nun of Kent, claimed to have been miraculously restored to health. She had been long sick, and could not eat or drink by a long space, and in the violence of her infirmity she seemed to be in trances,] and spoke and uttered many foolish and idle words. [She commenced, about 1525, to have] trances and revelations. She had revelations and special knowledge concerning Cardinal Wolsey, and also the king's highness, concerning his marriage, so that she said if he did marry another woman his grace should not reign king past one month afterward. . . . She saw the king, Anne Boleyn, and the Earl of Wiltshire walking in a garden; and a little devil whispering in the lady's ear to send her father with a great bribe to the emperor. She saw evil spirits struggling for Wolsey's soul after his decease. She saw persons whom the angel of God had appointed to be at her death when she should receive the crown of martyrdom. [She was executed for conspiracy of treason, and involved Bishop Fisher and Sir Thomas More in a similar fate.]—KNIGHT'S ENG., vol. 2, ch. 22, p. 352.

**5680. TRAVEL, Benefits of.** *Crusaders.* The contempt with which, in the last century, it was fashionable to speak of the pilgrimages, the sanctuaries, the crusades, and the monastic institutions of the Middle Ages. In times when men were scarcely ever induced to travel by liberal curiosity, or the pursuit of gain, it was better that the rude inhabitant of the north should visit Italy and the east as a pilgrim, than that he should never see anything but those squalid cabins and uncleared woods among which he was born.—MACAULAY'S ENG., ch. 1, p. 7.

**5681. TRAVEL, Dangers of.** *Swedenborg.* In the year 1710 I set out for Gottenburg, that I might be conveyed, by ship, thence to London. On the voyage my life was in danger four times: first on some shoals, toward which we were driven by a storm, until we were within a quarter of a mile from the raging breakers, and we thought we should all perish. Afterward we narrowly escaped some Danish pirates under French colors; and the next evening we were fired into from a British ship, which mistook us for the same pirates, but without much damage. Lastly, in London itself, I was exposed to a more serious danger. While we were entering the harbor, some of our countrymen came to us in a boat, and persuaded me to go with them into the city. Now, it was known in London that an epidemic was raging in Sweden, and therefore all who arrived from Sweden were forbidden to leave their ships for six weeks, or forty days; so I, having transgressed this law, was very near being hanged, and was only freed under the condition that, if any one attempted the same thing again, he should not escape the gallows.—WHITE'S SWEDENBORG, ch. 11, p. 26.

**5682. TRAVEL, Difficulties of.** *Reign of Charles II.* The rich commonly travelled in their own carriages, with at least four horses. . . . A coach and six is in our time never seen, except

as part of some pageant. The frequent mention, therefore, of such equipages in old books is likely to mislead us. We attribute to magnificence what was really the effect of a very disagreeable necessity. People in the time of Charles II. travelled with six horses, because with a smaller number there was great danger of sticking fast in the mire. Nor were even six horses always sufficient.—MACAULAY'S ENG., ch. 3, p. 351.

**5683. TRAVEL, Effects of.** *Emulation.* The Russian traders had seen the magnificence and tasted the luxury of the city of the Cæsars. A marvellous tale and a scanty supply excited the desires of their savage countrymen; they envied the gifts of nature which their climate denied; they coveted the works of art which they were too lazy to imitate and too indigent to purchase; the Varangian princes unfurled the banners of piratical adventure, and their bravest soldiers were drawn from the nations that dwelt in the northern isles of the ocean.—GIBBON'S ROME, ch. 55, p. 428.

**5684. TRAVEL expedited.** *Romans.* Cities were connected with each other and with the capital by the public highways, which, issuing from the forum of Rome, traversed Italy, pervaded the provinces, and were terminated only by the frontiers of the empire. If we carefully trace the distance from the wall of Antoninus to Rome, and from thence to Jerusalem, it will be found that the great chain of communication from the north-west to the south-east point of the empire was drawn out to the length of four thousand and eighty Roman miles. The public roads were accurately divided by mile-stones, and ran in a direct line from one city to another, with very little respect for the obstacles either of nature or private property. Mountains were perforated, and bold arches thrown over the broadest and most rapid streams. The middle part of the road was raised into a terrace which commanded the adjacent country, consisted of several strata of sand, gravel, and cement, and was paved with large stones, or, in some places near the capital, with granite. Such was the solid construction of the Roman highways, whose firmness has not entirely yielded to the effort of fifteen centuries.—GIBBON'S ROME, ch. 2, p. 63.

**5685. ———.** *Stage-Coach.* To the very beginning of the Revolution the people lived apart, isolated and dependent on their own resources for life and enjoyment. When, in 1766, an express wagon made the trip from New York to Philadelphia in two days, it was considered a marvel of rapidity. Six years later the first stage-coach began to run regularly between Boston and Providence.—RIDPATH'S U. S., ch. 36, p. 283.

**5686. TRAVEL, Indifference to.** *Roman Emperor Antoninus Pius.* The tranquil life of Antoninus Pius was spent in the bosom of Italy; and during the twenty-three years that he directed the public administration, the longest journeys of that amiable prince extended no farther than from his palace in Rome to the retirement of his Lanuvian villa.—GIBBON'S ROME, ch. 1, p. 9.

**5687. TRAVEL, Objects in.** *To See Men.* It will be observed that when giving me advice as to

my travels, Dr. [Samuel] Johnson did not dwell upon cities, and palaces, and pictures, and shows, and Arcadian scenes. He was of Lord Essex's opinion, who advises his kinsman, Roger Earl of Rutland, "rather to go a hundred miles to speak with one wise man than five miles to see a fair town."—BOSWELL'S JOHNSON, p. 119.

**5688. TRAVEL, Slow. Stage-Coach.** On the 10th of July [1754] Benjamin Franklin laid before the commissioners the draft of a federal constitution. His vast and comprehensive mind had realized the true condition and wants of the country: the critical situation of the colonies demanded a central government. How else could revenues be raised, an army be organized, and the common welfare be provided for? According to the proposed plan of union, Philadelphia, a central city, was to be the capital. It was urged in behalf of this clause that the delegates of New Hampshire and Georgia—the colonies most remote—could reach the seat of government in *fifteen or twenty days*.—RIDPATH'S U. S., ch. 31, p. 257.

**5689. TRAVEL, Suppression of. Reign of Charles II.** [Stage-coaches were introduced between Exeter and London.] Many persons were, from mere stupidity and obstinacy, disposed to clamor against the innovation, simply because it was an innovation. It was vehemently argued that this mode of conveyance would be fatal to the breed of horses and to the noble art of horsemanship; that the Thames, which had long been an important nursery of seamen, would cease to be the chief thoroughfare from London up to Windsor and down to Gravesend; that saddlers and spurriers would be ruined by hundreds; that numerous inns, at which mounted travellers had been in the habit of stopping, would be deserted, and would no longer pay any rent; that the new carriages were too hot in summer and too cold in winter; that the passengers were grievously annoyed by invalids and crying children; that the coach sometimes reached the inn so late that it was impossible to get supper, and sometimes started so early that it was impossible to get breakfast. On these grounds it was gravely recommended that no public carriage should be permitted to have more than four horses, to start oftener than once a week, or to go more than thirty miles a day.—MACAULAY'S ENG., ch. 11, p. 358.

**5690. TREACHERY, Base. Philip VI.** Fifteen of the most powerful barons of Brittany, whom the king had invited to a grand tournament, were suddenly arrested and thrown into the Châtelet, upon a vague charge of intriguing with the English; and after a brief detention they were brought out and beheaded, without any form of trial, on the 29th of November, 1343. Early in the next year three barons of Normandy were in like manner seized and put to death, in utter violation of all rules of justice.—STUDENTS' FRANCE, ch. 10, § 7.

**5691. TREACHERY, Consummate. Charles II.** Charles II. was, perhaps, in a deeper degree than any of his ancestors or descendants, false, treacherous, and licentious. He signed the Solemn League and Covenant of Scotland, supporting the Protestant religion, at the very moment he was in attempted negotiation with Rome for befriending the Papacy. He was, however, pro-

claimed king of the Scots, and the Scots had a perfect right to elect him to be their monarch; but he aimed at the recovery of Scotland in order to recover the crowns of the three kingdoms. To win Scotland to help him in this, he would not only sign the Covenant; he proffered to sign a declaration by which he renounced all Papacy and Episcopacy. But pledged word or oath were of very little account with him.—HOOD'S CROMWELL, ch. 12, p. 149.

**5692. TREACHERY, Gold for. Benedict Arnold.** About midnight of the 21st [of September André] went ashore from the Vulture, a sloop of war, and met Arnold in a thicket, on the west bank of the river, two miles below Haverstraw. Day-dawn approached, and the conspirators were obliged to hide themselves. In doing so, they entered the American lines. Arnold gave the password, and André, disguising himself, assumed the character of a spy. During the next day the traitor and his victim remained concealed at the house of a Tory named Smith. Here the awful business was completed. Arnold was to surrender West Point, its garrisons and stores, and to receive for his treachery £10,000 and a commission as brigadier in the British army. All preliminaries being settled, papers containing a full description of West Point, its defences, and the best method of attack, were made out and given to André, who secreted the dangerous document in his stockings.—RIDPATH'S U. S., ch. 43, p. 344.

**5693. TREACHERY, Message of. Emperor Alexander I.** [He professed ardent and lasting friendship for Napoleon, yet when nearly all Europe was arrayed against him he proved to be an enemy.] An Austrian courier was taken prisoner. There was found in his possession a letter from the commander of the Russian forces, addressed to the Archduke Ferdinand, *congratulating him upon his victory, and expressing the hope that very soon the Russian army would be permitted to co-operate with the Austrians against the French*. Napoleon immediately sent the letter to Alexander, without note or comment.—ABBOTT'S NAPOLEON B., vol. 2, ch. 7.

**5694. TREASON, Cry of. Patrick Henry.** [He was a young man and new member of the legislature of Virginia when the Stamp Act was proclaimed.] Lifted beyond himself, "Tarquin," he cried, "and Cæsar had each his Brutus; Charles the First his Cromwell, and George the Third—" "Treason!" shouted the speaker. "Treason, treason!" was echoed round the house, while Henry, fixing his eye on the first interrupter, continued, without faltering, "may profit by their example."—BANCROFT'S U. S., vol. 5, ch. 13.

**5695. TREASON defined. Reign of James II.** The Tories of the Lower House proceeded to introduce what they called a bill for the preservation of the king's person and government. They proposed that it should be high treason to say that Monmouth was legitimate, to utter any words tending to bring the person or government of the sovereign into hatred or contempt, or to make any motion in Parliament for changing the order of succession. Some of these provisions excited general disgust and alarm. The Whigs, few and weak as they were, attempted to rally, and found themselves re-enforced by a



considerable number of moderate and sensible Cavaliers. Words, it was said, may easily be misunderstood by an honest man. They may easily be misconstrued by a knave. What was spoken metaphorically may be apprehended literally. What was spoken ludicrously may be apprehended seriously. A particle, a tense, a mood, an emphasis, may make the whole difference between guilt and innocence.—MACAULAY'S *ENG.*, ch. 5, p. 540.

**5696. TREASON, Incipient.** *War of 1812.* Under a rigorous blockade the foreign commerce of the Eastern States was totally destroyed. The beacons in the light-houses were allowed to burn out, and a general gloom settled over the country. From the beginning many of the people of New England had opposed the war. Their interests centred in ships and factories; the former were captured at sea, and the latter came to a standstill. Industry was paralyzed. The members of the Federal party cried out against the continuance of the contest. The legislature of Massachusetts advised the calling of a convention. The other Eastern States responded to the call, and on the 14th of December [1814] the delegates assembled at Hartford. The objects of the convention were not very clearly expressed, but opposition to the war and the policy of the Administration was the leading principle. The leaders of the Democratic party, who supported the war policy of the government, did not hesitate to say that the purposes of the assembly were disloyal and treasonable. Be that as it may, the convention ruined the Federal party. After remaining in session with closed doors for nearly three weeks, the delegates published an address more moderate and just than had been expected, and then adjourned. But little hope of political preferment remained for those who had participated in the Hartford convention.—RIDPATH'S *U. S.*, ch. 51, p. 412.

**5697. TREASON, Punishment of.** *Romans.* This measure of an agrarian law we shall observe, from this time forward, to be a source of domestic dissensions, down to the very end of the commonwealth. Cassius was the first proposer of it, and it cost him his life. His office of consul was no sooner at an end than he was solemnly accused of aspiring at royalty; and, by sentence of the popular assembly, he was thrown from the Tarpeian Rock, the usual punishment of treason.—TYTLER'S *HIST.*, Book 3, ch. 4, p. 324.

**5698. TREASON, Retribution of.** *Romans.* [When Rome was besieged] Tarpeia, the governor's daughter, charmed with the golden bracelets of the Sabines, betrayed the fort into their hands, and asked, in return for her treason, what they wore on their left arms. Tatius agreeing to the condition, she opened one of the gates by night, and let in the Sabines. . . . Such were the sentiments of Tatius with regard to Tarpeia when he ordered the Sabines to remember their promise, and to grudge her nothing which they had on their left arms. He was the first to take off his bracelet and throw it to her, and with that his shield. As every one did the same, she was overpowered by the gold and shields thrown upon her, and sinking under the weight, expired.—PLUTARCH'S "*ROMULUS.*"

**5699. TREASURE, Hope a.** *Alexander.* Before he set out on his expedition [against the

Persians] he settled the affairs of Macedon, over which he appointed Antipater as viceroy, with 12,000 foot, and nearly the same number of horse. He also inquired into the domestic affairs of his friends, giving to one an estate in land, to another a village, to a third the revenues of a town, to a fourth the toll of a harbor. And as all the revenues of his demesnes were already employed and exhausted by his donations, Perdicas said to him, "My lord, what is it you reserve for yourself?" Alexander replying, "Hope," "The same hope," says Perdicas, "ought therefore to satisfy us," and very generously refused to accept of what the king had assigned to him.—ROLLIN'S *HIST.*, Book 15, § 3.

**5700. TREATY, An observed.** *William Penn's.* The treaty with the red men—the only treaty that was never sworn to and never broken, says Voltaire—was one of friendship and brotherhood and of mutual defence.—KNIGHT'S *ENG.*, vol. 4, ch. 23, p. 379.

**5701. TREE, Delivering.** *Second Crusade.* The vanguard, which bore the royal banner and the oriflamme of St. Denys, had doubled their march with rash and inconsiderate speed; and the rear, which the king commanded in person, no longer found their companions in the evening camp. In darkness and disorder they were encompassed, assaulted, and overwhelmed by the innumerable host of Turks, who, in the art of war, were superior to the Christians of the twelfth century. Louis [VII.], who climbed a tree in the general discomfiture, was saved by his own valor and the ignorance of his adversaries; and with the dawn of day he escaped alive, but almost alone, to the camp of the vanguard.—GIBBON'S *ROME*, ch. 59, p. 10.

**5702. TRIAL abandoned.** *Scipio Africanus.* He incited two of the tribunes, the Petillii, to bring a formal accusation against Scipio Africanus, as guilty of peculation in converting large sums gained in his foreign conquests to his own instead of the public use. The behavior of Scipio on this occasion was consonant to the magnanimity of his character. On the first day of his citation before the assembly of the people, when his accusation was read, appearing not to have listened to it, he entered into an ample detail of all the illustrious services he had rendered his country. His accusers made no reply, not daring to controvert a single word which he had uttered, but contented themselves with adjourning the assembly to the next day. On the morrow, while an immense multitude crowded the forum, Scipio pressed forward to the tribunal, and making a signal for silence, "My countrymen," said he, "it was on this very day that I fought bravely for you against Hannibal and the Carthaginians in the field of Zama, and gained a glorious victory. Is it thus you celebrate that anniversary? Come, let us repair instantly to the capitol, and give our solemn thanks to all the gods for the republic preserved through my means." With one universal acclamation, the whole multitude followed him while he led the way to the temple of Jupiter—and the tribunes were left alone in the forum.—TYTLER'S *HIST.*, Book 3, ch. 9, p. 279.

**5703. TRIAL by Combat.** *Assize of Jerusalem.* The trial by battle was established in all criminal cases which affected the life or limb or honor

of any person, and in all civil transactions, of or above the value of onemark of silver. It appears that in criminal cases the combat was the privilege of the accuser, who, except in a charge of treason, avenged his personal injury, or the death of those persons whom he had a right to represent; but wherever, from the nature of the charge, testimony could be obtained, it was necessary for him to produce witnesses of the fact. In civil cases the combat was not allowed as the means of establishing the claim of the demandant, but he was obliged to produce witnesses who had, or assumed to have, knowledge of the fact. The combat was then the privilege of the defendant, because he charged the witness with an attempt by perjury to take away his right. He came therefore to be in the same situation as the appellant in criminal cases. It was not then as a mode of proof that the combat was received, nor as making negative evidence (according to the supposition of Montesquieu), but in every case the right to offer battle was founded on the right to pursue by arms the redress of an injury; and the judicial combat was fought on the same principle, and with the same spirit, as a private duel.—GIBBON'S *ROME*, ch. 58, p. 602.

**5704. TRIAL by Ordeal.** *Fire.* Under the reign of Justice and Vataces a dispute arose between two officers, one of whom accused the other of maintaining the hereditary right of the Palæologi. . . . He was pursued by the whispers of malevolence; and a subtle courtier, the Archbishop of Philadelphia, urged him to accept the judgment of God in the fiery proof of the ordeal. Three days before the trial the patient's arm was enclosed in a bag, and secured by the royal signet; and it was incumbent on him to bear a red-hot ball of iron three times from the altar to the rails of the sanctuary, without artifice and without injury. Palæologus eluded the dangerous experiment with sense and pleasantry. "I am a soldier," said he, "and will boldly enter the lists with my accusers; but a layman, a sinner like myself, is not endowed with the gift of miracles. *Your* piety, most holy prelate, may deserve the interposition of Heaven, and from your hands I will receive the fiery globe, the pledge of my innocence." The archbishop started; the emperor smiled; and the absolution or pardon of Michael was approved by new rewards and new services.—GIBBON'S *ROME*, ch. 62, p. 147.

**5705. TRIAL, Right of.** *Disregarded.* [In 1603 James I. showed both ignorance and despotism in his contempt of the ordinary course of justice.] "I hear our new king," writes Harrington, "hath hanged one man before he was tried; 'tis strangely done; now, if the wind bloweth thus, why may not a man be tried before he hath offended?"—KNIGHT'S *ENG.*, vol. 3, ch. 20, p. 308.

**5706. TRIAL, A severe.** *John Bunyan.* [He was arrested for preaching to Dissenters, and urged to promise to desist.] Remonstrances and entreaties were equally useless, and, with extreme unwillingness, they committed him to Bedford jail to wait for the sessions. . . . To himself, at any rate, his trial was at the moment most severe. He had been left a widower a year or two before, with four young children, one of

them blind. He had lately married a second time. His wife was pregnant. The agitation at her husband's arrest brought on premature labor, and she was lying in his house in great danger. He was an affectionate man, and the separation at such a time was peculiarly distressing.—FROUDE'S *BUNYAN*, ch. 5.

**5707. TRIALS, Fellowship in.** *Napoleon I.* [His Egyptian army, with immense suffering, crossed the desert from Alexandria to Cairo.] He toiled along on foot at the head of the column, sharing the fatigue of the most humble soldiers. Like them, he threw himself upon the sands at night, with the sand for his pillow, and secreting no luxuries for himself, he ate the coarse beans which constituted the only food for the army.—ABBOTT'S *NAPOLEON B.*, vol. 1, ch. 11.

**5708. TRIALS, Improvement under.** *Abraham Lincoln.* [To a friend] he said cheerfully: "I am very sure that if I do not go away from here a wiser man, I shall go away a better man, for having learned here what a very poor sort of man I am." Afterward, referring to what he called a change of heart, he said he did not remember any precise time when he passed through any special change of purpose or of heart; but he would say that his own election to office and the crisis immediately following influentially determined him in what he called "a process of crystallization then going on in his mind."—RAYMOND'S *LINCOLN*, p. 734.

**5709. TRIBUTE of Friendship.** *Melanchthon.* Luther is too great, too wonderful for me to depict in words. If there be a man on earth I love with my whole heart, that man is Luther. One is an interpreter, one a logician, another an orator, affluent and beautiful in speech, but Luther is all in all—whatever he writes, whatever he utters, pierces to the soul, fixes itself like arrows in the heart—he is a miracle among men.—REIN'S *LUTHER*, p. 210.

**5710. TRIBUTE scorned.** *To France.* [In 1797 the French Directory grew insolent, and began to demand an alliance against Great Britain, and soon afterward issued instructions to French men-of-war to assail the commerce of the United States, and ordered [Mr. Charles C. Pinckney, the American minister, to leave the territory of France]. These proceedings were equivalent to a declaration of war. The President convened Congress in extraordinary session, and measures were devised for repelling the aggressions of the French. Elbridge Gerry and John Marshall were directed to join Mr. Pinckney in a final effort for a peaceable adjustment of the difficulties. But the effort was fruitless. The Directory of France refused to receive the ambassadors except upon condition that they would pledge the payment into the French treasury of a quarter of a million of dollars. Pinckney answered with the declaration that the United States had millions for defence, but not a cent for tribute. The envoys were then ordered to leave the country.—RIDPATH'S *U. S.*, ch. 47, p. 373.

**5711. TRIBUTE, Shameful.** *To Pirates.* For a long time Algerine pirates had infested the Mediterranean, preying upon the commerce of civilized nations; and those nations, in order to purchase exemption from such ravages, had adopted the ruinous policy of paying the Dey of Algiers



an annual tribute. In consideration of the tribute, the dey agreed that his pirate ships should confine themselves to the Mediterranean, and should not attack the vessels of such nations as made the payment. Now, however, with the purpose of injuring France, Great Britain winked at the agreement with the dey by which the Algerine sea-robbers were turned loose on the Atlantic. By their depredations American commerce suffered greatly, and the government of the United States was obliged to purchase safety by paying the shameful tribute. —RIDPATH'S U. S., ch. 46, p. 370.

**5712. TRIBUTE in Women.** *Tartars.* A select band of the fairest maidens of China was annually devoted to the rude embraces of the Huns; and the alliance of the haughty Tanjous [the Tartar princes] was secured by their marriage with the genuine, or adopted, daughters of the Imperial family, which vainly attempted to escape the sacrilegious pollution. The situation of these unhappy victims is described in the verses of a Chinese princess, who laments that she had been condemned by her parents to a distant exile, under a Barbarian husband; who complains that sour milk was her only drink, raw flesh her only food, a tent her only palace; and who expresses, in a strain of pathetic simplicity, the natural wish, that she were transformed into a bird, to fly back to her dear country, the object of her tender and perpetual regret. —GIBBON'S *ROME*, ch. 26, p. 19.

**5713. TRICK miscarried, A.** *Persian.* [The Persian satrap] Sarbar still maintained the important station of Chalcon; but the jealousy of Chosroes or the artifice of Heraclius [both Persian monarchs] soon alienated the mind of that powerful satrap from the service of his king and country. A messenger was intercepted with a real or fictitious mandate to the cadarigan, or second in command, directing him to send, without delay, to the throne the head of a guilty or unfortunate general. The despatches were transmitted to Sarbar himself; and as soon as he read the sentence of his own death, he dexterously inserted the names of four hundred officers, assembled a military council, and asked the cadarigan whether he was prepared to execute the commands of their tyrant. The Persians unanimously declared that Chosroes had forfeited the sceptre; a separate treaty was concluded with the government of Constantinople. —GIBBON'S *ROME*, ch. 46, p. 478.

**5714. TRIFLERS, Diplomatic.** *French.* The American Government held an old claim against France for damages done to the commerce of the United States in the wars of Napoleon. In 1831 the French king had agreed to pay \$5,000,000 for the alleged injuries; but the dilatory government of France postponed and neglected the payment, until the President, becoming wrathful, recommended to Congress to make reprisals on French commerce, and at the same time directed the American minister at Paris to demand his passports and come home. These measures had the desired effect, and the indemnity was promptly paid. The government of Portugal was brought to terms in a similar manner. —RIDPATH'S U. S., ch. 54, p. 435.

**5715. TRIFLES, Effect of.** *Battle.* [A great battle between the Macedonians and the Romans,

in which 25,000 of the former were slain, was brought on by Æmilius in this way:] Toward evening he availed himself of an artifice, to make the enemy begin the fight. It seems he turned a horse loose without a bridle, and sent out some Romans to catch him, who were attacked while they were pursuing him, and so the engagement began. —PLUTARCH'S *ÆMILIUS*.

**5716. TRIFLES, Power of.** *Social Life.* Marcus Fabius Ambustus had given one of his daughters in marriage to Licinius Stolo, a plebeian, and the other to Servius Sulpitius, a patrician, and at that time one of the military tribunes. One day, when the wife of the plebeian was at her sister's house, the lictor who walked before Sulpitius, on his return from the senate, knocked loudly at the door with the staff of the fasces, to give notice that the magistrate was coming in. This noise, to which the wife of Licinius was not accustomed, threw her into a panic. Her sister laughed at her alarm, and threw out a malicious jest on the inequality of their conditions. A very small matter, says Livy, is sufficient to disturb the quiet of a woman's mind. The younger Fabia took this affront most seriously to heart. She complained to her father, who, to comfort her, promised that he would do his utmost endeavor that her husband should have his lictor as well as her elder sister's. This trifling circumstance is said to have been the cause of the admission of the plebeian order to the consular dignity. —TYTLER'S *HIST.*, Book 3, ch. 6, p. 348.

**5717. TRIMMER, Political.** *Lord Halifax.* Halifax was known as the Trimmer—one who was selected to tender the crown to William and Mary, but who had taken no part in the first steps which deprived James of the crown. —KNIGHT'S *ENG.*, vol. 5, ch. 5, p. 68.

**5718. TRIUMPH, Fleeting.** *Napoleon I.* [The great campaigns of Bonaparte were productive of triumphs which endured but three months. The allies under Suwaroff reconquered the Cisalpine territory.] —KNIGHT'S *ENG.*, vol. 7, ch. 22, p. 382.

**5719. TRIUMPH, Honors of.** *Pompey.* When Pompey landed at Brindisi his dreaded legions were disbanded, and he proceeded to the Capitol with a train of captive princes, as the symbols of his victories, and wagons loaded with treasure as an offering to his country. He was received as he advanced with the shouts of applauding multitudes. He entered Rome in a galaxy of glory. A splendid column commemorated the cities which he had taken, the twelve million human beings whom he had slain or subjected. His triumph was the most magnificent which the Roman citizens had ever witnessed, and by special vote he was permitted to wear his triumphal robe in the Senate as often and as long as might please him. The fireworks over, and with the aureole of glory about his brow, the great Pompey, like another Samson shorn of his locks, dropped into impotency and insignificance. —FROUDE'S *CÆSAR*, ch. 12.

**5720. TRUCE, The holy.** *Mahometan.* An annual festival of two, perhaps of four, months, was observed by the Arabs before the time of Mahomet, during which their swords were religiously sheathed both in foreign and domestic hostility; and this partial truce is more strongly

expressive of the habits of anarchy and warfare.  
—GIBBON'S *ROME*, ch. 49, p. 89.

**5721. TRUTH, Boldness for the.** *John Howard.* Dining . . . at the house of the English ambassador, Sir Robert Murray Keith, where a large company of Austrian princes and nobles were assembled, the conversation turned upon the absurd iniquity of the torture, when one of the Austrians observed that the glory of abolishing the torture in the Austrian dominions belonged to his present Imperial Majesty Joseph II. "Pardon me," said Howard; "his Imperial Majesty has only abolished one species of torture to establish another in its place more cruel; for the torture which he abolished lasted at the most only a few hours; but that which he has appointed lasts many weeks—nay, sometimes years. The poor wretches are plunged into a noisome dungeon as black as the Black Hole of Calcutta, from which they are taken only if they confess what is laid to their charge." "Hush!" said the ambassador; "your words will be reported to his Majesty." "What!" cried Howard, "shall my tongue be tied from speaking truth by any king or emperor in the world? I repeat what I asserted, and maintain its veracity." The company appeared awestruck at his boldness, and admired it; but no one ventured to make any observation whatever, and a dead silence ensued. They were not, perhaps, aware that he had said the same thing to the emperor himself.—*CYCLOPEDIA OF BIOG.*, p. 55.

**5722. TRUTH vs. Falsehood.** *Samuel Johnson.* An animated debate took place whether Martinelli should continue his History of England to the present day. GOLDSMITH: "To be sure he should." JOHNSON: "No, sir; he would give great offence. He would have to tell of almost all the living great what they do not wish told". . . GOLDSMITH: "There are people who tell a hundred political lies every day, and are not hurt by it. Surely, then, one may tell truth with safety." JOHNSON: "Why, sir, in the first place, he who tells a hundred lies has disarmed the force of his lies. But besides, a man had rather have a hundred lies told of him than one truth which he does not wish to be told." GOLDSMITH: "For my part, I'd tell the truth, and shame the devil." JOHNSON: "Yes, sir; but the devil will be angry. I wish to shame the devil as much as you do, but I should choose to be out of the reach of his claws." GOLDSMITH: "His claws can do you no harm when you have the shield of truth."—*BOSWELL'S JOHNSON*, p. 207.

**5723. TRUTH vs. Fiction.** *James II.* A dramatist would scarcely venture to bring on the stage a grave prince, in the decline of life, ready to sacrifice his crown in order to serve the interests of his religion, indefatigable in making proselytes, and yet deserting and insulting a wife who had youth and beauty, for the sake of a profligate paramour who had neither. Still less, if possible, would a dramatist venture to introduce a statesman stooping to the wicked and shameful part of a procurer, and calling in his wife to aid him in that dishonorable office, yet, in his moments of leisure, retiring to his closet, and there secretly pouring out his soul to his God in penitent tears and devout ejaculations.—*MACAULAY'S ENG.*, ch. 6, p. 68.

**5724. TRUTH honored.** *Frederick II.* Frederick is by no means one of the perfect demi-gods, and there are various things to be said against him with good ground. To the last a questionable hero, with much in him which one could have wished not there, and much wanting which one could have wished. But there is one feature which strikes you at an early period of the inquiry, that in his way he is a reality; that he always means what he speaks; grounds his actions, too, on what he recognizes for the truth; and, in short, has nothing whatever of the hypocrite or phantasm—which some readers will admit to be an extremely rare phenomenon.—*CARLYLE'S FREDERICK THE GREAT*, Book 1, ch. 1, p. 12.

**5725. TRUTH, Liberty by the.** *Martin Luther.* At his bidding truth leaped over the cloister walls, and challenged every man to make her his guest; aroused every intelligence to acts of private judgment; changed a dependent, recipient people into a reflecting, inquiring people; lifted each human being out of the castles of the Middle Age, to endow him with individuality, and to summon man to stand forth as man. The world heaved with the fervent conflict of opinion.—*BANCROFT'S U. S.*, vol. 4, ch. 6.

**5726. TRUTH, Moral.** *From within.* Thus did the mind of George Fox arrive at the conclusion that truth is to be sought by listening to the voice of God in the soul. Not the learning of the university, not the Roman see, not the English Church, not Dissenters, not the whole outward world, can lead to a fixed rule of morality. The law in the heart must be received without prejudice, cherished without mixture, and obeyed without fear.—*BANCROFT'S U. S.*, vol. 2, ch. 16.

**5727. TRUTH outraged.** *Inquisition.* Galileo was thus compelled to choose between a solemn denial of demonstrated truth or the most agonizing of deaths. What he ought to have done in these circumstances is a question in morals which has been discussed for two hundred years without result, since it is a question which every one decides according to his own character. He decided to recant. On his knees, with one hand upon the Gospel, he pronounced the form of words required: "I abjure, curse, and detest the error and heresy of the motion of the earth, and promise that I will never more teach, verbally or in writing, that the sun is the centre of the universe, and immovable, and that the earth is not the centre of the universe and movable." Rising from his knees, indignant at the outrage done to truth through him, he muttered between his teeth the words which will never be forgotten—"The earth moves, notwithstanding!"—*CYCLOPEDIA OF BIOG.*, p. 264.

**5728. TRUTH, Perilous.** *A.D. 408.* The senators loudly declared, in regular speeches or in tumultuary acclamations, that it was unworthy of the majesty of Rome to purchase a precarious and disgraceful truce from a Barbarian king; and that, in the judgment of a magnanimous people, the chance of ruin was always preferable to the certainty of dishonor. . . . The tumult of virtue and freedom subsided; and the sum of four thousand pounds of gold was granted, under the name of a subsidy, to secure the peace of Italy and to conciliate the friendship of the king of the Goths. Lampadius alone, one of the most



illustrious members of the assembly, still persisted in his dissent ; exclaimed, with a loud voice, " This is not a treaty of peace, but of servitude ; " and escaped the danger of such bold opposition by immediately retiring to the sanctuary of a Christian church.—GIBBON'S *ROME*, ch. 30, p. 231.

**5729. TRUTH, Perversion of. *Habit.*** [Mr. Hallam says of Charles II. he] " had unhappily long been in the habit of perverting his natural acuteness to the mean subtleties of equivocal language." . . . [Knight says :] " In no situation or difficulty could this unfortunate king give up his system of double-dealing and half-confidence." [When he was making treaties for the pacification of Ireland, and promised that during the negotiations all hostilities for his cause should end, at the very same time he wrote to Ormond, the general in command,] " Obey my wife's orders, and not mine, until I shall let you know I am free from all restraint ; nor trouble yourself about my concessions as to Ireland ; they will lead to nothing."—KNIGHT'S *ENG.*, vol. 4, ch. 1.

**5730. TRUTH, Power of speculative. *Quakers.*** [William] Penn exults that the message [from the inner voice] came without suspicion of human wisdom. It was wonderful to witness the energy and the unity of mind and character which the strong perception of speculative truth imparted to the most illiterate mechanics ; they delivered the oracles of conscience with fearless freedom and natural eloquence ; and with happy unconscious sagacity spontaneously developed the system of moral truth which, as they believed, existed as an incorruptible seed in every soul.—BANCROFT'S *U. S.*, vol. 2, ch. 16.

**5731. TRUTH, Vitality of the. *Political.*** Truth once elicited never dies. As it descends through time it may be transmitted from State to State, from monarch to commonwealth, but its light is never extinguished, and never permitted to fall to the ground. A great truth, if no existing nation would assume its guardianship, has power—such is God's providence—to call a nation into being and life by the life it imparts.—BANCROFT'S *U. S.*, vol. 3, ch. 21.

**5732. TRUTHS, Preparatory. *Inventions.*** A century before the Christian era the mighty power of steam had been observed, and some attempts had been made to turn it to account. But a great invention, as we have before remarked, is the growth of ages. Many ingenious men had labored to perfect this one, the greatest of all, and they had brought it on so far, that a single improvement alone was wanting to make it available. It was just so with Sir Isaac Newton's sublime discovery of the attraction of gravitation. Previous philosophers had made discoveries that only needed combining to produce the final truth, which, in a happy hour, flashed upon the mind of Newton.—*CYCLOPEDIA OF BIOG.*, p. 142.

**5733. TRUTHS, Uncertain. *Sophists.*** Greece was, in the days of Socrates, overrun with Sophists—pretended philosophers, whose whole science consisted in a certain futile logic ; an artificial apparatus of general arguments, which they could apply to every topic, and by which they could maintain, with an appearance of

plausibility, either side of any proposition. It was usual for these philosophers to get up in the public assemblies or in the theatres and offer to argue or make an oration on any subject that should be named. The Athenians, a superficial people, fond of everything new and extraordinary, were quite captivated with this kind of jugglery. The Sophists passed for the wisest and most eloquent of men, and the youth flocked in crowds to their schools, where the rudiments of this precious art were explained and communicated. The sober part of the Athenians judged this to be a very useless discipline ; but the wiser Socrates saw the pernicious tendency of this new art of philosophizing, which made everything uncertain and problematical ; and his penetrating intellect easily perceived the method by which it was to be exposed and destroyed.—TYTLER'S *HIST.*, Book 2, ch. 9, p. 267.

**5734. TYRANNY, Cruelty of. *Xerxes.*** [Pythius, a prince of Lydia (see No. 4881),] who had made such obliging offers to Xerxes, having desired as a favor of him, some time afterward, that out of his five sons who served in his army he would be pleased to leave him the eldest, in order to be a support and comfort to him in his old age, the king was so enraged at the proposal, though so reasonable in itself, that he caused the eldest son to be killed before the eyes of his father, giving him to understand that it was a favor that he spared the lives of him and the rest of his children ; and then causing the dead body to be cut in two, and one part to be placed on the right and the other on the left, he made the whole army pass between them, as if he meant to purge and purify it by such a sacrifice.—ROLLIN'S *HIST.*, Book 6, ch. 2, § 2.

**5735. TYRANNY, Ecclesiastical. *Catholic.*** The childhood of the European nations was passed under the tutelage of the clergy. The ascendancy of the sacerdotal order was long the ascendancy which naturally and properly belongs to intellectual superiority. The priests, with all their faults, were by far the wisest portion of society. It was, therefore, on the whole, good that they should be respected and obeyed. The encroachments of the ecclesiastical power on the province of the civil power produced much more happiness than misery, while the ecclesiastical power was in the hands of the only class that had studied history, philosophy, and public law, and while the civil power was in the hands of savage chiefs, who could not read their own grants and edicts. But a change took place. Knowledge gradually spread among laymen. At the commencement of the sixteenth century many of them were in every intellectual attainment fully equal to the most enlightened of their spiritual pastors. Thenceforward that dominion which, during the Dark Ages, had been, in spite of many abuses, a legitimate and a salutary guardianship, became an unjust and noxious tyranny.—MACAULAY'S *ENG.*, ch. 1, p. 44.

**5736. TYRANNY, Emblem of. *The Bastille.*** The destruction of the Bastille was the type of the fall of tyranny to Englishmen and Englishwomen. Hannah More writes to Horace Walpole : " Poor France ! though I am sorry that the lawless rabble are so triumphant, I cannot

help hoping that some good will arise from the sum of human misery having been so considerably lessened at one blow by the destruction of the Bastille." Dumont says that in England . . . the destruction of the Bastille had caused a general joy.—KNIGHT'S ENG., vol. 7, ch. 10, p. 183.

**5737. TYRANNY, Insurrection against. Peasants.** The frightful insurrection called the *Jacquerie* was a general rising of the enslaved peasants of the provinces against the nobles, prompted not so much by the love of liberty as by the desperation of utter and hopeless misery, and a ferocious thirst of vengeance upon their tyrants. 'The revolt of the Jacques, as they were called (from the familiar nickname of Jacques Bonhomme, applied to the French peasantry), commenced in the neighborhood of Clermont and Beauvais, in May, 1358, and quickly overspread the northern and western districts. It was a war of wholesale extermination; the feudal châteaux were assailed, sacked, burnt, and razed to the ground, and their inmates, down to the youngest infant, put to the sword with every circumstance of almost incredible barbarity.—STUDENTS' FRANCE, ch. 10, § 13.

**5738. TYRANNY, Legislative. Long Parliament.** Like Rome under its decemviri, England was enslaved by its legislators; English liberty had become the patrimony of the Commons; the forms of government, the courts of justice, peace and war—all executive, all legislative, power rested with them. They were irresponsible, absolute, and apparently never to be dissolved but at their own pleasure.—BANCROFT'S U. S., vol. 2, ch. 11.

**5739. TYRANNY of Liberty. French Revolution.** On June 10 [1794] resolutions were presented to the convention by Couthon for conferring increased and monstrous powers on the revolutionary tribunal. It was to be divided into four courts, for the more expeditious despatch of business; the "enemies of the republic" against whom it was to act, were defined in the most vague, arbitrary, and comprehensive terms; the juries were empowered to convict without examining witnesses or hearing counsel, and upon any proof, material or moral, verbal or written, which they might deem sufficient; and the sole penalty to be inflicted for all offences was death. This frightful proposition, which . . . placed the lives . . . of the whole French nation at the absolute disposal of Robespierre, . . . was ultimately adopted. Its effects were appalling. Between the 10th of June and the 27th of July, 1794, upward of *fourteen hundred* victims perished by the hands of the executioner. The daily *batches* (*fournées*) frequently included fifty, and even sixty, seventy, and eighty individuals. Fouquier-Tinville, the public accuser, at length proposed to erect the guillotine in a hall adjoining the tribunal, and to despatch five hundred prisoners in one day.—STUDENTS' FRANCE, ch. 27, § 6, p. 572.

**5740. — — — "Revolutionary Tribunal."** [On the 10th of March, 1793, forty-eight days after the execution of Louis XVI., this tribunal was formed. It was] composed of five judges, who were to be bound by no forms of precedence, and of a permanent jury. These jurymen were to satisfy themselves as to facts

in any way that they could, and to vote audibly in the presence of a Paris mob. To direct the proceedings of this awful tribunal, from whose decrees there was no appeal, a public accuser was appointed. . . . He had only one remedy for the cure of lukewarmness toward the Revolution—death. He was in so great a hurry to do his work, that identity of person was sometimes unnecessary when an accused stood before him. Two women of the same name having been arrested, he settled the accounts of both, for fear of a mistake.—KNIGHT'S ENG., vol. 7, ch. 15, p. 272.

**5741. TYRANNY, Parental. Frederick William I.** [Princess Wilhelmina received his special displeasure. Her brother Fritz (Frederick the Great) had vainly endeavored to escape his father's tyranny by flight, and was under arrest.] "We learned from some attendant that at least my brother was not dead. The king now came back. We all ran to kiss his hands; but me he no sooner noticed than rage and fury took possession of him. He became black in the face, his eyes sparkling fire, his mouth foaming. 'Infamous *canaille*,' said he; 'darest thou show thyself before me? Go, keep thy scoundrel of a brother company!' And, so saying, he seized me with one hand, slapping me on the face with the other," clenched as a fist (*poing*), "several blows, one of which struck me on the temple, so that I fell back, and should have split my head against a corner of the wainscot had not Madame de Sonsfeld caught me by the headdress and broken the fall. I lay on the ground without consciousness. The king, in a frenzy, was for striking me with his feet, had not the queen, my sisters, and the rest ran between, and those who were present prevented him. They all ranked themselves round me, which gave Mesdames de Kamecke and Sonsfeld time to pick me up. They put me in a chair in the embrasure of a window; threw water on my face to bring me to life, which care I lamentably reproached them with, death being a thousand times better in the pass things had come to. The queen kept shrieking; her firmness had quite left her; she wrung her hands, and ran in despair up and down the room. The king's face was so disfigured with rage it was frightful to look upon. The little ones were on their knees begging for me."—CARLYLE'S FREDERICK THE GREAT, Book 7, ch. 7, p. 205.

**5742. TYRANNY, Recompensed for. France.** It is to Louis XI., who was a vicious, unprincipled tyrant, that France owed the extension of her commerce, the establishment of posts through the kingdom, and the regular administration of justice.—TYTLER'S HIST., Book 6, ch. 13, p. 214.

**5743. TYRANNY, Self-destructive. Reign of Commodus.** [The Roman emperor] Commodus had now attained the summit of vice and infamy. Amid the acclamations of a flattering court, he was unable to disguise from himself that he had deserved the contempt and hatred of every man of sense and virtue in his empire. His ferocious spirit was irritated by the consciousness of that hatred, by the envy of every kind of merit, by the just apprehension of danger, and by the habit of slaughter, which he contracted in his daily amusements. History has preserved a long list of consular senators sacrificed to his wanton



suspicion, which sought out, with peculiar anxiety, those unfortunate persons connected, however remotely, with the family of Antoninus, without sparing even the ministers of his crimes or pleasures. His cruelty proved at last fatal to himself. He had shed with impunity the noblest blood of Rome; he perished as soon as he was dreaded by his own domestics. Marcia, his favorite concubine, Eclectus, his chamberlain, and Lætus, his pretorian prefect, alarmed by the fate of their companions and predecessors, resolved to prevent the destruction which every hour hung over their heads, either from the mad caprice of the tyrant, or the sudden indignation of the people. [They poisoned him.]—GIBBON'S *ROME*, ch. 4, p. 115.

**5744. TYRANNY, Shameful.** *At San Domingo.* [Columbus had been slandered and sent home in irons.] Las Casas gives an indignant picture of the capricious tyranny exercised over the Indians by worthless Spaniards, many of whom had been transported convicts from the dungeons of Castile. These wretches, who in their own countries had been the vilest among the vile, here assumed the tone of grand cavaliers. They insisted upon being attended by trains of servants. They took the daughters and female relations of caciques for their domestics, or rather for their concubines, nor did they limit themselves in number. When they travelled, instead of using horses and mules with which they were provided, they obliged the natives to transport them upon their shoulders in litters, or hammocks, with others attending to hold umbrellas of palm-leaves over their heads to keep off the sun, and fans of feathers to cool them; and Las Casas affirms that he has seen the backs and shoulders of the unfortunate Indians who bore these litters raw and bleeding from the task. When these arrogant upstarts arrived at an Indian village they consumed and lavished away the provisions of the inhabitants, seizing upon whatever pleased their caprice, and obliging the cacique and his subjects to dance before them for their amusement.—IRVING'S *COLUMBUS*, Book 14, ch. 3.

**5745. TYRANNY, Terrible.** *Gildo.* Gildo, the brother of the tyrant Firmus, . . . was invested with the command of Africa. His ambition soon usurped the administration of justice and of the finances, without account and without control. . . . During those twelve years [of his reign] the provinces of Africa groaned under the domination of a tyrant. . . . The forms of law were often superseded by the use of poison; and if the trembling guests who were invited to the table of Gildo presumed to express their fears, the insolent suspicion served only to excite his fury, and he loudly summoned the ministers of death. Gildo alternately indulged the passions of avarice and lust; and if his *days* were terrible to the rich, his *nights* were not less dreadful to husbands and parents. The fairest of their wives and daughters were prostituted to the embraces of the tyrant, and afterward abandoned to a ferocious troop of Barbarians and assassins, the black, or swarthy, natives of the desert, whom Gildo considered as the only guardians of his throne.—GIBBON'S *ROME*, ch. 29, p. 181.

**5746. UMPIRE, A dangerous.** *Scotland.* There appeared two illustrious competitors for

the crown—Robert Bruce, son of Isabella, second daughter of the Earl of Huntingdon, and John Baliol, grandson of Margaret, the earl's eldest daughter. As the rules of succession are now understood, the right of Baliol, the grandson of the eldest daughter, was clearly preferable. But in those days the order of succession was not so certainly established, and each competitor had his pretensions supported by a formidable party in the kingdom. To avoid a civil war, which must otherwise have taken place, the candidates agreed to a measure which had very near proved fatal to the independence of the kingdom. They chose Edward I. of England to be umpire of the contest; and this ambitious and artful prince determined to avail himself of the powers thus bestowed on him, and to arrogate to himself the sovereignty of Scotland. He summoned all the Scottish barons to attend him at the castle of Norham, in Northumberland; and having gained some and intimidated others, he prevailed on the whole assembly to acknowledge Scotland a fief of the English crown, and to swear allegiance to him as their sovereign or liege lord. He next demanded possession of the kingdom, that he might be able to deliver it to him whose right should be found preferable; and such was the dastardly pusillanimity of all present, whom Edward had intimidated by bringing with him a very formidable army, that this exorbitant demand was likewise complied with, both by the barons and the competitors for the crown. One man alone, worthy of an eternal memorial, Gilbert de Umfraville, Earl of Angus, sustained the honor of his country, and peremptorily refused to deliver up those castles which he held from the Scottish kings. Edward, who believed Baliol the least formidable of the competitors, adjudged the question in his favor, and put him in possession of the kingdom, after making him solemnly take the oath of fidelity to himself as *lord paramount*, and subscribe to every condition which he thought proper to require. But the Scots were not long patient under their state of subjection.—TYTLER'S *HIST.*, Book 6, ch. 12, p. 190.

**5747. UNANIMITY in Wrong-doing.** *Taxing Colonies.* On the 9th of March, 1764, George Grenville made his first appearance in the House of Commons as Chancellor of the Exchequer, to unfold the budget. . . . He gave notice. . . that it was his intention, in the next session, to bring in a bill imposing stamp-duties in America. . . . The opposition were publicly called upon to deny, if they thought it fitting, the right of the legislature to impose any tax, internal or external, on the colonies; not a single person ventured to controvert that right.—BANCROFT'S *U. S.*, vol. 5, ch. 9.

**5748. UNBELIEF, Vicious.** *Samuel Johnson.* I described to him an impudent fellow from Scotland, who affected to be a savage, and . . . maintained that there was no distinction between virtue and vice. JOHNSON: "Why, sir, if the fellow does not think as he speaks, he is lying; and I see not what honor he can propose to himself from having the character of a liar. But if he does really think that there is no distinction between virtue and vice, why, sir, when he leaves our houses let us count our spoons."—BOSWELL'S *JOHNSON*, p. 119.

**5749. UNION by Intercourse.** *Christians.* [In 1655] the Quakers, who were hunted and persecuted by every other sect, found a friend in Cromwell. George Fox, who had been seized in his preachings and carried to London, managed to see the Protector, and exhorted him to keep in the fear of God; and Cromwell, having patiently listened to his lecture, parted with him, saying, "Come again to my house. If thou and I were but an hour of the day together, we should be nearer, one to the other. I wish no more harm to thee than I do to my own soul."—KNIGHT'S ENG., vol. 4, ch. 12, p. 193.

**5750. UNION by Peril.** *Reign of James II.* The amity of the Whigs and Tories had not survived the peril which had produced it. On several occasions, during the prince's march from the west, dissension had appeared among his followers. While the event of his enterprise was doubtful, that dissension had, by his skillful management, been easily quieted. But from the day on which he entered Saint James' in triumph, such management could no longer be practised. His victory, by relieving the nation from the strong dread of popish tyranny, had deprived him of half his influence. Old antipathies, which had slept when bishops were in the Tower, when Jesuits were at the council board, when loyal clergymen were deprived of their bread by scores, when loyal gentlemen were put out of the commission of the peace by hundreds, were again strong and active.—MACAULAY'S ENG., ch. 10, p. 563.

**5751. UNION, Primitive.** *Christian.* The contempt of the world exercised them in the habits of humility, meekness, and patience. The more they were persecuted, the more closely they adhered to each other. Their mutual charity and unsuspecting confidence has been remarked by infidels, and was too often abused by perfidious friends.—GIBBON'S ROME, ch. 15, p. 546.

**5752. UNRULINESS, Childish.** *Frederick II.* His governess, the Dame Montbail, having ordered him to do something which was intolerable to the princely mind, the princely mind resisted in a very strange way: the princely body, namely, flung itself suddenly out of a third-story window, nothing but the hands left within; and hanging on there by the sill, and fixedly resolute to obey gravitation rather than Montbail, soon brought the poor lady to terms; upon which, indeed, he had been taken from her, and from the women altogether, as evidently now needing rougher government.—CARLYLE'S *FREDERICK THE GREAT*, Book 1, ch. 3, p. 8.

**5753. UNWORTHINESS, Depressed by.** *Bunyan.* His judgment was in the main satisfied that the Bible was, as he had been taught, the Word of God. This, however, helped him little; for in the Bible he read his own condemnation. The weight which pressed him down was the sense of his unworthiness. What was he that God should care for him? He fancied that he heard God saying to the angels, "This poor, simple wretch doth hanker after me, as if I had nothing to do with my mercy but to bestow it on such as he. Poor fool, how art thou deceived! it is not for such as thee to have favor with the Highest."—FROUDE'S *BUNYAN*, ch. 3.

**5754. USAGE not Law.** *Ecclesiastical.* [When the Commons were resisting the exactions of the clergy in 1529, the representatives of the Church defended the severe extortions on the ground of usage.] The laity retorted in the words of a barrister of Gray's Inn: "The usage hath ever been of thieves to rob on Shooter's hill—ergo, it is lawful."—KNIGHT'S ENG., vol. 2, ch. 20.

**5755. USE or Abuse.** *Money.* [The father of Herod the Great] must have ended his life in poverty and contempt, had he not discovered an immense treasure buried under an old house, the last remains of his patrimony. According to the rigor of the law, the emperor might have asserted his claim, and the prudent Atticus prevented, by a frank confession, the officiousness of informers. But the equitable Nerva, who then filled the throne, refused to accept any part of it, and commanded him to use, without scruple, the present of fortune. The cautious Athenian still insisted that the treasure was too considerable for a subject, and that he knew not how to use it. "Abuse it, then," replied the monarch, with a good-natured peevishness, "for it is your own."—GIBBON'S ROME, ch. 2, p. 57.

**5756. USEFULNESS, Survival of.** *Monks.* [Reign of Henry VIII.] Master of convocation, absolute master of the bishops, Henry had become master of the monastic orders through the right of visitation over them which had been transferred by the act of supremacy from the papacy to the crown. The monks were soon to know what this right of visitation implied in the hands of the vicar-general. As an outlet for religious enthusiasm, monasticism was practically dead. The friar, now that his fervor of devotion and his intellectual energy had passed away, had sunk into a mere beggar. The monks had become mere land-owners. Most of the religious houses were anxious only to enlarge their revenues and to diminish the number of those who shared them. In the general carelessness which prevailed as to the spiritual objects of their trust, in the wasteful management of their estates, in the indolence and self-indulgence which for the most part characterized them, the monastic establishments simply exhibited the faults of all corporate bodies that have outlived the work which they were created to perform.—HIST. OF ENG. PEOPLE, § 573.

**5757. USURY inevitable.** *A.D. 408.* At Rome commerce was always held in contempt; but the senators, from the first age of the republic, increased their patrimony and multiplied their clients by the lucrative practice of usury; and the obsolete laws were eluded, or violated, by the mutual inclinations and interest of both parties.—GIBBON'S ROME, ch. 31, p. 251.

**5758. USURY, Law of.** *Roman.* Usury, the inveterate grievance of the city, had been discouraged by the Twelve Tables and abolished by the clamors of the people. It was revived by their wants and idleness, tolerated by the discretion of the prætors, and finally determined by the code of Justinian. Persons of illustrious rank were confined to the moderate profit of *four per cent*; six was pronounced to be the ordinary and legal standard of interest; eight was allowed for the convenience of manufacturers and merchants; twelve was granted to nautical insurance, which the wiser ancients had not attempted



to define; but, except in this perilous adventure, the practice of exorbitant usury was severely restrained.—GIBBON'S *ROME*, ch. 44, p. 368.

**5759.** ——. *Lucullus*. [He found the cities of Asia which he conquered in great distress.] In the first place, he ordered the creditors not to take above one in the hundred for a month's interest; in the next place, he abolished all interest that exceeded the principal; the third and most important regulation was, that the creditor should not take above a fourth part of the debtor's income. And if any one took interest upon interest, he was to lose all. By these means, in less than four years, all the debts were paid, and the estates restored free to the proprietors.—PLUTARCH'S *LUULLUS*.

**5760. USURY, Laws against.** *Fifteenth Century*. [It was] enacted, "that all manner of persons lending money to and for a time, taking for the same loan anything more besides or above the money lent, by way of contract or covenant at the time of the said loan, should forfeit half the money so lent."—KNIGHT'S *ENG.*, vol. 2, ch. 15, p. 249.

**5761. UTILITY vs. Beauty.** *Sir Walter Scott*. [Political speech.] "We in this district," he said, "are proud, and with reason, that the first chain-bridge was the work of a Scotchman. It still hangs where he erected it a pretty long time ago. The French heard of our invention, and determined to introduce it, but with great improvements and embellishments. . . . It was on the Seine at Marly. The French chain-bridge looked lighter and airier than the prototype. Every Englishman present was disposed to confess that we had been beaten at our own trade. But by and by the gates were opened, and the multitude were to pass over. It began to swing rather formidably beneath the pressure of the good company; and by the time the architect, who led the procession in great pomp and glory, reached the middle, the whole gave way, and he—worthy, patriotic artist—was the first that got a ducking. They had forgot the middle bolt—or rather this ingenious person had conceived that to be a clumsy-looking feature, which might safely be dispensed with, while he put some invisible gimcrack of his own to supply its place."—HUTTON'S *SCOTT*, ch. 12.

**5762. VACCINATION opposed.** *Edward Jenner*. For thirty years after this antidote for the small-pox was first practised in 1800, the wholly ignorant and imperfectly educated still stood in the way of this great blessing. [Edward Jenner was the discoverer.]—KNIGHT'S *ENG.*, vol. 8, ch. 7, p. 130.

**5763. VAGRANTS, Imposition of.** *England*. [A committee of the House of Commons, in 1816, obtained evidence respecting mendicity and vagrancy in London and its vicinity.] The chief tendency of the evidence was to show how the sturdy beggar was a capitalist and an epicure; ate fowls and beefsteaks for supper and despised broken meat; had money in the funds, and left handsome legacies to his relations. The witnesses had famous stories of a lame impostor who tied up his leg in a wooden frame, and a blind one who wrote letters in the evening for his unlettered brethren; of a widow who sat for

ten years with twins who never grew bigger.—KNIGHT'S *ENG.*, vol. 8, ch. 4, p. 66.

**5764. VALOR, Military.** *Derar the Saracen*. His single lance maintained a flying fight against thirty Romans, who were detached by Werdan; and, after killing or unhorsing seventeen of their number, Derar returned in safety to his applauding brethren. When his rashness was mildly censured by the general, he excused himself with the simplicity of a soldier. "Nay," said Derar, "I did not begin first; but they came out to take me, and I was afraid that God should see me turn my back; and indeed I fought in good earnest, and without doubt God assisted me against them; and had I not been apprehensive of disobeying your orders, I should not have come away as I did; and I perceive already that they will fall into our hands."—GIBBON'S *ROME*, ch. 51, p. 195.

**5765. VALOR, Mutual.** *Ancient Germans*. In the hour of danger it was shameful for the chief to be surpassed in valor by his companions—shameful for the companions not to equal the valor of their chief. To survive his fall in battle was indelible infamy. To protect his person and to adorn his glory with the trophies of their own exploits were the most sacred of their duties.—GIBBON'S *ROME*, ch. 9, p. 266.

**5766. VALOR, Proof of.** *Ticonderoga taken*. A.D. 1775. [Ethan Allen, his Green Mountain boys, and others to the number of eighty-three, arrived at daybreak without discovery.] Allen addressed them: "Friends and fellow-soldiers, we must this morning quit our pretensions for valor, or possess ourselves of this fortress; and inasmuch as it is a desperate attempt, I do not urge it on, contrary to will. You that will undertake voluntarily, poise your firelocks." . . . Every firelock was poised. "Face to the right," cried Allen. . . . [They] marched to the gate, . . . rushed into the fort, . . . raising the Indian war-whoop, and . . . formed . . . in hollow square. [Being summoned, Captain] Delaplace, the commander, came out, undressed, with his breeches in his hand. "Deliver to me the fort instantly," said Allen. "By what authority?" . . . "In the name of the Great Jehovah and the Continental Congress." What cost the British nation eight millions sterling . . . and many lives was won in ten minutes by a few undisciplined men, without loss. [Nearly 50 prisoners, 100 cannon, one thirteen-inch mortar, a number of swivels, stores, and small arms were captured.]—BANCROFT'S *U. S.*, vol. 7, ch. 32.

**5767. VALOR, Spur to.** *Reputation*. And it seems to me that the ancients did not think that valor consists in the exemption from fear, but, on the contrary, in the fear of reproach and the dread of infamy; for those who stand most in fear of the law act with the greatest intrepidity against the enemy; and they who are most tender of their reputation look with the least concern upon other dangers.—PLUTARCH'S *CLEOMENES*.

**5768. VALOR, Wonderful.** *Constantine*. [We might] relate a wonderful exploit of Constantine, which, though it can scarcely be paralleled either in poetry or romance, is celebrated, not by a venal orator devoted to his fortune, but by an historian, the partial enemy of his fame. We

are assured that the valiant emperor threw himself into the river Hebrus, accompanied only by *twelve* horsemen, and that by the effort or terror of his invincible arm he broke, slaughtered, and put to flight a host of 150,000 men.—GIBBON'S *ROME*, ch. 14, p. 499.

**5769. VALUE, Change in. *Manhattan Island.*** In January of 1626 Peter Minuit, of Wesel, was regularly appointed by the Dutch West India Company as governor of New Netherland. Until this time the natives had retained the ownership of Manhattan Island; but on Minuit's arrival, in May, an offer of purchase was made and accepted. The whole island, containing more than twenty thousand acres, was sold to the Dutch for twenty-four dollars.—RIDPATR'S *U. S.*, ch. 18, p. 162.

**5770. ———. *Tyrian Purple.*** The Tyrian purple is celebrated by all the ancient authors. The color was the pure juice of a particular kind of shell-fish, and being produced in very small quantities, came thence to be of great value. The moderns are not unacquainted with the fish, but make no use of it, as a richer color is produced at much less expense from the cochineal insect.—TYTLER'S *HIST.*, Book 1, ch. 6, p. 51.

**5771. VALUES, Conventional. *West Indians.*** [Columbus' first voyage.] The avarice of the discoverers was quickly excited by the sight of small ornaments of gold, worn by some of the natives in their noses. These the latter gladly exchanged for glass beads and hawks' bells; and both parties exulted in the bargain, no doubt admiring each other's simplicity.—IRVING'S *COLUMBUS*, Book 4, ch. 1.

**5772. VANITY, Excessive. *Roman Emperor Diocletian.*** The Asiatic pomp which had been adopted by the pride of Diocletian assumed an air of softness and effeminacy in the person of Constantine. He is represented with false hair of various colors, laboriously arranged by the skilful artists of the times; a diadem of a new and more expensive fashion; a profusion of gems and pearls, of collars and bracelets, and a variegated flowing robe of silk, most curiously embroidered with flowers of gold. In such apparel, scarcely to be excused by the youth and folly of Elagabalus, we are at a loss to discover the wisdom of an aged monarch and the simplicity of a Roman veteran.—GIBBON'S *ROME*, ch. 18, p. 156.

**5773. VANITY, Folly of. *Madman.*** One day, as Artaxerxes was hunting, Tiribazus showed him a rent in his robe, upon which the king said, "What shall I do with it?" "Put on another, and give that to me," said Tiribazus. "It shall be so," said the king; "I give it thee, but I charge thee not to wear it." Tiribazus, who, though not a bad man, was giddy and vain, disregarding the restriction, soon put on the robe, and at the same time tricked himself out with some golden ornaments, fit only for queens. The court expressed great indignation, because it was a thing contrary to their laws and customs; but the king only laughed, and said to him, "I allow thee to wear the trinkets as a woman, and the robe as a madman."—PLUTARCH'S *ARTAXERXES*.

**5774. VANITY, Foolish. *Ferguson.*** [Rebellion of the Duke of Monmouth against James II.] One of the insurgent chiefs was named Ferguson. . . . With this man's knavery was strangely mingled an eccentric vanity which resembled madness. The thought that he had raised a rebellion and bestowed a crown had turned his head. He swaggered about, brandishing his naked sword, and crying to the crowd of spectators who had assembled to see the army march out of Taunton, "Look at me! You have heard of me. I am Ferguson, the famous Ferguson, the Ferguson for whose head so many hundred pounds have been offered." And this man, at once unprincipled and brain-sick, had in his keeping the understanding and the conscience of the unhappy Monmouth.—MACAULAY'S *ENG.*, ch. 5, p. 548.

**5775. VANITY with Greatness. *Queen Elizabeth.*** A happy retort or a finished compliment never failed to win her favor. She hoarded jewels. Her dresses were innumerable. Her vanity remained, even to old age, the vanity of a coquette in her teens. No adulation was too fulsome for her, no flattery of her beauty too gross. She would play with her rings that her courtiers might note the delicacy of her hands, or dance a coranto that an ambassador, hidden dexterously behind a curtain, might report her sprightliness to his master.—*HIST. OF ENG. PEOPLE*, § 710.

**5776. VANITY rebuked. *"Fine Coat."*** A foppish physician once reminded [Samuel] Johnson of his having been in company with him on a former occasion. "I do not remember it, sir." The physician still insisted, adding that he that day wore so fine a coat that it must have attracted his notice. "Sir," said Johnson, "had you been dipped in Pactolus, I should not have noticed you."—BOSWELL'S *JOHNSON*, p. 530.

**5777. ———. *Oliver Goldsmith's.*** Goldsmith, to divert the tedious minutes, strutted about, bragging of his dress, and I believe was seriously vain of it, for his mind was wonderfully prone to such impressions. "Come, come," said Garrick, "talk no more of that. You are, perhaps, the worst—eh, eh!" Goldsmith was eagerly attempting to interrupt him, when Garrick went on, laughing ironically, "Nay, you will always *look* like a gentleman; but I am talking of being well or *ill dressed*." "Well, let me tell you," said Goldsmith, "when my tailor brought home my bloom-colored coat, he said, 'Sir, I have a favor to beg of you. When anybody asks you who made your clothes, be pleased to mention John Filby, at the Harrow, in Water Lane.'" JOHNSON: "Why, sir, that was because he knew the strange color would attract crowds to gaze at it, and thus they might hear of him, and see how well he could make a coat, even of so absurd a color."—BOSWELL'S *JOHNSON*, p. 163.

**5778. ———. *Plato.*** Archytas, who had engaged for Plato's safety, when he understood his danger [from Dionysius the tyrant], sent a galley to demand him; and the tyrant, to palliate his enmity, previous to his departure made pompous entertainments. At one of them, however, he could not help saying, "I suppose, Plato, when you return to your companions in the academy, my faults will often be the subject



of your conversation." "I hope," answered Plato, "we shall never be so much at a loss for subjects in the academy as to talk of you."—PLUTARCH'S DIONYSIUS.

**5779.** ——. *Meneceates*. [He assumed the title Meneceates Jupiter. He was a physician.] King Philip hit upon a remedy for his visionary correspondent. Philip invited him to a grand entertainment. Meneceates had a separate table, where nothing was served up to him but incense and perfume, while all the other guests fed upon the most exquisite dainties. The first transports of joy with which he was seized, when he found his divinity acknowledged, made him forget that he was a man; but hunger afterward forcing him to recollect his being so, . . . he took leave of the company abruptly.—ROLLIN'S HIST., Book 14, § 8.

**5780. VANITY, Ridiculous. Monumental.** The triumphal arch of Constantine still remains a melancholy proof of the decline of the arts, and a singular testimony of the meanest vanity. As it was not possible to find in the capital of the empire a sculptor who was capable of adorning that public monument, the arch of Trajan, without any respect either for his memory or for the rules of propriety, was stripped of its most elegant figures. The difference of times and persons, of actions and characters, was totally disregarded. The Parthian captives appear prostrate at the feet of a prince who never carried his arms beyond the Euphrates; and curious antiquarians can still discover the head of Trajan on the trophies of Constantine. The new ornaments which it was necessary to introduce between the vacancies of ancient sculpture are executed in the rudest and most unskilful manner.—GIBBON'S *ROME*, ch. 14, p. 483.

**5781. VANITY, Victim of. Alexander.** His only fault [in conversation] was his retaining so much of the soldier as to indulge a troublesome vanity. He would not only boast of his own actions, but suffered himself to be cajoled by flatterers to an amazing degree. These wretches were an intolerable burden to the rest of the company, who did not choose to contend with them in adulation, nor yet to appear behind them in their opinion of their king's achievements.—PLUTARCH'S *ALEXANDER*.

**5782. VASSALAGE, Humiliating. Charles II. to Louis XIV.** Since the king was bent on emancipating himself from the control of Parliament, and since, in such an enterprise, he could not hope for effectual aid at home, it followed that he must look for it abroad. The power and wealth of the King of France might be equal to the arduous task of establishing absolute monarchy in England. Such an ally would undoubtedly expect substantial proofs of gratitude for such a service. Charles must descend to the rank of a great vassal, and must make peace and war according to the directions of the government which protected him. . . . His relation to Louis would closely resemble that in which the Rajah of Nagpore and the King of Oude now stand to the British Government. Those princes are bound to aid the East India Company in all hostilities, defensive and offensive, and to have no diplomatic relations but such as the East India Company shall sanction. The Company, in return, guarantees them

against insurrection.—MACAULAY'S *ENG.*, ch. 2, p. 191.

**5783. VEGETARIAN, Trials of the. Joseph Ritson.** John Leyden's great antipathy was Ritson, an ill-conditioned antiquarian, of vegetarian principles, whom Scott alone of all the antiquarians of that day could manage to tame and tolerate. In Scott's absence one day, during his early married life at Lasswade, Mrs. Scott inadvertently offered Ritson a slice of beef, when that strange man burst out in such outrageous tones at what he choose to suppose an insult, that Leyden threatened to "thraw his neck" if he were not silent—a threat which frightened Ritson out of the cottage. On another occasion, simply in order to tease Ritson, Leyden complained that the meat was overdone, and sent to the kitchen for a plate of literally raw beef, and ate it up solely for the purpose of shocking his crazy rival in antiquarian research.—HUTTON'S *LIFE OF SIR WALTER SCOTT*, ch. 6.

**5784. VENGEANCE, Cry for. Mary Queen of Scots.** The lords conducted the queen as a prisoner to Edinburgh Castle. In passing through the army she was assailed with the imprecations of the military and the populace. The soldiers waved before her horse a banner, on which was represented the dead body of Darnley [her murdered husband, whose death she had caused] lying beside his page in the orchard of Kirk o' Field, and the little King James on his knees invoking the vengeance of Heaven against his mother and the murderer of his unhappy father, in these words of the royal poet of Israel, "Judge and avenge my cause, O Lord!" "By this royal hand," she said to Lord Lindsay, who had aided in the unpardonable murder of her first favorite, Rizzio, "I'll have your heads for this!"—LAMARTINE'S *MARY QUEEN OF SCOTS*, p. 32.

**5785.** ——. *Against Murderers.* It was a law of the State, that any man invested with a military command might frustrate any charge brought against him by going on service. Sylla therefore defeated the purpose of his enemies by repairing immediately to his army, and commencing the campaign against Mithridates. His partisans at Rome, in the mean time, took advantage of a series of violent and illegal proceedings of Cinna, to procure his deposition from office, and his expulsion from the city. Marius, returning to Italy at this juncture, found means to levy a considerable army, and joining his forces to those of Cinna, they laid siege to Rome, at that time reduced to great distress by famine. In this situation, the Senate capitulated with these traitors in arms, repealed the attainder of Marius, and restored Cinna to his consular function. They entered the city triumphantly at the head of the army, and immediately gave orders for a general massacre of all those citizens whom they regarded as their enemies. The scene was horrible beyond all description. The heads of the senators, streaming with blood, were stuck up before the *rostra*; "a dumb senate," says an ancient writer, "but which yet cried aloud to Heaven for vengeance."—TYTLER'S HIST., Book 4, ch. 1, p. 394.

**5786. VENGEANCE demanded. Virtue dishonored.** [Tarquinius'] son Sextus, lawless and flagitious, had committed a rape on Lucretia, the wife of Collatinus, and the injured matron, un

able to survive her dishonor, stabbed herself in the presence of her husband and kindred. Brutus, a witness to this shocking scene, drew the dagger from her breast, and swore by the eternal gods to be the avenger of her death—an oath immediately taken by all who were present. The dead body of the violated Lucretia was brought into the forum, and Brutus, throwing off his assumed disguise of insanity, appeared the passionate advocate of a just revenge, and the animated orator in the cause of liberty against tyrannical oppression. The people were roused in a moment, and were prompt and unanimous in their procedure. Tarquinius was at this time absent from the city, engaged in a war with the Rutulians. The Senate was assembled, and pronounced a decree which banished forever the tyrant, and at the same time utterly abolished the name and office of king.—*TYTLER'S HIST.*, Book 3, ch. 2, p. 302.

**5787. VENGEANCE, Diabolical.** *John Wilkes Booth.* He had been from the outbreak of the rebellion one of the most fanatical devotees; and as its strength and prospects of success began to grow less and less, his mind was absorbed in desperate schemes for reviving its fortunes and securing its triumph. . . . What was [at first] . . . a desire to aid the rebellion became, after this was hopeless, a desperate determination to avenge its downfall. He plotted the murder of Mr. Lincoln and of the leading members of the government.—*RAYMOND'S LINCOLN*, ch. 21, p. 713.

**5788. VENGEANCE, Foolish.** *James II.* [He was fleeing from his English subjects, whom he had exasperated by his oppressions.] At three in the morning of Tuesday, the 11th of December, James rose, took the great seal in his hand, laid his commands on Northumberland not to open the door of the bed-chamber till the usual hour, and disappeared through a secret passage. . . . Sir Edward Hales was in attendance with a hackney coach. James was conveyed to Milbank, where he crossed the Thames in a small wherry. As he passed Lambeth he flung the great seal into the midst of the stream, whence, after many months, it was accidentally caught by a fishing-net and dragged up.—*MACAULAY'S ENG.*, ch. 9, p. 509.

**5789. VENGEANCE of God.** *Appeal to.* [A Protestant] nobleman named Villemongis, when brought to the scaffold [at Amboise], dipped his hands in the blood of his slaughtered comrades, and, raising them to Heaven, exclaimed, "Lord, behold the blood of thy children; Thou wilt take vengeance for them!" —*STUDENTS' FRANCE*, ch. 16, § 2.

**5790. VENGEANCE, Maternal.** *Hannah Dustin.* The town of Haverhill, on the Merrimac, was captured under circumstances of special atrocity. Nearly forty persons were butchered in cold blood; only a few were spared for captivity. Among the latter was Mrs. Hannah Dustin. Her child, only a week old, was snatched out of her arms and dashed against a tree. The heartbroken mother, with her nurse and a lad named Leonardson from Worcester, was taken by the savages to an island in the Merrimac, a short distance above Concord. Here, while their captors, twelve in number, were asleep at night, the three prisoners arose, silently armed themselves with tomahawks and with one deadly

blow after another crushed in the temples of the sleeping savages until ten of them lay still in death; then embarking in a canoe the captives dropped down the river, and reached the English settlement in safety. Mrs. Dustin carried home with her the gun and tomahawk of the savage who had destroyed her family, and a bag containing the scalps of her neighbors. It is not often that the mother of a murdered babe has found such ample vengeance.—*RIDPATH'S U. S.*, ch. 16, p. 150.

**5791. VENGEANCE, Merciless.** *James II.* [After subduing the rebellion in Scotland, led by the Duke of Argyle.] The vengeance of the conquerors was mercilessly wreaked on the people of Argyshire. Many of the Campbells were hanged without a trial by Athol. . . . More than three hundred rebels and malcontents were transported to the colonies. Many of them were also sentenced to mutilation. On a single day the hangman of Edinburgh cut off the ears of thirty-five prisoners. Several women were sent across the Atlantic after being first branded in the cheek with a hot iron.—*MACAULAY'S ENG.*, ch. 5, p. 527.

**5792. VENGEANCE, Monument for.** *Athenians.* [After the battle at Marathon.] With presumptuous confidence, the Persians had brought marble from Asia to erect a triumphal monument on the subjugation of their enemies. The Athenians caused a statue of Nemesis, the Goddess of Vengeance, to be formed out of this marble, by the celebrated Phidias; and tablets to be erected, on which were recorded the names of the heroes who had fallen in the fight.—*TYTLER'S HIST.*, Book 2, ch. 1, p. 130.

**5793. VENGEANCE, Passionate.** *Governor William Berkeley.* [In the early history of Virginia the tyranny of Governor Berkeley was resisted, and he hung twenty-two patriots;] nor is it certain when the vengeful tyrant would have stayed his hand, had not the assembly met and passed an edict that no more blood should be spilt for past offences. One of the burgesses from the county of Northampton said in the debate that if the governor were let alone he would hang half the country. When Charles II. heard of Berkeley's ferocity, he exclaimed, "The old fool has taken away more lives in that naked country than I for the murder of my father;" and the saying was true.—*RIDPATH'S U. S.*, ch. 12, p. 121.

**5794. VENGEANCE for Vengeance.** "*War of the Roses.*" The head of Duke Richard, crowned in mockery with a diadem of paper, is said to have been impaled on the walls of York. His second son, Lord Rutland, fell crying for mercy on his knees before Clifford. But Clifford's father [Lord Clifford] had been the first to fall in the battle of St. Alban's, which opened the struggle. "As your father killed mine," cried the savage baron, while he plunged his dagger in the young noble's breast, "I will kill you!" The brutal deed was soon to be avenged.—*HIST. OF ENG. PEOPLE*, § 449.

**5795. VENTURE, An instructive.** *Captive Party of Franks.* [A colony of captive Franks] had been established by Probus [the emperor] on the sea-coast of Pontus, with a view of strengthening the frontier against the incursions of



the Alani. A fleet stationed in one of the harbors of the Euxine fell into the hands of the Franks; and they resolved, through unknown seas, to explore their way from the mouth of the Phasis to that of [their native country] the Rhine. They easily escaped through the Bosphorus and the Hellespont, and cruising along the Mediterranean, indulged their appetite for revenge and plunder by frequent descents on the unsuspecting shores of Asia, Greece, and Africa. The opulent city of Syracuse, in whose port the navies of Athens and Carthage had formerly been sunk, was sacked by a handful of barbarians, who massacred the greatest part of the trembling inhabitants. From the Island of Sicily the Franks proceeded to the columns of Hercules, trusted themselves to the ocean, coasted round Spain and Gaul, and steering their triumphant course through the British Channel, at length finished their surprising voyage by landing in safety on the Batavian or Frisian shores. The example of their success, instructing their countrymen to conceive the advantages and to despise the dangers of the sea, pointed out to their enterprising spirits a new road to wealth and glory.—GIBBON'S *ROME*, ch. 12, p. 384.

**5796. VERDICT, A welcome.** *Reign of James II.* [Jeffreys tried Lord Delamere for treason.] All the triers, from Churchill, who, as junior baron, spoke first, up to the treasurer, pronounced, on their honor, that Delamere was not guilty. . . . The public joy at the acquittal of Delamere was great. The reign of terror was over. The innocent began to breathe freely, and false accusers to tremble. One letter written on this occasion is scarcely to be read without tears. The widow of Russell, in her retirement, learned the good news with mingled feelings. "I do bless God," she wrote, "that He has caused some stop to be put to the shedding of blood in this poor land. Yet when I should rejoice with them that do rejoice, I seek a corner to weep in."—MACAULAY'S *ENG.*, ch. 6, p. 37.

**5797. VETO, Power of.** *Romans.* The first tribunes of the people were created two hundred and sixty years after the foundation of Rome, and seventeen years after the abolition of the regal government. These magistrates were habited like simple citizens; they had no exterior ensigns of power; they had neither tribunal nor jurisdiction as judges; they had no guards nor attendants, unless a single domestic termed *Viator* or *Apparitor*. They stood without the senate-house, nor durst they enter it unless they were called in by the consuls; but possessing . . . the power of suspending or annulling, by a single veto, the most solemn decrees of that body, their influence and authority were very great.—TYTLER'S *HIST.*, Book 3, ch. 4, p. 319.

**5798. VICE concealed.** *Bacchanatians.* [This society of young people of both sexes met for purposes professedly pious, and at their frequent meetings indulged in every species of promiscuous debauchery,] and even in the commission of the most atrocious crimes; for the youth of either sex whom they trepanned to their abominable purposes, if unwilling victims, usually paid the forfeit of life. A freed woman, anxious for the safety of her lover, disclosed the mysteries to the consul, Postumius, and to him and to his colleague the Senate committed full power to

take every necessary measure for the detection and punishment of all concerned in this horrid association, both in Rome and in the other cities of Italy. The number was found to exceed seven thousand. Of these the most guilty were capitally punished; others betook themselves to voluntary banishment; and not a few, from conscious guilt and the terror of punishment, laid violent hands on themselves. The Senate passed a solemn decree that henceforward no individual should presume to offer a sacrifice to Bacchus, at which more than five persons assisted, without a previous permission granted by their body in full assembly.—TYTLER'S *HIST.*, Book 3, ch. 9, p. 381.

**5799. VICE, Disqualified for.** *Englishman.* The Englishman is held to be "the most unsuccessful rake in the world. He is at variance with himself. He is neither brute enough to enjoy his appetites nor man enough to govern them."—KNIGHT'S *ENG.*, vol. 5, ch. 4, p. 54.

**5800. VICE, Patron of.** *Henry III.* Henry abandoned himself without restraint to those disgraceful vices and outrageous buffooneries which were the bane of his character and his reign, and which inflicted a deep and lasting injury on the social condition of France. The court became alternately the scene of unbridled sensuality and of fierce brawls, bloody duels, and licensed assassination. On one occasion three of the king's minions, who were not deficient in personal valor, fought publicly with three creatures of the Duke of Guise. Four of the combatants were killed on the spot, among whom were two of Henry's favorites. Over their dead bodies the monarch made a most preposterous and degrading exhibition of effeminate sorrow and fondness, and erected for them a sumptuous mausoleum in the church of St. Paul at Paris.—STUDENTS' *FRANCE*, ch. 18, § 4.

**5801. VICE, Pleasure in.** *Epicureans.* It might have been the chief pleasure of Epicurus to be honest and just in his dealings, but others find pleasure in fraud and chicane. In short, there is no vice or crime that might not find an apology, or rather a recommendation. Had it not afforded pleasure it would not have been practised or committed. "If it is allowable for me," we shall suppose the disciple of Epicurus to say to his master—"if it is allowable for me to pursue pleasure as my chief object, it is, of consequence, allowable for me to be vicious, if I find pleasure in it." "But you are punished," says Epicurus, "in the consequence; and you will find vice productive of pain instead of pleasure." "Of that," says the disciple, "I take my risk; I look to the consequence, and I find it overbalanced by my present gratification; I find pleasure in this action, notwithstanding the hazard of its consequence; it is therefore allowable for me to commit it." Epicurus must grant that the conclusion is fair and legitimate.—TYTLER'S *HIST.*, Book 2, ch. 9, p. 280.

**5802. VICE by Reaction.** *From Puritanism.* Because he had covered his failings with the mask of devotion, men were encouraged to obtrude with cynic impudence all their most scandalous vices on the public eye. Because he had punished illicit love with barbarous severity, virgin purity and conjugal fidelity were to be made a jest. To that sanctimonious jargon,

which was his Shibboleth, was opposed another jargon not less absurd and much more odious. As he never opened his mouth except in scriptural phrase, the new breeds of wits and fine gentlemen never opened their mouths without uttering ribaldry of which a porter would now be ashamed, and without calling on their Maker to curse them, sink them, confound them, blast them, and damn them.—MACAULAY'S *ENG.*, ch. 3, p. 372.

**5803. VICE, Schools of. *Drinking Places.*** [After the assassination of Lincoln and the attempted assassination of Mr. Seward at the same hour,] orders were instantly given to close all drinking-shops and all places of public resort in the city.—RAYMOND'S *LINCOLN*, ch. 21, p. 701.

**5804. ———. *Prisons.*** In this apartment all the inmates of the prison, men and women, debtors and felons, passed the day. As the jailer had the privilege of selling beer and liquors to the prisoners, they were supplied with just as much drink as they could pay for; and, consequently, this day-room often presented a scene of riotous debauchery. Every new-comer had to treat the whole company; and all fines, bets, and penalties were discharged by pots of ale and bowls of punch. As no employment was provided for the prisoners, nor any books, most of them spent the day, and every day, in playing cards and in drinking the beer and brandy which were the invariable stakes. The presence of women was frequently the occasion of excesses still more abominable. In this school of depravity, maintained at the expense of the virtuous portion of the community, youthful offenders, whom judicious treatment could easily have rescued, were rendered in a few weeks adepts in all the arts by which crime preys upon virtue. There murderers recounted tales of butchery, highway robbers vaunted their exploits on the road, house-breakers unfolded their secrets and magnified their gains. There young women, imprisoned on suspicion of a trifling theft, were thrown among the most abandoned of their own sex and the most brutal of ours.—*CYCLOPEDIA OF BIOG.*, p. 43.

**5805. VICES, Dishonored for. *Roman Emperor Elagabalus.*** [See No. 1829.] Elagabalus was massacred by the indignant Prætorians, his mutilated corpse dragged through the streets of the city, and thrown into the Tiber. His memory was branded with eternal infamy by the Senate, the justice of whose decree has been ratified by posterity.—GIBBON'S *ROME*, ch. 6, p. 174.

**5806. VICES, Victim of. *Charles James Fox.*** [He opposed the subjugation of the colonies by masterly speeches in Parliament.] With talents, good-nature, and truthfulness he had no restraining principles, and looked down with contempt on those who had. Priding himself on ignorance of every self-denying virtue, an adept in debauch, and vain in his excesses, he feared nothing. Unlucky at the gaming-table, . . . draining the cup of pleasure to the dregs, fond of loose women and beloved by them, the delight of profligates, the sport of usurers, impoverished by his vices, he braved scandal, and gloried in a lordly recklessness of his inability to pay his debts. . . . He had a strong will, but never used it to bridle his

passions, even though their indulgence wronged his own father or corrupted his young admirers.—BANCROFT'S *U. S.*, vol. 9, ch. 8.

**5807. VICTORIES endangered. *Sherman's Army.*** When, on the 19th of March [1865], General Sherman was incautiously approaching Bentonsville, he was suddenly attacked by the ever-vigilant Johnston, and for a while the Union army, after all its marches and victories, was in danger of destruction. But the tremendous fighting of General Jefferson C. Davis' division saved the day, and on the 21st Sherman entered Goldsborough unopposed.—RIDPATH'S *U. S.*, ch. 66, p. 530.

**5808. VICTORIES of Genius. *Frederick the Great.*** The king's fame filled all the world. He had, during the last year, maintained a contest, on terms of advantage, against three powers, the weakest of which had more than three times his resources. He had fought four great pitched battles against superior forces. Three of these battles he had gained; and the defeat of Kolin, repaired as it had been, rather raised than lowered his military renown. The victory of Leuthen is to this day the proudest on the roll of Prussian fame. [Battles of Kolin, Rosbach, and Leuthen; the first and last against the Austrians, the second against the French.]—MACAULAY'S *FREDERICK THE GREAT*, p. 98.

**5809. VICTORIES, Succession of. *Napoleon I.*** The Austrians were now driven out of Italy. [A.D. 1797.] Napoleon commenced the campaign with 30,000 men. He received during the progress of these destructive battles 25,000 recruits. Thus in ten months Napoleon, with 55,000 men, had conquered five armies under veteran generals and composed of more than 200,000 highly disciplined Austrian troops. He had taken 100,000 prisoners, and killed and wounded 35,000 men. These were great victories, and "a great victory," said the Duke of Wellington, nobly, "is the most awful thing in the world except a great defeat."—ABBOTT'S *NAPOLEON B.*, vol. 1, ch. 7.

**5810. VICTORY, Bloodless. *Pizarro in Peru.*** The Peruvian inca said: "I desire to be a vassal of the gods alone. I know nothing about the pope, nor his pretended right to dispose of my kingdom; and as to renouncing the religion of my ancestors, it will be time to do that when you have proved to me the truth of yours." As soon as the [Spanish] priest returned with this reply [from the inca], Pizarro ordered his artillery to open. A short but desperate and bloody battle ensued. Rushing himself upon the litter of the inca, Pizarro overturned it and took the monarch prisoner. Then the Peruvians fled, leaving behind them their king, 2000 killed, 3000 prisoners, and an immense booty. Pizarro was wounded in the hand, but he lost not a man of his little army. This single battle made Pizarro master of Peru, which he ruled for the next eight years with sovereign sway.—*CYCLOPEDIA OF BIOG.*, p. 327.

**5811. VICTORY, Costless. *Roman.*** Belisarius, the Roman general, met the Vandals, who had conquered Carthage, above twenty miles from that city, in a decisive battle. Yet no more than fifty Romans and 800 Vandals were found on the field of battle; so inconsiderable was the carnage of a day which extinguished a nation



and transferred the empire of Africa.—GIBBON'S *ROME*, ch. 41, p. 132.

**5812. VICTORY, Costly.** *To Constantius.* [He fought the usurper Magentius at Mursa in Hungary.] The number of the slain was computed at 54,000 men, and the slaughter of the conquerors was more considerable than that of the vanquished; a circumstance which proves the obstinacy of the contest, and justifies the observation of an ancient writer, that the forces of the empire were consumed in the fatal battle of Mursa, by the loss of a veteran army, sufficient to defend the frontiers, or to add new triumphs to the glory of Rome.—GIBBON'S *ROME*, ch. 18, p. 196.

**5813. VICTORY, Decisive.** *Saratoga.* On the 9th of October [1777] Burgoyne reached Saratoga, and attempted to escape to Fort Edward. But Gates and Lincoln now commanded the river, and the proud Briton was hopelessly hemmed in. He held out to the last extremity, and finally, when there were only three days between his soldiers and starvation, was driven to surrender. On the 17th of October terms of capitulation were agreed on, and the whole army, numbering 5791, became prisoners of war. Among the captives were six members of the British Parliament. A splendid train of brass artillery, consisting of 42 pieces, together with nearly 5000 muskets and an immense quantity of ammunition and stores, was the further fruit of the victory. The valor of the patriots had fairly eclipsed the warlike renown of Great Britain.—RIDPATH'S *U. S.*, ch. 40, p. 324.

**5814. VICTORY by Enthusiasm.** *Surrender of Burgoyne, October 1777.* [At the battle of Saratoga.] The cause of the great result was the courage and the determined love of freedom. . . . So many of the rank and file were freeholders, or freeholders' sons, that they gave a character to the whole army. . . . When the generals who should have directed them [Generals Gates and Lincoln] remained in camp, their common zeal created a harmonious correspondence of movement, and baffled the high officers and veterans opposed to them.—BANCROFT'S *U. S.*, vol. 9, ch. 24.

**5815. VICTORY, Expensive.** *Pyrrhus.* [Pyrrhus withstood the Romans at Asculum, where he was] wounded in the arm with a javelin, and the Samnites plundered his baggage; and the number of the slain, counting the loss on both sides, amounted to above 15,000 men. When they had all quitted the field, and Pyrrhus was congratulated on the victory, he said: "Such another victory and we are undone." For he had lost great part of the forces which he brought with him and all his friends and officers, except a very small number. He had no others to send for to supply their place, and he found his confederates here very cold and spiritless; whereas the Romans filled up their legions with ease and despatch from an inexhaustible fountain which they had at home; and their defeats were so far from discouraging them, that indignation gave them fresh strength and ardor for the war.—PLUTARCH'S *PYRRHUS*.

**5816. VICTORY by Fortune.** *Pompey.* The great Pompey might inscribe on his trophies that he had defeated in battle two millions of ene-

mies and reduced fifteen hundred cities from Lake Mæotis to the Red Sea; but the fortune of Rome flew before his eagles; the nations were oppressed by their own fears, and the invincible legions which he commanded had been formed by the habits of conquest and the discipline of ages.—GIBBON'S *ROME*, ch. 42, p. 190.

**5817. VICTORY by Generalship.** *Battle of Princeton.* Washington's position was critical in the extreme. To attempt to recross the Delaware was hazardous. To retreat in any direction was to lose all that he had gained by his recent victory. To be beaten in battle was utter ruin. In the great emergency he called a council of war, and announced his determination to leave the camp by night, make a circuit to the east, pass the British left flank, and strike the detachment at Princeton before his antagonist could discover or impede his movement. Orders were immediately issued for the removal of the baggage to Burlington. In order to deceive the enemy, the camp-fires along the Assanpink were brightly kindled and a guard left to keep them burning through the night. Then the army was put in motion by the circuitous route to Princeton. Everything was done in silence, and the British sentries walked their beats until the morning light showed them a deserted camp. Just then the roar of the American cannon, thirteen miles away, gave Cornwallis notice of how he had been outgeneralled. At sunrise Washington was entering Princeton. At the same moment the British regiments stationed there were marching out by the Trenton road to re-enforce Cornwallis. The Americans met them in the edge of the village, and the battle at once began. . . . The valor of Washington never shone with brighter lustre. He spurred among his flying men, who rallied at his call. He rode between the hostile lines, and reined his horse within thirty yards of the enemy's column. . . . [The British were defeated.] —RIDPATH'S *U. S.*, ch. 40, p. 317.

**5818. VICTORY, Genius for.** *Cromwell.* Two thirds of the field were gained for Rupert and for Charles. Lord Fairfax was defeated. He fled through the field, through the hosts of the Cavaliers, who supposed him to be some Royalist general; he posted on to Cawood Castle, arrived there, and in the almost or entirely deserted house he unbooted and unsaddled himself, and went like a wise old soldier to bed. But amid all that rout, carnage, and flying confusion, one man held back his troops. Cromwell, there to the left, when he saw how the whole Royalist force attacked the centre, restrained the fiery impatience of his Ironsides; he drew them off still farther to the left; his eye blazed all on fire, till the moment he uttered his short, sharp, passionate word to the troops, "Charge, in the name of the Most High!" Beneath the clouds, beneath the storm, beneath the night heavens flying along, he scattered the whole mass. We know it was wondrous to see him in those moods of highly-wrought enthusiasm; and his watchword always struck along the ranks. "Truth and Peace!" he thundered along the lines; "Truth and Peace!" in answer to the Royalist cries of "God and the King!" "Upon them—upon them!" That hitherto almost unknown man and his immortal hosts of Puritans poured

upon the Cavaliers. The air was alive with artillery. Cromwell seized the very guns of the Royalists, and turned them upon themselves. Thus, when the Royalists returned from the scattering the one wing of their foes, they found the ground occupied by victors. The fight was fought again, but fought in vain; in vain was Rupert's rallying cry, "For God and for the King!"—HOOD'S CROMWELL, ch. 8, p. 115.

**5819.** — — —. *Cæsar*. [At the siege of Alesia immense armies gathered against him.] Out of the 60,000 that had sallied forth in the morning, all but a draggled remnant lay dead on the hill-sides. Seventy-four standards were brought to Cæsar. The besieged retired into Alesia again in despair. The vast hosts that were to have set them free melted away. In the morning they were streaming over the country, making back for their homes, with Cæsar's cavalry behind them, cutting them down and capturing them in thousands. The work was done. The most daring feat in the military annals of mankind had been successfully accomplished. A Roman army which could not at the utmost have amounted to 50,000 men had held blockaded an army of 80,000—not weak Asiatics, but European soldiers, as strong and as brave individually as the Italians were; and they had defeated, beaten, and annihilated another army which had come expecting to overwhelm them, five times as large as their own.—FROUDE'S CÆSAR, ch. 19.

**5820. VICTORY, Honorable.** *Alexander*. In the month of September there happened an eclipse of the moon, about the beginning of the festival of the great mysteries at Athens. The eleventh night after that eclipse the two armies being in view of each other, Darius kept his men under arms, and took a general review of his troops by torchlight. Meantime Alexander suffered his Macedonians to repose themselves, and with his soothsayer Aristander performed some private ceremonies before his tent, and offered sacrifices to Fear. The oldest of his friends, and Parmenio in particular, when they beheld the plain between Niphates and the Gordæan Mountains all illumined with the torches of the Barbarians, and heard the tumultuary and appalling noise from their camp, like the bellowings of an immense sea, were astonished at their numbers, and observed among themselves how arduous an enterprise it would be to meet such a torrent of war in open day. They waited upon the king, therefore, when he had finished the sacrifice, and advised him to attack the enemy in the night, when darkness would hide what was most dreadful in the combat. Upon which he gave them that celebrated answer, "I will not steal a victory."—PLUTARCH'S ALEXANDER.

**5821. VICTORY, Inexpensive.** *Battle of Dunbar*. Terrible was the awakening of the Scottish soldiers; and their matches all out; the battle-cry rushed along the lines—"The Covenant! The Covenant!" but it soon became more and more feeble, while yet high and strong, amid the war of the trumpets and the musketry, arose the watchword of Cromwell: "The Lord of Hosts! The Lord of Hosts!" The battle-cry of Luther was in that hour the charging word of the English Puritans. Terrible! but short as terrible! Cromwell had seized the moment and the place,

The hour and the man met there; in overthrowing the one flank of the enemy's line, he made them the authors of their own defeat. A thick fog, too, had embarrassed their movements; their very numbers became a source of confusion. But now over St. Abb's Head the sun suddenly appeared, crimsoning the sea, scattering the fogs away. The Scottish army were seen flying in all directions—flying, and so brief a fight! "They run!" said Cromwell; "I protest they run!" and catching inspiration, doubtless, from the bright shining of the daybeam, "Inspired," says Mr. Forster, "by the thought of a triumph so mighty and resistless, his voice was again heard, 'Now let God arise, and let His enemies be scattered!'" It was a wonderful victory—wonderful even among wonderful triumphs! To hear the shout sent up by the united English army; to see the general make a halt, and sing the one hundred and seventeenth psalm upon the field. Wonderful that that immense army should thus be scattered—10,000 prisoners taken, about 3000 slain, 200 colors, 15,000 stand of arms, and all the artillery!—and that Cromwell should not have lost of his army twenty men!—HOOD'S CROMWELL, ch. 12, p. 154.

**5822.** — — —. *Cæsar's*. The most remarkable feature in Cæsar's campaigns, and that which indicates most clearly his greatness as a commander, was the smallness of the number of men that he ever lost, either by the sword or by wear and tear. No general was ever so careful of his soldiers' lives.—FROUDE'S CÆSAR, ch. 14.

**5823. VICTORY, Inglorious.** *Commodus*. We read that Commodus descended, sword in hand, into the arena against a wretched gladiator, armed only with a foil of lead, and, after shedding the blood of the helpless victim, struck medals to commemorate the inglorious victory.—MACAULAY'S FREDERICK THE GREAT, p. 56.

**5824. VICTORY, Miraculous.** *Apparently*. [Clovis, the] victorious king of the Franks, proceeded without delay to the siege of Angoulême. At the sound of his trumpets the walls of the city imitated the example of Jericho, and instantly fell to the ground; a splendid miracle, which may be reduced to the supposition that some clerical engineers had secretly undermined the foundations of the rampart.—GIBBON'S ROME, ch. 38, p. 585.

**5825. VICTORY, Moderation in.** *General Grant*. Grant, with true delicacy of feeling, refused to be present at the terrible humiliation of his foe [surrender of General Lee]. . . . Governed by the same feelings, he made no victorious entrance into the Confederate capital.—HEADLEY'S GRANT, p. 233.

**5826. VICTORY, Opportunity for.** *Alfred the Great*. The Saxons were reduced to such despair that many left their country, fled into the mountains of Wales, or escaped beyond sea. Alfred himself was obliged to relinquish his crown. He concealed himself in the habit of a peasant, and lived for some time in the house of a neatherd. . . . A chief of Devonshire, a man of great spirit and valor, had, with a handful of his followers, routed a large party of Danes, and taken a consecrated or enchanted standard, in



which they reposed the utmost confidence. Alfred, observing this symptom of reviving spirit in his subjects, left his retreat; but before having recourse to arms, he resolved to inspect himself the situation of the enemy. Assuming the disguise of a harper, he passed without suspicion into the Danish camp, where his music and drollery obtained him so favorable a reception that he was kept there for several days, and even lodged in the tent of their prince. Here, having remarked their careless security, their contempt of the English, and their own real weakness, he immediately, by private emissaries, summoned a rendezvous of the bravest of the Saxon nobles.—*TYTLER'S HIST.*, Book 6, ch. 5, p. 108.

**5827. VICTORY a Preparation.** *Napoleon I.* "Such a rapid succession of brilliant victories," said Las Casas to Napoleon at St. Helena, "filling the world with your fame, must have been a source of great delight to you." "By no means," Napoleon replied; "they who think so know nothing of the peril of our situation. The victory of to-day was instantly forgotten in preparation for the battle which was to be fought on the morrow. The aspect of danger was before me. I enjoyed not one moment of peace."—*ABBOTT'S NAPOLEON B.*, vol. 1, ch. 5.

**5828. VICTORY presumed.** *Pompey.* After one doubtful engagement, in which the advantage was rather on the side of Pompey, [Julius] Cæsar led him on to Macedonia, where he had two additional legions under his lieutenant Calvinus. Pompey, who was easily elated with every appearance of success, flattered himself that this was a retreat upon the part of his enemy. He was, therefore, anxious to come up with him, and eager to terminate the war by a general engagement. This was exactly what Cæsar wished. This important battle was fought in the field of Pharsalia. The army of Pompey amounted to 45,000 foot and 7000 horse, which was more than double that of his rival; and so confident of victory were the former, that they had adorned their tents with festoons of laurel and myrtle, and prepared a splendid banquet against their return from the battle. Vain and presumptuous preparations! Of this immense army, 15,000 were left dead on the field and 24,000 surrendered themselves prisoners of war, and cheerfully incorporated themselves into the army of the victor, whose loss, in all, did not exceed 200 men. Cæsar found in the camp of Pompey all his papers, containing the correspondence he carried on with the chief of his partisans at Rome. The sagacious and magnanimous chief committed them unopened to the flames, declaring that he wished rather to be ignorant who were his enemies than be obliged to punish them.—*TYTLER'S HIST.*, Book 6, ch. 2, p. 409.

**5829. VICTORY, An unfortunate.** *Battle of Manassas.* The justice of history compels us to state that two causes—the overweening confidence of the South in the superior valor of its people, induced by the unfortunate victory at Manassas, and the vain delusion . . . that European interference was certain, and that peace was near at hand—conspired about this time [close of 1861] to reduce the Southern cause to a critical condition of apathy.—*POLLARD'S FIRST YEAR OF THE WAR*, ch. 8, p. 210.

**5830. VICTORY, Victims of.** *Indians.* [John Donelson, the father of General Jackson's wife, and other pioneer emigrants were floating down the Tennessee River, seeking homes in the wilderness.] On board one boat, containing twenty-eight persons, the small-pox raged. As this boat always sailed at a certain distance behind the rest, it was attacked by Indians, who captured it, killed all the men, and carried off the women and children. The Indians caught the small-pox, of which some hundreds died in the course of the season.—*CYCLOPEDIA OF BIOG.*, p. 533.

**5831. VILLAINY, Reward of.** *Titus Oates.* On the day in which he was brought to the bar, Westminster Hall was crowded with spectators, among whom were many Roman Catholics, eager to see the misery and humiliation of their persecutor. A few years earlier his short neck, his legs uneven as those of a badger, his forehead low as that of a baboon, his purple cheeks, and his monstrous length of chin, had been familiar to all who frequented the courts of law. He had then been the idol of the nation. Wherever he had appeared men had uncovered their heads to him. The lives and estates of the magnates of the realm had been at his mercy. Times had now changed; and many who had formerly regarded him as the deliverer of his country shuddered at the sight of those hideous features on which villainy seemed to be written by the hand of God.—*MACAULAY'S ENG.*, ch. 4, p. 448.

**5832. VINDICATION, Audacious.** *Bothwell.* [He directed the assassins of Darnley, Queen Mary's despised husband. They assassinated him that Bothwell might take his place.] Bothwell was accused of regicide before the judges of Edinburgh, at the instance of the Earl of Lennox, the king's father. The favorite, with undaunted audacity, supported by the queen and by the troops devoted, as usual, to the reigning power, appeared in arms before the judges, and insolently exacted from them an acquittal. The same day he rode forth, mounted on one of Darnley's favorite horses, which the people recognized with horror bearing his murderer. The queen saluted him from her balcony with a gesture of encouragement and tenderness.—*LAMARTINE'S MARY QUEEN OF SCOTS*, p. 30.

**5833. VINDICTIVENESS, Prelatical.** *Archbishop Sharpe.* [Archbishop Sharpe was shot at in Scotland, and afterward recognized his would-be assassin. His name was Mitchel. After being tortured by the "iron boot," he was brought before the council, and after a solemn promise that his life should be spared, confessed his guilt. The council doomed him to perpetual imprisonment on the Bass Rock. [Three or four years later] it was determined to bring him to trial. He was brought to Edinburgh, and his own confession was urged against him. The promise on which that confession was extorted was suppressed. The archbishop denied it. The council books were not allowed to be produced. The man was convicted. A distinct record of the promise was found in the council books immediately after conviction, yet he was executed. Burnet says: "It was such a combination of treachery, perjury, and cruelty as the like had perhaps not been known."—*KNIGHT'S ENG.*, vol. 4, ch. 21, p. 348.

**5834. VIOLENCE, Error of. Christians.** The successful example of Luther gave rise to reformers of different kinds, and among the rest two fanatics of Saxony, whose names were Stork and Muncer, pretended to reform both the Catholics and the Lutherans. It was their notion that the gospel gave them a warrant for propagating their tenets by force of arms, which they grounded on these words of Scripture: "I am come not to send peace, but a sword." They condemned the baptism of infants, and rebaptized their disciples when they were *come to the age of manhood*, whence they got the name of Anabaptists. They preached up an universal equality among mankind, and strenuously contended both for religious and civil liberty; but it was their error to be too violent. They had not strength to support their sanguinary notion of converting men by the sword; and after committing some horrible outrages, they were defeated by the regular troops of the empire, and Muncer and several of his associates had their heads cut off upon a scaffold at Mulhausen.—**TYTLER'S HIST.**, Book 6, ch. 20, p. 297.

**5835. VIRGINITY dedicated. Pulcheria.** Pulcheria, the sister of Theodosius, . . . received, at the age of sixteen, the title Augusta. . . . She continued to govern the Eastern empire near forty years: during the long minority of her brother, and after his death in her own name, and in the name of Marcian, her nominal husband. From a motive either of prudence or religion, she embraced a life of celibacy; and notwithstanding some aspersions on the chastity of Pulcheria, this resolution, which she communicated to her sisters Arcadia and Marina, was celebrated by the Christian world as the sublime effort of heroic piety. In the presence of the clergy and people the three daughters of Arcadius dedicated their virginity to God; and the obligation of their solemn vow was inscribed on a tablet of gold and gems, which they publicly offered in the great church of Constantinople. Their palace was converted into a monastery; and all males, except the guides of their conscience, the saints who had forgotten the distinction of sexes, were scrupulously excluded from the holy threshold. Pulcheria, her two sisters, and a chosen train of favorite damsels formed a religious community; they renounced the vanity of dress; interrupted, by frequent fasts, their simple and frugal diet; allotted a portion of their time to works of embroidery, and devoted several hours of the day and night to the exercises of prayer and psalmody. The piety of a Christian virgin was adorned by the zeal and liberality of an empress. Ecclesiastical history describes the splendid churches which were built at the expense of Pulcheria in all the provinces of the East; her charitable foundations for the benefit of strangers and the poor; the ample donations which she assigned for the perpetual maintenance of monastic societies, and the active severity with which she labored to suppress the opposite heresies of Nestorius and Eutyches.—**GIBBON'S ROME**, ch. 32, p. 367.

**5836. VIRGINITY, Faith in. Joan of Arc.** [After her capture by the British she was tried by the University of Paris as a sorceress. They were under restraint because of her professed virginity.] They pronounced as their opinion

that it was lawful to have recourse to the young maiden. The Archbishop of Embrun, who had been consulted, pronounced similarly, supporting his opinion by showing how God had frequently revealed to virgins—for instance, to the sibyls—what he concealed from men; how the demon could not make a covenant with a virgin; and recommending it to be ascertained whether Jehanne were a virgin. Thus, being pushed to extremity, and either not being able or being unwilling to explain the delicate distinction betwixt good and evil revelations, knowledge humbly referred a ghostly matter to a corporeal test, and made this grave question of the spirit depend on woman's mystery. As the doctors could not decide, the ladies did; and the honor of the Pucelle was vindicated by a jury, with the good Queen of Sicily, the king's mother-in-law, at their head.—**MICHELET'S JOAN OF ARC**, p. 10.

**5837. VIRGINITY, Sacred. Joan of Arc.** She was said to be a virgin, and it was a notorious and well-ascertained fact that the devil could not make a compact with a virgin. The coolest head among the English, Bedford, the regent, resolved to have the point cleared up; and his wife, the duchess, intrusted the matter to some matrons, who declared Jehanne to be a maid—a favorable declaration, which turned against her, by giving rise to another superstitious notion—to wit, that her virginity constituted her strength, her power, and that to deprive her of it was to disarm her, was to break the charm, and lower her to the level of other women.—**MICHELET'S JOAN OF ARC**, p. 52.

**5838. VIRTUE, False. Wife of Constantine.** They ascribe the misfortunes of Crispus to the arts of his stepmother, Fausta, whose implacable hatred, or whose disappointed love, renewed in the palace of Constantine the ancient tragedy of Hippolitus and of Phædra. Like the daughter of Minos, the daughter of Maximian accused her son-in-law of an incestuous attempt on the chastity of his father's wife, and easily obtained, from the jealousy of the emperor, a sentence of death against a young prince whom she considered with reason as the most formidable rival of her own children. But Helena, the aged mother of Constantine, lamented and revenged the untimely fate of her grandson Crispus; nor was it long before a real or pretended discovery was made, that Fausta herself entertained a criminal connection with a slave belonging to the imperial stables.—**GIBBON'S ROME**, ch. 18, p. 162.

**5839. VIRTUE, Political. Reign of James II.** Rochester was lord lieutenant of Hertfordshire. All his little stock of virtue had been expended in his struggle against the strong temptation to sell his religion for lucre. He was still bound to the court by a pension of £4000 a year, and in return for this pension he was willing to perform any service, however illegal or degrading, provided only that he were not required to go through the forms of a reconciliation with Rome. He had readily undertaken to manage his country; and he exerted himself, as usual, with indiscreet heat and violence. But his anger was thrown away on the sturdy squires to whom he addressed himself. They told him with one voice that they would send up no man to Parliament who would vote for taking away



the safeguards of the Protestant religion.—MACAULAY'S *ENG.*, ch. 8, p. 302.

**5840. VIRTUE, Protection of. Capture of Rome.** A Roman lady, of singular beauty and orthodox faith, had excited the impatient desires of a young Goth, who, according to the sagacious remark of Sozomen, was attached to the Arian heresy. Exasperated by her obstinate resistance, he drew his sword, and, with the anger of a lover, slightly wounded her neck. The bleeding heroine still continued to brave his resentment and to repel his love, till the ravisher desisted from his unavailing efforts, respectfully conducted her to the sanctuary of the Vatican, and gave six pieces of gold to the guards of the church, on condition that they should restore her inviolate to the arms of her husband.—GIBBON'S *ROME*, ch. 3, p. 285.

**5841. VIRTUE, Public. Pertinax.** [When Pertinax was raised to the throne of the Roman Empire] he found a nobler way of condemning his predecessor's memory, by the contrast of his own virtues with the vices of Commodus. On the day of his accession he resigned over to his wife and son his whole private fortune, that they might have no pretence to solicit favors at the expense of the State. He refused to flatter the vanity of the former with the title of Augusta, or to corrupt the inexperienced youth of the latter by the rank of Cæsar. Accurately distinguishing between the duties of a parent and those of a sovereign, he educated his son with a severe simplicity, which, while it gave him no assured prospect of the throne, might in time have rendered him worthy of it. In public the behavior of Pertinax was grave and affable. He lived with the virtuous part of the Senate (and, in a private station, he had been acquainted with the true character of each individual), without either pride or jealousy; considered them as friends and companions, with whom he had shared the dangers of the tyranny, and with whom he wished to enjoy the security of the present time. He very frequently invited them to familiar entertainments, the frugality of which was ridiculed by those who remembered and regretted the luxurious prodigality of Commodus.—GIBBON'S *ROME*, ch. 4, p. 119.

**5842. VIRTUE, Severity in. Stoics.** The virtue of Marcus Aurelius Antoninus was of a severe and laborious kind. It was the well-earned harvest of many a learned conference, of many a patient lecture, and many a midnight lucubration. At the age of twelve years he embraced the rigid system of the Stoics, which taught him to submit his body to his mind, his passions to his reason; to consider virtue as the only good, vice as the only evil, all things external as things indifferent. His meditations, composed in the tumult of a camp, are still extant; and he even condescended to give lessons of philosophy, in a more public manner than was perhaps consistent with the modesty of a sage or the dignity of an emperor. But his life was the noblest commentary on the precepts of Zeno. He was severe to himself, indulgent to the imperfection of others, just and beneficent to all mankind.—GIBBON'S *ROME*, ch. 3, p. 95.

**5843. VIRTUE, Superior. Phocion.** He was one of the greatest men that Greece ever produced, in whose person every kind of merit was

united. He had been educated in the school of Plato and Xenocrates, and formed his manners upon the most perfect plan of pagan virtue, to which his conduct was always conformable. It would be difficult for any person to carry disinterestedness higher than this extraordinary man, which appeared from the extreme poverty in which he died, after the many great offices he had filled. How many opportunities of acquiring riches has a general always at the head of armies, who acts against rich and opulent enemies; sometimes in countries abounding with all things, and which seem to invite the plunderer! But Phocion would have thought it infamous had he returned from his campaigns laden with any acquisition but the glory of his exalted actions and the grateful benedictions of the people he had spared.—ROLLIN'S *HIST.*, Book 16, § 5.

**5844. VIRTUE, Uncertain. Samuel Johnson.** I asked whether a man naturally virtuous, or one who has overcome wicked inclinations, is the best. JOHNSON: "Sir, to you, the man who has overcome wicked inclinations is not the best. He has more merit to himself; I would rather trust my money to a man who has no hands, and so a physical impossibility to steal, than to a man of the most honest principles. There is a witty satirical story of Foote. He had a small bust of Garrick placed upon his bureau. 'You may be surprised,' said he, 'that I allow him to be so near my gold; but you will observe he has no hands.'"—BOSWELL'S *JOHNSON*, p. 499.

**5845. VISION, Fanciful. Phantom City.** [Solyman, an Ottoman emir, was made ruler of the ancient Mysia, where also were the ruins of the once opulent city of Cyzicus.] One night that Solyman, seated on the brink of the sea, was contemplating, in a solemn mood, these ruins of temples and of palaces, illuminated like fantastic monuments by the glimmering light of a moon in its first quarter, a transparent mist, rolled along by the north wind, came to diffuse itself upon these ruins, and to impress upon them, by its undulations, the appearance of life and movement. He fancied that the phantom city was shaking off its shroud and lifting itself out of its sepulchre. The murmuring of the waves at his feet, augmenting the illusion, seemed like the hum of a great city when awaking in the morning. He called to mind that prophetic moon which, issuing formerly in a dream from the side of Edebali, and representing the beautiful and prolific Malkatoun, had appeared to his grandsire Otham in the gorges of Phrygia. This second apparition of the moon, illuminating at the same time Asia and Europe in a scene of such solemnity, appeared to him a confirmation of the promise made his forefather, and a reproach of the temporization of his father Orkhan. Thus the credulous simplicity of the shepherd is always blended in the Turk with the heroism of a warrior. The East has dreams in all its histories. It is a moon that conducts the Ottomans first to Phrygia, then to Europe.—LAMARTINE'S *TURKEY*, p. 229.

**5846. VISION, Horrible. Marcus Brutus.** A little before he left Asia he was sitting alone in his tent, by a dim light, and at a late hour. The whole army lay in sleep and silence, while the

general, wrapped in meditation, thought he perceived something enter his tent; turning toward the door, he saw a horrible and monstrous spectre standing silently by his side. "What art thou?" said he, boldly; "art thou god or man? And what is thy business with me?" The spectre answered, "I am thy evil genius, Brutus! Thou wilt see me at Philippi." To which he calmly replied, "I'll meet thee there." When the apparition was gone, he called his servants, who told him they had neither heard any noise nor had seen any vision.—**PLUTARCH'S MARCUS BRUTUS.**

**5847. VISION, Spiritual.** *Swedenborg.* There is a natural body, and there is a spiritual body; and, as a consequence, there is a natural sight, and there is a spiritual sight. . . . Now, it is possible for the spiritual body to be raised partially above the natural body, without causing death, or the entire withdrawal of its life from the natural body. This partial withdrawal of the spiritual body, and the enjoyment of sight in the spiritual world, is what is meant by the opening of the spiritual sight.—**WHITE'S SWEDENBORG**, ch. 8, p. 71.

**5848. VISION of War.** *Hannibal.* His strong sense of being the devoted instrument of his country's gods to destroy their enemies haunted him by night as they possessed him by day. In his sleep, so he told Silenus, he fancied that the supreme god of his fathers had called him into the presence of all the gods of Carthage, who were sitting on their thrones in council. There he received a solemn charge to invade Italy; and one of the heavenly council went with him and with his army, to guide him on his way. He went on, and his divine guide commanded him, "See that thou look not behind thee!" But after a while, impatient of the restraint, he turned to look back; and there he beheld a huge and monstrous form, thick set all over with serpents; wherever it moved orchards and woods and houses fell crashing before it. He asked his guide in wonder what that monster form was. The god answered, "Thou seest the desolation of Italy; go on thy way, straight forward, and cast no look behind."—**ARNOLD'S HANNIBAL**, p. 7.

**5849. VISIONS, Effective.** *Joan of Arc.* One summer's day, a fast-day, Jeanne being at noon-tide in her father's garden, close to the church, saw a dazzling light on that side, and heard a voice say, "Jeanne, be a good and obedient child; go often to church." The poor girl was exceedingly alarmed. Another time she again heard the voice and saw the radiance; and in the midst of the effulgence noble figures, one of which had wings, and seemed a wise *prud'homme*. "Jeanne," said this figure to her, "go to the succor of the King of France, and thou shalt restore his kingdom to him." She replied, all trembling, "Messire, I am only a poor girl; I know not how to ride or lead men-at-arms." The voice replied, "Go to M. de Baudricourt, captain of Vaucouleurs, and he will conduct thee to the king. St. Catharine and St. Marguerite will be thy aids." She remained stupefied and in tears, as if her whole destiny had been revealed to her. The *prud'homme* was no less than St. Michael, the severe archangel of judgments and of battles. He reappeared to her, inspired her with courage, and told her "the pity for the

kingdom of France." Then appeared sainted women, all in white, with countless lights around, rich crowns on their heads, and their voices soft and moving unto tears; but Jeanne shed them much more copiously when saints and angels left her. "I longed," she said, "for the angels to take me away, too."—**MICHELET'S JOAN**, p. 5.

**5850. VISIONS, Fictitious.** *Siege of Constantinople.* [By Amurath II.] The strength of the walls resisted an army of 200,000 Turks. . . . The enthusiasm of the dervish, who was snatched to heaven in visionary converse with Mahomet, was answered by the credulity of the Christians, who beheld the Virgin Mary, in a violet garment, walking on the rampart and animating their courage.—**GIBBON'S ROME**, ch. 65, p. 285.

**5851. VISITOR, Welcome.** *Lafayette.* Great was the joy of the American people in the summer of 1824. The venerated Lafayette, now aged and gray, returned once more to visit the land for whose freedom he had shed his blood. The honored patriots who had fought by his side came forth to greet him. The younger heroes came forth to greet him. In every city and on every battle-field which he visited he was surrounded by a throng of shouting freemen. His journey through the country was a triumph. It was a solemn and sacred moment when he stood alone by the grave of Washington. Over the dust of the great dead the patriot of France paid the homage of his tears. In September of 1825 he bade a final adieu to the people who had made him their guest, and then sailed for his native land. At his departure the frigate Brandywine—a name significant for him—was prepared to bear him away.—**RIDPATH'S U. S.**, ch. 52, p. 422.

**5852. VOICE, A powerful.** *Colonel Henry Knox.* He had one excellent quality of an artillery officer—a voice of stentorian power. When General Washington crossed the Delaware, Colonel Knox, it is said, was of the greatest assistance, from the fact that his orders could be heard from one side of the river to the other.—**CYCLOPEDIA OF BIOG.**, p. 460.

**5853. VOICE, Training of.** *Demosthenes.* The hesitation and stammering of his tongue he corrected by practising to speak with pebbles in his mouth; and he strengthened his voice by running or walking up-hill, and pronouncing some passage in an oration or poem during the difficulty of breath which that caused. He had, moreover, a looking-glass in his house, before which he used to declaim and adjust all his motions.—**PLUTARCH'S DEMOSTHENES**.

**5854. VOICE, Well-preserved.** *Old Age.* [When Rev. John Wesley was seventy years old he preached in a magnificent natural amphitheatre at Gwennap to more than 30,000 people, by whom he was easily heard in the still evening.]—**STEVENS' METHODISM**, vol. 2, p. 119.

**5855. VOTE, Only one.** *Oliver Cromwell.* [He was returned to Parliament from the borough of Huntingdon.] He took his seat in the fourth Parliament of Charles I. for Cambridge. His election was most obstinately contested, and he was returned at last by the majority of a single vote; his antagonist was Cleaveland, the poet. "That



vote," exclaimed Cleaveland, "hath ruined both Church and kingdom!"—HOOD'S CROMWELL, ch. 4, p. 82.

**5856. VOTE, Power of one.** *Sparta.* Sparta enjoyed a longer period of prosperous duration than any other State of antiquity. So long as her original constitution remained inviolate, which was for the period of several centuries, the Lacedæmonians were a virtuous, a happy, and a respectable people. Frugality, we know, was the soul of Lycurgus' establishment. The luxurious disposition of a single citizen introduced the poison of corruption. Lysander, whose military talents raised his country to a superiority over all the Grecian States, sent home, after the conquest of Athens, the wealth of that luxurious republic to Lacedæmon. It was debated in the Senate whether it should be received; the best and wisest of that order considered it as a most dangerous breach of the institutions of their legislator; but others were dazzled with the lustre of that gold, with which they were, till now, unacquainted, and the influence of Lysander prevailed for its reception. It was decreed to receive the money for the use of the State, while it was at the same time declared a capital crime for any of it to be found in the possession of a private citizen—a weak resolution, which in effect was consecrating and making respectable in the eyes of the citizens that very thing of which it was necessary to forbid them to aspire at the possession. . . . A single voice in the Senate, perhaps, decided the fate of that illustrious commonwealth. Had there been one other virtuous man, whose negative would have caused the rejection of that pernicious measure, Sparta might have continued to exist for ages frugal, warlike, virtuous, and uncorrupted.—TYTLER'S HIST., Book 4, ch. 6, p. 471.

**5857. ———. Battle of Marathon.** One officer in the council of war had not yet voted. This was Callimachus, the war-ruler. The votes of the generals were five and five, so that the voice of Callimachus would be decisive. On that vote, in all human probability, the destiny of all the nations of the world depended. Militiades turned to him, and in simple soldierly eloquence . . . the great Athenian thus adjured his countrymen to vote for giving battle: "It now rests with you, Callimachus, either to enslave Athens, or, by assuring her freedom, to win yourself an immortality of fame, such as not even Harmodius and Aristogeiton have acquired; for never, since the Athenians were a people, were they in such danger as they are in at this moment. If they bow the knee to these Medes, they are to be given up to Hippias, and you know what they then will have to suffer. But if Athens comes victorious out of this contest, she has it in her to become the first city of Greece. Your vote is to decide whether we are to join battle or not. If we do not bring on a battle presently, some factious intrigue will disunite the Athenians, and the city will be betrayed to the Medes. But if we fight before there is anything rotten in the State of Athens, I believe that, provided the gods will give fair play and no favor, we are able to get the best of it in an engagement." The vote of the brave war-ruler was gained; the council determined to give battle.—DECISIVE BATTLES, § 15.

**5858. VOTES, Soliciting.** *William W. Grenville.* [Candidate for House of Commons.] We were sitting, . . . the two ladies and myself, . . . in our snug parlor, one lady knitting, the other netting, and the gentlemen winding worsted, when to our unspeakable surprise a mob appeared before the window; a smart rap was heard at the door, the boys bellowed, and the maid announced Mr. Grenville. Puss was unfortunately let out of her box, so that the candidate, with all his good friends at his heels, was refused admittance at the grand entry, and referred to the back door, as the only possible way of approach. . . . I told him I had no vote, for which he readily gave me credit. I assured him I had no influence, which he was not equally inclined to believe, and the less, no doubt, because Mr. Ashburner, the draper, addressing himself to me at this moment, informed me that I had a great deal. . . . Thus ended the conference. Mr. Grenville squeezed me by the hand again, kissed the ladies, and withdrew. He kissed, likewise, the maid in the kitchen, and seemed, upon the whole, a most loving, kissing, kind-hearted gentleman. [William Cowper's letter to Rev. John Newton.]—SMITH'S COWPER, ch. 7.

**5859. VOTING for Christ.** *Roman Senate.* In a full meeting of the [Roman] Senate, the emperor proposed, according to the forms of the republic, the important question, Whether the worship of Jupiter or that of Christ should be the religion of the Romans. The liberty of suffrages, which he affected to allow, was destroyed by the hopes and fears that his presence inspired; and the arbitrary exile of Symmachus was a recent admonition that it might be dangerous to oppose the wishes of the monarch. On a regular division of the Senate, Jupiter was condemned and degraded by the sense of a very large majority. [A.D. 388.]—GIBBON'S ROME, ch. 28, p. 137.

**5860. VOW of Gratitude.** *Abraham Lincoln.* Immediately after the battle of Antietam . . . [the President said to his Cabinet:] "The time for the annunciation of the Emancipation policy could no longer be delayed." Public sentiment, he thought, would sustain it; many of his warmest friends and supporters demanded it, and he had promised his God that he would do it. . . . "I made a solemn vow before God that if General Lee were driven back from Pennsylvania I would crown the result by the declaration of freedom to the slaves."—RAYMOND'S LINCOLN, p. 765.

**5861. VOW, A sudden.** *Martin Luther.* Another circumstance happened which hastened his decision to seek his soul's salvation in the monastic holiness recommended by the church. He had been on a visit to his parents. On his return to the university he had reached the village of Stotternheim, near Erfurt, when a furious thunderstorm burst over him, and he fell frightened to the earth, crying out, "Deliver me, St. Ann, and I will become a monk." Though he regretted having made this vow, he felt himself bound to keep it. And this impelled him to monkhood, for, as he said himself, he never could find comfort in his Christian baptism, and was always much concerned to obtain the favor of God through his own piety.—REIN'S LUTHER, ch. 3, p. 29.

**5862. VOWS, Forced.** *Convent.* [Matilda became the wife of Henry I. of England.] Matilda appeared before his court to tell her tale in words of passionate earnestness. She had been veiled in her childhood, she asserted, only to save her from the insults of the rude soldiery who infested the land; had flung the veil from her again and again, and had yielded at last to the unwomanly taunts, the actual blows of her aunt. "As often as I stood in her presence," the girl pleaded, "I wore the veil, trembling as I wore it with indignation and grief. But as soon as I could get out of her sight I used to snatch it from my head, fling it on the ground, and trample it under foot. That was the way, and none other, in which I was veiled." Anselm at once declared her free from conventual bonds, and the shout of the English multitude when he set the crown on Matilda's brow drowned the murmur of churchman or of baron.—*HIST. OF ENG. PEOPLE*, § 117.

**5863. VOWS, Religious.** *In Sickness.* In 1244 Louis IX. . . . was reduced to the borders of the grave. While lying in this desperate condition at the château of Pontoise, and expecting each moment to be his last, he demanded of his attendants a crucifix, which he placed upon his breast, and sunk immediately into a state of death-like lethargy. This was the crisis of the disease. To the astonishment and joy of all, the danger passed, and from that hour Louis began to recover. It soon transpired that in his extremity he had solemnly vowed that, should his life be spared, he would proceed on a crusade to the Holy Land.—*STUDENTS' FRANCE*, ch. 9, § 4.

**5864. — — —.** *Columbus.* [See No. 5865.] The tempest still raging with unabated violence, the admiral and all the mariners made a vow that, if spared, wherever they first landed they would go in procession barefooted and in their shirts to offer up prayers and thanksgivings in some church dedicated to the Holy Virgin. Besides these general acts of propitiation, each one made his private vow, binding himself to some pilgrimage or vigil or other rite of penitence and thanksgiving at his favorite shrine. The heavens, however, seemed deaf to their vows; the storm grew still more wild and frightful, and each man gave himself up for lost.—*IRVING'S COLUMBUS*, Book 5, ch. 2.

**5865. — — —.** *Columbus.* [On his return voyage a terrific storm threatened the destruction of all.] Seeing all human skill baffled and confounded, Columbus endeavored to propitiate heaven by solemn vows and acts of penance. By his orders a number of beans, equal to the number of persons on board, were put into a cap, on one of which was cut the sign of the cross. Each of the crew made a vow that should he draw forth the marked bean he would make a pilgrimage to the shrine of Santa Maria de Guadalupe, bearing a wax taper of five pounds' weight. The admiral was the first to put in his hand, and the lot fell upon him. From that moment he considered himself a pilgrim, bound to perform the vow. [The storm continued. See No. 5864.]—*IRVING'S COLUMBUS*, Book 5, ch. 2.

**5866. VOWS, Unjust.** *Are null.* [A Bedouin woman, mounted on a dromedary, ran toward Mahomet.] "The enemy," said she, "have

seized upon my flock, that I was pasturing in the desert; I mounted this dromedary, and made a vow to immolate it in your presence to God should I succeed in escaping through its speed. I come to fulfil the vow." "But," said the prophet, smiling, "would it not be ingratitude to the generous animal to whom thou owest thy safety? Thy vow is null, because it is unjust; the animal which thou hast consecrated to me is thine no more, it is mine; I gave it in trust to thee; go and console thy family."—*LAMARTINE'S TURKEY*, p. 121.

**5867. VOYAGE, A celebrated.** *Greeks.* The Argonauts, under the command of Jason, set sail from the coast of Thessaly. Their expedition was lengthened by unfavorable weather, unskilful seamen, and the consequent necessity of keeping as near as possible to the coasts. . . . The outlines of their expedition may be very shortly detailed. From the isle of Lemnos, where they made some stay, they proceeded to Samothrace. Thence sailing round the Chersonesus, they entered the *Hellespont*; keeping along the coast of Asia, touched at Cyzicus, and spent some time on the coast of Bithynia; thence they entered the Thracian Bosphorous, and proceeding onward through the *Euxine*, at length discovered Caucasus at its eastern extremity. This mountain was their landmark, which directed them to the port of Phasis near to Oea, then the chief city of Colchis, which was the ultimate object of their voyage. Following the Argonauts through this tract of sea, and coasting it as they must have done, it appears evident that they performed a voyage of at least four hundred and forty leagues. Those who considered not the times and the circumstances in which the Greeks accomplished this navigation, have not perceived the boldness of the enterprise. These daring Greeks had been but recently taught the art of sailing, by the example of foreigners; it was their first attempt to put it in practice. They were utterly ignorant of navigation as a science, and they went to explore an extent of sea that was altogether unknown to them. Let us do those heroes justice, and freely acknowledge that the voyage of the Argonauts was a noble enterprise for the times in which it was executed. [B.C. 1280, Usher's Chronology.]—*TYTLER'S HIST.*, Book 1, ch. 8, p. 71.

**5868. VOYAGE, Preparation for a.** *Church.* [Jacques Cartier ascended the St. Lawrence on a voyage of discovery.] In the following spring three ships lay in the harbor of St. Malo, ready for a voyage of discovery. In those simple old days no man was audacious enough to venture out upon the broad ocean without first going to church and commending his soul and his enterprise to God; and the man who, on his return home, neglected to repair instantly to church to offer thanks, was regarded as a graceless wretch. This custom prevailed as late as a hundred years ago in almost all countries, and still prevails in some Catholic nations. So, brave Captain Cartier and his companions went in solemn procession to the Cathedral of St. Malo, where the bishop said mass, and gave them his parting benediction.—*CYCLOPEDIA OF BIOG.*, p. 371.

**5869. WAGES advanced.** *Reign of Charles II.* In the course of a hundred and twenty years the daily earnings of the bricklayer have risen from



half a crown to four and tenpence, those of the mason from half a crown to five and threepence, those of the carpenter from half a crown to five and fivepence, and those of the plumber from three shillings to five and sixpence. It seems clear, therefore, that the wages of labor, estimated in money, were, in 1685, not more than half of what they now are; and there were few articles important to the workingman of which the price was not, in 1685, more than half of what it now is. Beer was undoubtedly much cheaper in that age than at present.—MACAULAY'S ENG., ch. 3, p. 390.

**5870. WAGES, Exorbitant.** *So called.* Knyghton, a chronicler of the time, . . . mentions as exorbitant wages a shilling a day with his food, to a mower, and eightpence a day to a reaper. . . . The shilling a day was equal to fifteen shillings of our present money. . . . Fivepence was equal to half a bushel of wheat.—KNIGHT'S ENG., vol. 1, ch. 30, p. 472.

**5871. WAGES, Legal.** *Reign of Charles II.* About the beginning of the year 1685 the justices of Warwickshire, in the exercise of a power intrusted to them by an act of Elizabeth, fixed, at their quarter sessions, a scale of wages for their county, and notified that every employer who gave more than the authorized sum, and every workingman who received more, would be liable to punishment. The wages of the common agricultural laborer, from March to September, they fixed at the precise sum mentioned by [Sir William] Petty—namely, four shillings a week without food. From September to March the wages were to be only three and sixpence a week.—MACAULAY'S ENG., ch. 3, p. 386.

**5872. WAGES by Popularity.** *Charioteer's.* [Early in the sixth century] games were exhibited at the expense of the republic, the magistrates, or the emperors; but the reins were abandoned to servile hands; and if the profits of a favorite charioteer sometimes exceeded those of an advocate, they must be considered as the effects of popular extravagance and the high wages of a disgraceful profession.—GIBBON'S *ROME*, ch. 40, p. 56.

**5873. WAGES, Small.** *Fifteenth Century.* The summer wages of the free-mason and master carpenter, of five and one quarter pence without food, were reduced to fourpence in the winter. The lower artificers and laborers, who received three and one quarter pence in the summer without meat and drink, were to serve for threepence in the winter. [A. D. 1450-1485. Multiplying these amounts by fifteen—the supposed relation of present to ancient money-value—we have the amount in money of to-day.]—KNIGHT'S ENG., vol. 2, ch. 7, p. 114.

**5874. — —.** *Reign of Charles II.* Sir William Petty, whose mere assertion carries great weight, informs us that a laborer was by no means in the lowest state who received for a day's work fourpence with food, or eightpence without food. Four shillings a week, therefore, were, according to Petty's calculation, fair agricultural wages.—MACAULAY'S ENG., ch. 3, p. 386.

**5875. — —.** *Thirteenth Century.* The domestic servants of the [Bishop] Swinfield establishments were fed, clothed, and lodged.

They received in addition half-yearly wages. The confidential members of the household, who were of gentle blood, with names derived from places, received ten shillings. . . . There were two clerks, probably lay, at half a crown. The highest-paid servant was John the farrier, at half these wages. John the carter, Robert the carter, Harpin the falconer, and William the porter had each three and fourpence. Ywon (Evan) the launder, Thomas the palfreyman, and Robert the butler had each half a crown; and so had John the messenger.—KNIGHT'S ENG., vol. 1, ch. 26, p. 398.

**5876. WALKING, Benefit of.** *Alexander.* This lady [Ada], as a testimony of the deep sense she had of the favors received from Alexander, sent him every day meats dressed in the most exquisite manner; delicious pastry of all sorts; and the most excellent cooks of every kind. Alexander answered the queen on this occasion, "that all this train was of no service to him, for that he was possessed of much better cooks, whom Leonidas his governor had given him; one of whom prepared him a good dinner, and that was, walking a great deal in the morning very early; and the other prepared him an excellent supper, and that was, dining very moderately.—ROLLIN'S HIST., Book 15, § 4.

**5877. WANTS, Fewness of.** *Diogenes.* Alexander, attended by all his courtiers, made him a visit. The philosopher was at that time lying down in the sun; but seeing so great a crowd of people advancing toward him, he sat up, and fixed his eyes on Alexander. This prince, surprised to see so famous a philosopher reduced to such extreme poverty, after saluting him in the kindest manner, asked whether he wanted anything. Diogenes replied: "Yes, that you would stand a little out of my sunshine." This answer raised the contempt and indignation of all the courtiers; but the monarch, struck with the philosopher's greatness of soul: "Were I not Alexander," says he, "I would be Diogenes." A very profound sense lies hid in this expression, which shows perfectly the bent and disposition of the heart of man. Alexander is sensible that he is formed to possess all things; such is his destiny, in which he makes his happiness consist; but then, in case he should not be able to compass his ends, he is also sensible that to be happy, he must endeavor to bring his mind to such a frame as to want nothing. In a word, *all or nothing* presents us with the true image of Alexander and Diogenes. How great and powerful soever that prince might think himself, he could not on this occasion deny himself to be inferior to a man to whom he could give, and from whom he could take, nothing.—ROLLIN'S HIST., Book 15, § 2.

**5878. WAR, Ancestors' Love of.** *Early Englishmen.* They were at heart fighters, and their world was a world of war. Tribe warred with tribe, and village with village; even within the township itself feuds parted household from household, and passions of hatred and vengeance were handed on from father to son. Their mood was, above all, a mood of fighting men, venturesome, self-reliant, proud, with a dash of hardness and cruelty in it, but ennobled by the virtues which spring from war, by personal courage and loyalty to plighted word, by a high

and stern sense of manhood and the worth of man. A grim joy in hard fighting was already a characteristic of the race. War was the Englishman's "shield-play" and "sword-game;" the gleeman's verse took fresh fire as he sang of the rush of the host and the crash of the shield-line. Their arms and weapons, helmet and mailshirt, tall spear and javelin, sword and seax, the short, broad dagger that hung at each warrior's girdle, gathered to them much of the legend and the art which gave color and poetry to the life of Englishmen.—*HIST. OF ENG. PEOPLE*, § 22.

**5879. WAR by Avarice.** *East Indian.* It was one of the charges of "high crimes and misdemeanors" against Warren Hastings [Governor of Bengal] that he entered into a private engagement with the nabob of Oude, "to furnish him, for a stipulated sum of money, to be paid to the East India Company, with a body of troops for the declared purpose of thoroughly extirpating the nation of the Rohillas—a nation from whom the company had never received, or pretended to receive or apprehend, any injury whatever."—*KNIGHT'S ENG.*, vol. 7, ch. 7, p. 125.

**5880. WAR, Aversion toward.** *General Grant.* [When he visited Germany, Bismarck regretted the emperor's illness did not permit his majesty to review his soldiers in person.] General Grant accepted the crown prince's invitation to a review for next morning, but with a smile continued: "The truth is, I am more a farmer than a soldier. I take little or no interest in military affairs; and although I entered the army thirty-five years ago, and have been in two wars—in Mexico as a young lieutenant, and later—I never went into the army without regret, and never retired without pleasure."—*GENERAL GRANT'S TRAVELS*, p. 225.

**5881. WAR, Beginning of.** *American Revolution.* About midnight the [British,] under command of Colonel Smith and Major Pitcairn, set out for Concord. The people of Boston, Charlestown, and Cambridge were roused by the ringing of bells and the firing of cannons. Two hours before the vigilant Joseph Warren had despatched William Dawes and Paul Revere to ride with all speed to Lexington and to spread the alarm through the country. Against two o'clock in the morning the minute-men were under arms, and a company of a hundred and thirty had assembled on the common at Lexington. The patriots loaded their guns, and stood ready; but no enemy appeared, and it was agreed to separate until the drum-beat should announce the hour of danger. At five o'clock the British van, under command of Pitcairn, came in sight. The provincials, to the number of seventy, reassembled; Captain Parker was their leader. Pitcairn rode up, and exclaimed: "Disperse, ye villains! Throw down your arms, ye rebels, and disperse!" The minute-men stood still; Pitcairn discharged his pistol at them, and with a loud voice cried, "Fire!" The first volley of the Revolution whistled through the air, and sixteen of the patriots—nearly a fourth of the whole number—fell dead or wounded. The rest fired a few random shots, and dispersed.—*RIDPATH'S U. S.*, ch. 38, p. 297.

**5882. WAR, Beneficial.** *To National Character.* [William Pitt, in Parliament, on contin-

uing the Seven Years' War.] "This war, though it has cut deep into our pecuniary means, has augmented our military faculties. Set that against the debt—that spirit which has made us what we are." [The debt had been increased sixty millions. Knight says a compensation for the burden of a great debt is made] when a nation is awakened by war out of a degraded condition; when the principle of an exalted patriotism and a generous loyalty takes the place of a venal self-seeking and a miserable abnegation of public duty.—*KNIGHT'S ENG.*, vol. 6, ch. 16, p. 255.

**5883. WAR, Blessings of.** *National Progress.* For three years after the fall of Montreal the war between France and England lingered on the ocean. The English fleets were everywhere victorious. On the 10th of February, 1763, a treaty of peace was made at Paris. All the French possessions in North America eastward of the Mississippi, from its source to the river Iberville, and thence through Lakes Maurepas and Pontchartrain to the Gulf of Mexico, were surrendered to Great Britain. At the same time Spain, with whom England had been at war, ceded East and West Florida to the English Crown. As reciprocal with this provision, France was obliged to make a cession to Spain of all that vast territory west of the Mississippi known as the province of Louisiana. By the sweeping provisions of the treaty, the French king lost his entire possessions in the new world. Thus closed the French and Indian war, one of the most important in the history of mankind. By this conflict it was decided that the decaying institutions of the Middle Ages should not prevail in the West, and that the powerful language, laws, and liberties of the English race should be planted forever in the vast domains of the New World.—*RIDPATH'S U. S.*, ch. 35, p. 279.

**5884. WAR, Brutality in.** *Pillage of Magdeburg.* [By the army of Wallenstein.] Here commenced a scene of horrors for which history has no language, poetry no pencil. Neither innocent childhood nor helpless old age—neither youth, sex, rank, nor beauty could disarm the fury of the conquerors. Wives were abused in the arms of their husbands, daughters at the feet of their parents; and the defenceless sex exposed to the double sacrifice of virtue and life. No situation, however obscure or however sacred, escaped the rapacity of the enemy. In a single church fifty-three women were found beheaded. The Croats amused themselves with throwing children into the flames; Pappenheim's Walloons with stabbing infants at the mother's breast. Some officers of the League, horror-struck at this dreadful scene, ventured to remind [General] Tilly that he had it in his power to stop the carnage. "Return in an hour," was his answer; "I will see what I can do; the soldier must have some reward for his danger and toils." . . . In less than twelve hours this strong, populous, and flourishing city, one of the finest in Germany, was reduced to ashes, with the exception of two churches and a few houses, . . . the living crawling from under the dead, children wandering about with heartrending cries, calling for their parents, and infants still sucking the breasts of their lifeless mothers. More than six thousand bodies were thrown into the Elbe to clear



the streets; a much greater number had been consumed by the flames. The whole number of the slain was reckoned at not less than thirty thousand.—**THIRTY YEARS' WAR**, § 282.

**5885.** ———. *Indiscriminate.* A dreadful massacre followed in the streets of Paris on the night of the 12th of June [1418]; the Constable d'Armagnac, several prelates, and numbers of the nobility were cruelly murdered; and the mob, breaking open the prisons, butchered indiscriminately all that they contained. The cut-throat Cabochiens reappeared, and for three days Paris was given up to atrocities too revolting to bear recital. The ruffians cut strips of flesh from the bleeding bodies of the Armagnacs, in brutal derision of the scarf or band which symbolized their party. The numbers of the slain were estimated at near three thousand.—**STUDENTS' FRANCE**, ch. 10, § 12.

**5886. WAR, Burden of. Continuous.** [A hundred years after the Seven Years' War two shillings a head was paid annually by every one of the twenty-five millions of the British population] toward the perpetual burden of taxation created by that war. [The same burden continues to this day.]—**KNIGHT'S ENG.**, vol. 6, ch. 16, p. 258.

**5887. WAR, Small Cause of. An Ear.** [In 1731 Captain Robert Jenkins testified that he was boarded by a Spanish guarda costa not far from Havana.] No contraband goods were found. He was threatened with death if he did not confess where his gold and unlawful merchandise was hidden. The Spaniards slashed him with their cutlasses; they hung him up to the yard-arm. Before he was quite exhausted they let him down, and again bade him confess. He spoke of his Britannic Majesty's flag, of the high seas, in a mild assertion of the injustice he was receiving. His ear had been half cut off when the ship was boarded; and now the miscreants tore the ear out of his head, exclaiming, "Carry that to your king." The ear of Jenkins drove England to war.—**KNIGHT'S ENG.**, vol. 6, ch. 6, p. 93.

**5888. WAR, Causes of the. Rebellion.** First, the different construction put upon the national constitution by the people of the North and the South. . . . Second, the different system of labor in the North and in the South. . . . The invention of the cotton-gin, . . . which added a thousand millions of dollars to the revenue of the South. . . . Slave labor became important and slaves valuable. . . . The Missouri agitation, . . . because of the proposed rejection of Missouri as a slave-holding State. . . . The nullification acts of South Carolina. . . . The annexation of Texas, with the consequent enlargement of the domain of slavery. . . . The Kansas-Nebraska bill was passed. Thereby the Missouri Compromise was repealed. Third, the want of intercourse between the people of the North and the South. The great railroads and thoroughfares ran east and west. . . . Fourth, the publication of sectional books. Fifth, the evil influence of demagogues, . . . the leadership of bad men.—**RIDPATH'S U. S.**, ch. 62.

**5889. WAR, Civil. John Cantacuzeni.** [The Greek regent.] Near six years the flame of discord burnt with various success and unabated

rage: the cities were distracted by the faction of the nobles and the plebeians—the Cantacuzeni and Palæologi; and the Bulgarians, the Servians, and the Turks were invoked on both sides as the instruments of private ambition and the common ruin. The regent deplored the calamities of which he was the author and victim; and his own experience might dictate a just and lively remark on the different nature of foreign and civil war. "The former," said he, "is the external warmth of summer, always tolerable, and often beneficial; the latter is the deadly heat of a fever, which consumes without a remedy the vitals of the constitution."—**GIBBON'S ROME**, ch. 63, p. 188.

**5890. WAR, Civilization by. Britain.** That the first real civilizer of Britain was the military arm, is evident from every incidental relation of the Roman conquest.—**KNIGHT'S ENG.**, vol. 1, ch. 3, p. 36.

**5891. WAR, Compensations of. Thirty Years'.** Fearful indeed and destructive was the first movement in which this general political sympathy announced itself; a desolating war of thirty years, which, from the interior of Bohemia to the mouth of the Scheldt, and from the banks of the Po to the coasts of the Baltic, devastated whole countries, destroyed harvests, and reduced towns and villages to ashes; which opened a grave for many thousand combatants, and for half a century smothered the glimmering sparks of civilization in Germany, and threw back the improving manners of the country into their pristine barbarity and wildness. Yet out of this fearful war Europe came forth free and independent. In it she first learned to recognize herself as a community of nations; and this intercommunion of States, which originated in the Thirty Years' War, would alone be sufficient to reconcile the philosopher to its horrors. All this was effected by religion. Religion alone could have rendered possible all that was accomplished, but it was far from being the sole motive of the war. Had not private advantages and State interests been closely connected with it, vain and powerless would have been the arguments of theologians; and the cry of the people would never have met with princes so willing to espouse their cause, nor the new doctrines have found such numerous, brave, and persevering champions.—**THIRTY YEARS' WAR**, § 3.

**5892. WAR, Contempt of. Hangman-in-Chief.** [Charles Mordaunt, Earl of Peterborough, the successful commander of the allied expedition against Spain, afterward looked with contempt upon his military vocation.] He said: "A general is only a hangman-in-chief."—**KNIGHT'S ENG.**, vol. 5, ch. 19, p. 298.

**5893. WAR, Cruelties of. Scotland.** The . . . exploits of Surrey in Scotland are thus recorded in a letter of Wolsey: "The Earl of Surrey so devastated and destroyed all Tweedale and March, that there is left neither house, fortress, village, tree, cattle, corn, nor other succor for man; insomuch that some of the people that fled from the same, afterward returning and finding no sustenance, were compelled to come into England begging bread, which oftentimes when they do eat they die incontinently for the hunger passed. And with no imprisonment, cutting off their ears, burning them in the faces,

or otherwise, can be kept away."—KNIGHT'S *ENG.*, vol. 2, ch. 18, p. 299.

**5894. WAR, Cruelty in.** *Timour the Tartar.* [Timour did not] forget that dream of all conquerors, India. He overran it this time from the Indus to Delhi, from the ocean to Thibet. His army marched with a people of slaves in its train, the prize of his first victories, and who might compromise him in other battles. An atrocious order delivered one hundred thousand of them to death in a single night. Each Tartar soldier was constrained to immolate his portion with his own hand. Remorse, pity, indignation, seized the army. The imans presaged the wrath of Heaven. Timour responded to this revolt of conscience of his warriors only by the conquest and massacre of Delhi.—LAMARTINE'S *TURKEY*, p. 315.

**5895.** ——. *Antioch.* Mameluke Emir Bibars rapidly reduced the principal Latin fortresses, and on the 29th of May, 1268, planted his standards on the walls of Antioch. The fall of this capital was fatal to the Christian power; 17,000 of the inhabitants were massacred, and upward of 100,000 sold into slavery.—STUDENTS' *FRANCE*, ch. 9, § 6, p. 172.

**5896. WAR, Declaration of.** *Ambassador.* [The Roman ambassador went to Carthage.] Their orders were simply to demand that Hannibal and his principal officers should be given up for their attack upon the allies of Rome, in breach of the treaty, and, if this were refused, to declare war. The Carthaginians tried to discuss the previous question, whether the attack on Saguntum was a breach of the treaty; but to this the Romans would not listen. At length M. Fabius gathered up his toga, as if he were wrapping up something in it, and holding it out thus together, he said: "Behold, here are peace and war; take which you choose!" The Carthaginian suffete, or judge, answered: "Give whichever thou wilt." Hereupon Fabius shook out the folds of his toga, saying: "Then here we give you war;" to which several members of the council shouted in answer, "With all our hearts we welcome it." Thus the Roman ambassador left Carthage, and returned straight to Rome.—ARNOLD'S *HANNIBAL*, p. 6.

**5897. WAR degraded.** *A Trade.* In the purer ages of the commonwealth the use of arms was reserved for those ranks of citizens who had a country to love, a property to defend, and some share in enacting those laws which it was their interest as well as duty to maintain. But in proportion as the public freedom was lost in extent of conquest, war was gradually improved into an art, and degraded into a trade.—GIBBON'S *ROME*, ch. 1, p. 10.

**5898. WAR, Destructive.** *Cæsar's.* Plutarch tells us that in the course of this extraordinary contest, which lasted eight years, Cæsar took by force more than 800 towns, subdued 300 distinct tribes or states, and conquered 3,000,000 of fighting men, of whom 1,000,000 perished on the field of battle, and another million were sold into slavery.—STUDENTS' *FRANCE*, ch. 1, § 8, p. 10.

**5899.** ——. *Of Life.* [At the battle of Châlons, by Attila against Theodoric, the] number of the slain amounted to 162,000, or, according to another account, 300,000 persons; and

these incredible exaggerations suppose a real and effective loss sufficient to justify the historian's remark, that whole generations may be swept away, by the madness of kings, in the space of a single hour.—GIBBON'S *ROME*, ch. 35, p. 446.

**5900.** ——. *Bonaparte's.* From September, 1805, to the 15th of November (1814), the Senate had given Bonaparte authority to devote to what was called the glory of France no less a number than 2,103,000 of her sons.—KNIGHT'S *ENG.*, vol. 7, ch. 31, p. 568.

**5901 WAR, Emblem of.** *Indian.* Other chiefs followed the example of the great sachem, and entered into friendly relations with the [Plymouth] colony. Nine of the leading tribes acknowledged the sovereignty of the English king. One chieftain threatened hostilities, but Standish's army obliged him to beg for mercy. Canonicus, king of the Narragansetts, sent to William Bradford, who had been chosen governor after the death of Carver, a bundle of arrows wrapped in the skin of a rattlesnake; but the undaunted governor stuffed the skin with powder and balls, and sent it back to the chief, who did not dare to accept the dangerous challenge. The hostile emblem was borne about from tribe to tribe, until finally it was returned to Plymouth.—RIDPATH'S *U. S.*, ch. 13, p. 124.

**5902. WAR absurdly ended.** *Treaty of Ghent.* There never was a more absurd treaty than that of Ghent. Its only significance was that Great Britain and the United States, having been at war, agreed to be at peace. Not one of the distinctive issues to decide which the war had been undertaken was settled, or even mentioned. Of the impressment of American seamen not a word was said. The wrongs done to the commerce of the United States were not referred to. The rights of neutral nations were left as undetermined as before. Of "free-trade and sailors' rights," which had been the battle-cry of the American navy, no mention was made. The principal articles of the compact were devoted to the settlement of unimportant boundaries and the possession of some petty islands in the Bay of Passamaquoddy. There is little doubt, however, that at the time of the treaty Great Britain gave the United States a private assurance that impressment and the other wrongs complained of by the Americans should be practised no more. For the space of sixty years vessels bearing the flag of the United States have been secure from such insults as caused the war of 1812. Another advantage gained by America was the recognition of her naval power. It was no longer doubtful that American sailors were the peers in valor and patriotism of any seamen in the world.—RIDPATH'S *U. S.*, ch. 51, p. 415.

**5903. WAR, Enemies in.** *Hunger.* Barbarossa's army of Crusaders did not come home again, any more than Barbarossa. They were stronger than Turk and Saracen, but not than hunger and disease. Leaders did not know then, as our little friend at Berlin came to know, that "an army, like a serpent, goes upon its belly." After fine fighting and considerable victories, the end of this Crusade was, it took to "besieging Acre," and, in reality, lay perishing, as of murrain, on the beach at Acre, without shelter, without medicine, without food. Not even Richard Cœur de Lion and his best pro-



ess and help could avert such issue from it.—CARLYLE'S *FREDERICK THE GREAT*, Book 2, ch. 6, p. 83.

**5904. WAR, Famine by.** *The Innocent.* [In 1418, during the siege of Rouen, the population were shut up for twenty weeks. Famine came. An English chronicler writes:] And ever they of the town hoped to have been rescued, but it would not be; and many hundreds died for hunger, for they had eaten all the cats, horses, hounds, rats, mice, and all that might be eaten; and oft-times the men-at-arms driving out the poor people at the gates of the city, for spending of victual, anon our men drove them in again; and young children lay dead in the streets, hanging on the dead mothers' paps, that pity was to see.—*KNIGHT'S ENG.*, vol. 2, ch. 5, p. 70.

**5905. WAR, Famous in.** *William of Normandy.* "No knight under heaven," his enemies owned, "was William's peer." Boy as he was at Val-ès-dunes, horse and man went down before his lance. All the fierce gayety of his nature broke out in the warfare of his youth, in his rout of fifteen Angevins with but five men at his back, in his defiant ride over the ground which Geoffry Martel claimed from him—a ride with hawk on fist, as if war and the chase were one. No man could bend William's bow. His mace crashed its way through a ring of English warriors to the foot of the standard. He rose to his greatest height at moments when other men despaired. His voice rang out as a trumpet when his soldiers fled before the English charge at Senlac, and his rally turned the flight into a means of victory.—*HIST. OF ENG. PEOPLE*, § 107.

**5906. WAR futile.** *England and Spain.* The bells were ringing in October, 1739, upon the declaration of hostilities against Spain. They were ringing in April, 1748, upon the conclusion of the treaty of Aix la Chapelle, by which not a single point was gained for which England had been fighting with Spain and France for eight years. [England declared the war.]—*KNIGHT'S ENG.*, vol. 6, ch. 12, p. 181.

**5907.** ———. "*Seven Years'.*" [On the 15th of February, 1763, peace was concluded between the Empress Maria Theresa, the Elector of Saxony, and the King of Prussia. The Seven Years' War ended by replacing the parties to this great quarrel in the exact position in regard to territory in which they stood before its commencement.]—*KNIGHT'S ENG.*, vol. 6, ch. 16, p. 257.

**5908. WAR, Glory in.** *American Indians.* War alone was the avenue to glory. All other employment seemed unworthy of human dignity; in warfare against the brute creation, but still more against man, they sought liberty, happiness, and renown; thus was gained an honorable appellation, while the mean and obscure among them had not even a name.—*BANCROFT'S U. S.*, vol. 3, ch. 22.

**5909. WAR vs. Gospel.** *Massachusetts.* [In the summer of 1622 a company of immigrants began a new settlement called Weymouth.] Instead of working with their might to provide against starvation, they wasted the fall in idleness, and attempted to keep up their stock of provisions by defrauding the Indians. Thus provoked to hostility, the natives formed a plan to

destroy the colony; but Massasoit, faithful to his pledges, went to Plymouth and revealed the plot. Standish marched to Weymouth at the head of his regiment, now increased to eight men, attacked the hostile tribe, killed several warriors, and carried home the chief's head on a pole. The tender-hearted John Robinson wrote from Leyden: "I would that you had converted some of them before you killed any."—*RIDPATH'S U. S.*, ch. 13, p. 125.

**5910. WAR for Honor.** *Trojan War.* The immediate cause of the war is generally allowed to have been the rape of Helen, the wife of Menelaus, by Paris, the son of Priam, King of Troy; although prior to that motive an animosity had subsisted between the Greeks and Trojans for many generations. It is not otherwise probable that a quarrel which interested only Menelaus and his brother Agamemnon should have been readily espoused by all the princes of Greece. The preparations for this war are said to have occupied no less than ten years, a length of time which ought not to surprise us, when we consider that this was the first war in which the whole nation had engaged.—*TYTLER'S HIST.*, Book 1, ch. 8, p. 76.

**5911. WAR, Incapacity for.** *Lord Loudoun.* Ever since the treaty of Utrecht the French had retained Cape Breton; and the fortress at Louisbourg had been made one of the strongest on the continent. On the 20th of June Lord Loudoun sailed from New York, with an army of 6000 regulars. By the 1st of July he was at Halifax, where he was joined by Admiral Holburn, with a powerful fleet of sixteen men-of-war. There were on board 5000 additional troops fresh from the armies of England. Never was such a use made of a splendid armament. Loudoun landed before Halifax, cleared off a mustering plain, and set his officers to drilling regiments already skilled in every manœuvre of war. To heighten the absurdity, the fields about the city were planted with onions, for it was said that the men might take a scurvy. By and by the news came that the French vessels in the harbor of Louisbourg outnumbered by one the ships of the English squadron. To attack a force that seemed superior to his own was not a part of Loudoun's tactics. Ordering the fleet to go cruising around Cape Breton, he immediately embarked with his army, and sailed for New York. Arriving at this place, he proposed to his officers to fortify Long Island, in order to defend the continent against an enemy whom he outnumbered four to one.—*RIDPATH'S U. S.*, ch. 34, p. 269.

**5912. WAR, Inhumanity in.** *Romans.* [The Goths had been driven by the Romans to the defences of Ravenna.] These fortifications were, indeed, impregnable to the assault of art or violence; and when Belisarius invested the capital he was soon convinced that famine only could tame the stubborn spirit of the Barbarians. The sea, the land, and the channels of the Po were guarded by the vigilance of the Roman general; and his morality extended the rights of war to the practice of poisoning the waters and secretly firing the granaries of a besieged city.—*GIBBON'S ROME*, ch. 63, p. 179.

**5913. WAR, Injury by.** *Civil.* The effect of the constant progress of wealth has been to make insurrection far more terrible to thinking men

than maladministration : . . . wealth would be exposed to imminent risk of spoliation and destruction. Still greater would be the risk to public credit, on which thousands of families directly depend for subsistence, and with which the credit of the whole commercial world is inseparably connected. It is no exaggeration to say that a civil war of a week on English ground would now produce disasters which would be felt from the Hoang-Ho to the Missouri, and of which the traces would be discernible at the distance of a century.—MACAULAY'S HIST., ch. 1, p. 33.

**5914. WAR, Instinct for.** *Napoleon I.* There is still preserved upon the island of Corsica, as an interesting relic, a small brass cannon, weighing about thirty pounds, which was the early and favorite plaything of Napoleon. Its loud report was music to his childish ears. In imaginary battle he saw whole squadrons mowed down by the discharges of his formidable piece of artillery.—ABBOTT'S NAPOLEON B., vol. 1, ch. 1.

**5915 WAR, Love of.** *Lord Nelson.* [During the battle of Copenhagen, Nelson's most terrible conflict, he] was walking the quarter-deck, which was slippery with blood and covered with the dead, who could not be removed as fast as they fell. . . . He looked upon the devastation around him, and sternly smiling, said, "This is warm work, and this day may be the last to any of us in a moment. But mark me, I would not be elsewhere for thousands." This was heroic, but it was not noble.—ABBOTT'S NAPOLEON B., vol. 1, ch. 22.

**5916.** ———. *Franks.* Although they were strongly actuated by the allurements of rapine, they professed a disinterested love of war, which they considered as the supreme honor and felicity of human nature; and their minds and bodies were so completely hardened by perpetual action, that, according to the lively expression of an orator, the snows of winter were as pleasant to them as the flowers of spring.—GIBBON'S ROME, ch. 20, p. 239.

**5917.** ———. *The Alani.* [A people who inhabited the deserts of Scythia.] The mixture of Samatic and German blood had contributed to improve the features of the Alani. . . . They considered war and rapine as the pleasure and the glory of mankind. A naked cimeter fixed in the ground was the only object of their religious worship; the scalps of their enemies formed the costly trappings of their horses; and they viewed with pity and contempt the pusillanimous warriors who patiently expected the infirmities of age.—GIBBON'S ROME, ch. 26, p. 25.

**5918. WAR, Miseries of.** *Battle of Fredericksburg.* Little children with blue feet trod painfully over the frozen ground, and those whom they followed knew as little as themselves where to seek food and shelter. Hundreds of ladies wandered homeless over the frozen highway with bare feet and thin clothing, knowing not where to find a place of refuge. Delicately nurtured girls, with slender forms, upon which no rain had beat, which no wind had ever visited too roughly, walked hurriedly, with unsteady feet, upon the road, seeking only some place where they could shelter themselves. Whole

families sought sheds by the wayside, or made roofs of fence-rails and straw, not knowing whither to fly.—POLLARD'S SECOND YEAR OF THE WAR, ch. 6, p. 190.

**5919.** ———. *Desolation.* There is a letter . . . dated from Bologna, December 12, 1530, which presents as striking a picture as was ever drawn of the widespread misery produced by the contests of ambition. In travelling fifty miles they saw no creature stirring in rural industry, except three women gathering grapes rotting upon the vines. In Pavia the children were crying about the streets for bread. There was neither horse meat nor man's meat to be found. "There is no hope [for] many years that Italia shall be restored, for want of people."—KNIGHT'S ENG., vol. 2, ch. 20, p. 330.

**5920. WAR, Monument of.** *"Heads."* Timour the Tartar erected on the ruins of Bagdad a pyramid of ninety thousand heads; again visited Georgia, and encamped on the banks of the Araxes.—GIBBON'S ROME, ch. 65, p. 263.

**5921. WAR, Murderous.** *Battle of Towton.* [In 1461,] on the eve of Palm Sunday, began the cruel battle of Towton, at four o'clock, when the armies [of the Yorkists and Lancastrians] joined. Through all the night, amid a fall of snow, these fierce men madly fought till the afternoon of the next day. Then 33,000 men lay dead on the field of battle. . . . It is affirmed that there was no quarter given in the battle. . . . The triumph of the Yorkists was complete.—KNIGHT'S ENG., vol. 2, ch. 9, p. 148.

**5922. WAR, Partisan.** *Cæsar and Pompey.* [See No. 4230.] They were now declared enemies, and each prepared to assert, by arms, his title to an unrestrained dominion over his country. It is not a little surprising that the citizens of Rome should deliberately prepare to sacrifice their lives and fortunes in the decision of such a contest, with all the zeal of men who fight for their most valuable rights and possessions.—TYTLER'S HIST., Book 4, ch. 2, p. 406.

**5923. WAR, Patriotism in.** *Defensive.* [The threatened invasion of England by the Spanish Armada, and the conflicts which followed the dispersion of that immense and powerful fleet, proved to be beneficial to the nation.] There was a higher result of such a warfare than the taking of ships and the burning of towns. A grand spirit of devotion to their country was engendered in the people. The energies called forth in that stirring time produced a corresponding elevation of the national character.—KNIGHT'S ENG., vol. 3, ch. 15, p. 239.

**5924.** ———. *American Revolution.* Where eminent statesmen hesitated, the instinctive action of the multitude revealed the counsels of magnanimity. . . . A nation without union, without magazines and arsenals, without a treasury, without credit, without government, fought successfully against the whole strength and wealth of Great Britain. An army of veteran soldiers capitulated to insurgent husbandmen.—BANCROFT'S U. S., vol. 4, ch. 1.

**5925. WAR, Piety in.** *Joan of Arc.* At the sight of the Holy Maid and her banner they rallied and renewed the assault. Joan rode forward at their head, waving her banner and cheering them on. The English quailed at



what they believed to be the charge of hell; Saint Loup was stormed, and its defenders put to the sword, except some few whom Joan succeeded in saving. All her woman's gentleness returned when the combat was over. It was the first time that she had ever seen a battle-field. She wept at the sight of so many bleeding corpses; and her tears flowed doubly when she reflected that they were the bodies of Christian men who had died without confession.—*DECI-SIVE BATTLES*, § 383.

**5926. WAR, Politicians in.** *Romans.* To draw him into more open ground, Cæsar had shifted his camp continually. Pompey had followed cautiously, still remaining on his guard. His political advisers were impatient of these dilatory movements. They taunted him with cowardice. They insisted that he should set his foot on this insignificant adversary promptly and at once; and Pompey, gathering courage from their confidence, and trusting to his splendid cavalry, agreed at last to use the first occasion that presented itself. . . . [Pompey's] beaten army, which a few hours before were sharing in imagination the lands and offices of their conquerors, fled out through the opposite gates, throwing away their arms, flinging down their standards, and racing, officers and men, for the rocky hills which at a mile's distance promised them shelter.—*FROUDE'S CÆSAR*, ch. 22.

**5927. WAR prayed for.** *Its Miseries.* In 1514 Lord Dacre, describing the "robbing, spoiling, and vengeance in Scotland," [adds,] "which I pray our Lord God to continue." [Thus men appealed to the Author of all good in support of their perpetration of all evil.]—*KNIGHT'S ENG.*, vol. 2, ch. 17, p. 274.

**5928. WAR, Propensity for.** *American Indians.* Next among the propensities of the red men was the passion for war. Their wars, however, were always undertaken for the redress of grievances, real and imaginary, and not for conquest. But with the Indian a redress of grievances meant a personal, vindictive, and bloody vengeance on the defender. The Indian's principles of war were easily understood, but irreconcilable with justice and humanity. The forgiveness of an injury was reckoned a weakness and a shame. Revenge was considered among the nobler virtues. The open honorable battle of the field was an event unknown in Indian warfare. Fighting was limited to the surprise, the ambuscade, the massacre; and military strategy consisted of cunning and treachery. Quarter was rarely asked and never granted; those who were spared from the fight were only reserved for a barbarous captivity, ransom or the stake. In the torture of his victims all the diabolical ferocity of the savage warrior's nature burst forth without restraint.—*RIDPATH'S U. S.*, ch. 1, p. 44.

**5929. WAR, Romance in.** *Thirty Years' War.* Duke Christian, passionately enamored of the Electress Palatine, with whom he had become acquainted in Holland, and more disposed for war than ever, led back his army into Lower Saxony, bearing that princess' glove in his hat, and on his standards the motto, "All for God and Her."—*THIRTY YEARS' WAR*, § 174.

**5930. WAR of the Roses.** *England.* [The Duke of York claimed the succession to the English throne, which the House of Lords promised at the death of King Henry.] But the open display of York's pretensions at once united the partisans of the royal house in a vigorous resistance; and the deadly struggle which received the name of the Wars of the Roses from the white rose which formed the badge of the house of York, and the red rose which was the cognizance of the house of Lancaster, began in a gathering of the north round Lord Clifford and of the west round Henry, Duke of Somerset.—*HIST. OF ENG. PEOPLE*, § 449.

**5931. WAR for Spoils.** *Athenians.* One day Agesilaus ordered his commissaries to sell the prisoners, but to strip them first. Their clothes found many purchasers; but as to the prisoners themselves, their skins being soft and white by reason of their having lived so much within doors, the spectators only laughed at them, thinking they would be of no service as slaves. Whereupon Agesilaus, who stood by at the auction, said to his troops: "These are the persons whom you fight with;" and then pointing to the rich spoils, "Those are the things ye fight for."—*PLUTARCH'S AGESILAUS*.

**5932. WAR, Study of.** *Honorable.* Antigonus being asked who was the greatest general, answered, "Pyrrhus would be, if he lived to be old." Antigonus, indeed, spoke only of the generals of his time; but Hannibal said that, of all the world had ever beheld, the first in genius and skill was Pyrrhus, Scipio the second, and himself the third. . . . This was the only science he applied himself to; this was the subject of his thoughts and conversation; for he considered it as a royal study, and looked upon other arts as mere trifling amusements. And it is reported that when he was asked whether he thought Python or Cæphisias the best musician, "Polysperchon," said he, "is the general;" intimating that this was the only point which it became a king to inquire into or know.—*PLUTARCH'S PYRRHUS*.

**5933. WAR, Sufferers by.** *The Innocent.* [In 1070 William the Conqueror destroyed the country for a hundred miles about York.] Malmesbury, writing half a century afterward, says: "Thus the resources of a province, once flourishing, were cut off, by fire, slaughter, and devastation. The ground for more than sixty miles, totally uncultivated and unproductive, remains bare to the present day." Ordericus winds up the lamentable story with these words: "There followed consequently so great a scarcity in England in the ensuing years, that severe famine involved the innocent and unarmed population in so much misery, that . . . more than a hundred thousand souls of both sexes perished of want."—*KNIGHT'S ENG.*, vol. 1, ch. 14, p. 193.

**5934. WAR, Supplies in.** *Second Crusade.* The army was reviewed near to Nicæa, where it was found to consist of 600,000 foot, including women, and 100,000 horse. We have no accounts transmitted to us how such multitudes procure subsistence when once they had come into a hostile country. It is difficult to conceive that they could have procured it by plunder without such a total dispersion as must have rendered all their enterprises ineffectual against such a formidable

enemy as the Mohammedans. . . . It is highly probable that the greatest part of the calamities and misfortunes which the Crusaders underwent must have arisen from a scarcity of provisions. —*TYTLER'S HIST.*, Book 6, ch. 9, p. 176.

**5935. WAR, Solitary Survivor of. *Afghan.*** [In 1841 a British army was sent into *Afghan*, where, after a complete success, it was placed in great peril by the treachery of the natives. A retreat was finally begun, and of 4500 soldiers only one was brought in to Jelalabad, and he wounded and exhausted. It was Dr. Brydon.] —*KNIGHT'S ENG.*, vol. 8, ch. 25, p. 458.

**5936. WAR, Terrors of Civil. *To Wellington.*** [The Duke of Wellington said in Parliament on the 4th of April, 1829:] My Lords, I am one of those who have passed a longer period of my life engaged in war than most men, and principally, I may say, in civil war; and I must say this, that if I could avoid by any sacrifice whatever even one month of civil war in the country to which I am attached, I would sacrifice my life in order to do it. I say that there is nothing that destroys property and prosperity and demoralizes character to the degree that civil war does; by it the hand of man is raised against his neighbor, against his brother, and against his father; the servant betrays his master, and the whole scene ends in confusion and devastation. —*KNIGHT'S ENG.*, vol. 8, ch. 13, p. 239.

**5937. WAR, Toleration in. *Mahometan.*** [When Abou-Bekr, the successor of Mahomet, was about to march his Arabian warriors into Syria, he gathered them round him in a circle.] "Warriors of Islam," said he, "attend a moment, and listen well to the precepts which I am about to promulge to you for observation in times of war. Fight with bravery and loyalty. Never use artifice or perfidy toward your enemies; do not mutilate the fallen; do not slay the aged, nor the children, nor the women; do not destroy the palm trees; do not burn the crops; do not cut the fruit trees; do not slaughter the animals, except what will be necessary for your nourishment. You will find upon your route men living in solitude, in meditation, in the adoration of God; do them no injury, give them no offence." —*LAMARTINE'S TURKEY*, p. 158.

**5938. WAR, Trained for. *Franks.*** The lofty stature of the Franks, and their blue eyes, denoted a Germanic origin; their close apparel accurately expressed the figure of their limbs; a weighty sword was suspended from a broad belt; their bodies were protected by a large shield; and these warlike Barbarians were trained, from their earliest youth, to run, to leap, to swim; to dart the javelin, or battle-axe, with unerring aim; to advance, without hesitation, against a superior enemy; and to maintain, either in life or death, the invincible reputation of their ancestors. —*GIBBON'S ROME*, ch. 35, p. 429.

**5939. WAR, Trophies of. *Ghastly.*** From the permanent conquest of Russia the Tartars made a deadly though transient inroad into the heart of Poland, and as far as the borders of Germany. The cities of Lublin and Cracow were obliterated; they approached the shores of the Baltic; and in the battle of Lignitz they defeated the

dukes of Silesia, the Polish palatines, and the great master of the Teutonic order, and filled nine sacks with the right ears of the slain. —*GIBBON'S ROME*, ch. 64, p. 218.

**5940. WAR, Uncertainties of. *Rebellion.*** Jefferson Davis had himself declared, . . . whenever the war should open, the North and not the South should be the field of battle. . . . L. P. Walker, the rebel secretary of war, had said . . . he would prophesy that the flag which now flaunts the breeze here would float over the dome of the old Capitol at Washington before the first of May, and that it might float eventually over Faneuil Hall itself. —*RAYMOND'S LINCOLN*, ch. 6, p. 178.

**5941. ——. *American Revolution.*** Three days after his victory [at Trenton] Washington again crossed the Delaware, and took post at Trenton. . . . The British fell back from their outposts on the Delaware, and concentrated in great force at Princeton. Cornwallis took command in person, and resolved to attack and overwhelm Washington at Trenton. So closed the year. Ten days previously Howe only waited for the freezing up of the Delaware before taking up his quarters in Philadelphia. Now it was a question whether he would be able to hold a single town in New Jersey. —*RIDPATH'S U. S.*, ch. 39, p. 316.

**5942. WAR un hindered. *King Philip's War.*** The Indians were not idle. "We will fight," said they, "these twenty years; you have houses, barns, and corn; we have now nothing to lose." —*BANCROFT'S U. S.*, vol. 2, ch. 12.

**5943. WAR, Waste of. *Devastation.*** The Emperor Charles [V.], whose recent triumphs had inspired him with unbounded self-confidence, expressed the utmost disdain for the military resources and tactics of his adversary, and, vowing that he would bring the [Francis I.] King of France as low as the poorest gentleman in his dominions, he crossed the Var and invaded Provence, at the head of 50,000 men, on the 25th of July. The French army, led by the Constable Montmorency, took post at Avignon, which commands both the Rhone and the Durance. The population was ordered to retire into the fortified towns; property and provisions of all kinds were hastily withdrawn, and the entire district in the route of the advancing enemy was then mercilessly laid waste by the French themselves, so that Provence presented in the course of a few days the most deplorable spectacle of desolation. Flourishing towns—Grasse, Digne, Draguignan, Antibes, Toulon—were set on fire and reduced to ashes; the inhabitants fled to the mountains, where thousands perished from exposure, privation, and hunger. The march of the invaders was unopposed; but it became every day more and more difficult to sustain the troops, and on reaching Aix, the capital, where he had intended to take triumphant possession of the kingdom of Provence, Charles found it, to his great dismay, totally depopulated and abandoned; everything had been removed or destroyed that could be of the slightest use or value to a conqueror. Famine, and its never-failing consequence, contagious disease, soon made fearful havoc in the imperial ranks. It was attempted to besiege Arles and Marseilles; but in each case the assailants were beaten off



with severe loss; and the emperor, hearing at this moment of the arrival of Francis on his intrenched camp before Avignon, and apprehending an attack with overwhelming numbers, reluctantly gave orders to commence a retreat.—STUDENTS' FRANCE.

**5944. WAR, Wealth by.** *Peter Cooper.* The war, however, was the beginning of his fortune. The supply of foreign merchandise being cut off, a great impulse was given to manufactures. Cloth, for example, rose to such an extravagant price that cloth factories sprang up everywhere, and there was a sudden demand for every description of cloth-making machinery. Peter Cooper, who possessed a fine genius for invention, invented a machine for shearing the nap from the surface of cloth. It answered its purpose well, and he sold it without delay to good advantage. Then he made another; and as often as he had one done, he would go to some cloth mill, explain its merits, and sell it. He soon had a thriving shop, where he employed several men, and he sold his machines faster than he could make them.—CYCLOPEDIA OF BIOG., p. 572.

**5945. WAR, Wounds in.** *Philip of Macedon.* No warrior was ever bolder or more intrepid in fight. Demosthenes, who cannot be suspected of flattering him, gives a glorious testimony of him on this head; for which reason I will cite his own words. "I saw," says this orator, "this very Philip, with whom we disputed for sovereignty and empire—I saw him, though covered with wounds, his eyes struck out, his collar-bone broken, maimed both in his hands and feet, still resolutely rush into the midst of dangers, and ready to deliver up to fortune any other part of his body she might desire, provided he might live honorably and gloriously with the rest of it."—ROLLIN'S HIST., Book 14, § 8.

**5946. WARFARE, Unequal.** *American Revolution.* During the summer [1776] Washington's forces were augmented to about 27,000 men; but the terms of enlistment were constantly expiring; sickness prevailed in the camp; and the effective force was but little more than half as great as the aggregate. On the other hand, Great Britain was making the vastest preparations. By a treaty with some of the petty German States, 17,000 Hessian mercenaries were hired to fight against America. George III. was going to quell his revolted provinces by turning loose upon them a brutal foreign soldiery; 25,000 additional English troops were levied; an immense squadron was fitted out to aid in the reduction of the colonies, and \$1,000,000 were voted for the extraordinary expenses of the war department. By these measures the Americans were greatly exasperated.—RIDPATH'S U. S., ch. 39, p. 308.

**5947. WARNING of Danger.** *Richard I.* [Richard the Lion.] The firmness of Hubert Walter had secured order in England, but over sea Richard found himself face to face with dangers which he was too clear-sighted to undervalue. Destitute of his father's administrative genius, less ingenious in his political conceptions than John, Richard was far from being a mere soldier. A love of adventure, a pride in sheer physical strength, here and there a romantic generosity jostled roughly with the craft, the

unscrupulousness, the violence of his race; but he was at heart a statesman, cool and patient in the execution of his plans as he was bold in their conception. "The devil is loose; take care of yourself," Philip had written to John at the news of Richard's release.—HIST. OF ENG. PEOPLE, § 151.

**5948. WARNINGS, Effective.** *Cæsar's.* It was now eleven in the forenoon. Cæsar shook off his uneasiness, and rose to go. As he crossed the hall, his statue fell, and shivered on the stones. Some servants, perhaps, had heard whispers, and wished to warn him. As he still passed on, a stranger thrust a scroll into his hand, and begged him to read it on the spot. It contained a list of the conspirators, with a clear account of the plot. He supposed it to be a petition, and placed it carelessly among his other papers. The fate of the empire hung upon a thread, but the thread was not broken. As Cæsar had lived to reconstruct the Roman world, so his death was necessary to finish the work. [He was assassinated.]—FROUDE'S CÆSAR, ch. 27.

**5949. WARS, Occasion of.** *Religion and Commerce.* A.D. 1713. The treaty of peace at Utrecht scattered the seeds of war broadcast throughout the globe. . . . Instead of establishing equal justice, England sought commercial advantages; . . . for about two centuries the wars of religion had prevailed. The wars for commercial advantages were now prepared. The interests of commerce, under the narrow point of view of privilege and of profit, regulated diplomacy, swayed legislation, and marshalled revolutions. [See No. 4097.]—BANCROFT'S U. S., vol. 3, ch. 21.

**5950. WATCHFULNESS, Safety by.** *Tennessee Wilderness.* Never has a settlement been so infested with hostile Indians as this. When Rachel Donelson [afterward the beloved wife of General Jackson], with her sisters and young friends, went blackberrying, a guard of young men, with their rifles loaded and cocked, stood guard over the surrounding thickets while the girls picked the fruit. It was not safe for a man to stoop over a spring to drink unless some one else was on the watch with his rifle in his arms; and when half a dozen men stood together, in conversation, they turned their backs to each other, all facing different ways, to watch for a lurking savage. So the Donelsons lived for eight years, and gathered about them more negroes, more cattle, and more horses than any other household in the settlement.—CYCLOPEDIA OF BIOG., p. 534.

**5951. WATCHMEN, Mistaken.** *American Revolution.* Marching by way of Charlestown Neck, the provincials came, about eleven o'clock, to the eminence which they were instructed to fortify. Prescott and his engineer, Gridley, not liking the position of Bunker Hill, proceeded down the peninsular seven hundred yards to another height, afterward called Breed's Hill. The latter was within easy cannon range of Boston. On this summit a redoubt eight rods square was planned by the engineer, and there, from midnight to day-dawn, the men worked in silence. The British ships in the harbor were so near that the Americans could hear the sentinels on deck repeating the night call, "All is well." The works were not yet completed when morning revealed

the new-made redoubt to the astonished British of Boston.—RIDPATH'S U. S., ch. 38, p. 300.

**5952. WATER, Need of.** *Kingdom.* The most distinguished of his [Lycurgus'] ancestors was Sous, under whom the Lacedæmonians made the *Helotes* their slaves, and gained an extensive tract of land from the Arcadians. Of this Sous it is related that, being besieged by the Clitorians in a difficult post where there was no water, he agreed to give up all his conquests, provided that himself and all his army should drink of the neighboring spring. When these conditions were sworn to, he assembled his forces, and offered his kingdom to the man that would forbear drinking; not one of them, however, would deny himself.—PLUTARCH'S LYCURGUS.

**5953. WATER, Overflow of.** *Alban Lake.* Of the many springs, brooks, and lakes which Italy abounds with, some were dried up, and others but feebly resisted the drought; the rivers always low in the summer, then ran with a very slender stream. But the Alban Lake, which has its source within itself, and discharges no part of its water, being quite surrounded with mountains, without any cause, unless it was a supernatural one, began to rise and swell in a most remarkable manner, increasing until it reached the sides, and at last the very tops of the hills, all which happened without any agitation of its waters. For a while it was the wonder of the shepherds and herdsmen; but when the earth, which, like a mole, kept it from overflowing the country below, was broken down with the quantity and weight of water then descending like a torrent through the ploughed fields and other cultivated grounds to the sea, it not only astonished the Romans, but was thought by all Italy to portend some extraordinary event. [The oracles declared] that the city could never be taken until the waters of the Alban Lake, which had now forsaken their bed, and found new passages, were turned back, or so diverted as to prevent their mixing with the sea.—PLUTARCH'S CAMILLUS.

**5954. WATERING-PLACES, Rustic.** *Reign of Charles II.* When the court, soon after the Restoration, visited Tunbridge Wells, there was no town there; but within a mile of the spring rustic cottages, somewhat cleaner and neater than the ordinary cottages of that time, were scattered over the heath. Some of these cabins were movable, and were carried on sledges from one part of the common to another. To these huts men of fashion, wearied with the din and smoke of London, sometimes came in the summer to breathe fresh air, and to catch a glimpse of rural life. During the season a kind of fair was daily held near the fountain. The wives and daughters of the Kentish farmers came from the neighboring villages with cream, cherries, wheat ears, and quails. To chaffer with them, to flirt with them, to praise their straw hats and tight heels, was a refreshing pastime to voluptuaries sick of the airs of actresses and maids of honor. Milliners, toymen, and jewellers came down from London, and opened a bazaar under the trees. In one booth the politician might find his coffee and the London *Gazette*; in another were gamblers playing deep at basset; and on fine evenings the fiddlers were in attendance, and there were morris-dances on the elastic turf

of the bowling green.—MACAULAY'S ENG., ch. 3, p. 322.

**5955. WATERING-PLACES, Uninviting.** *Reign of Charles II.* [At Bath Springs the rooms were small and] were uncarpeted, and were colored brown with a wash made of soot and small beer, in order to hide the dirt. Not a wainscot was painted. Not a hearth or chimney-piece was of marble. A slab of common freestone, and fire-irons which had cost from three to four shillings, were thought sufficient for any fireplace. The best apartments were hung with coarse woollen stuff, and were furnished with rush-bottomed chairs.—MACAULAY'S ENG., ch. 3, p. 323.

**5956. WEAK destroyed.** *Ancient Germans.* [The Heruli, who anciently inhabited the dark forests of Germany and Poland,] were a fierce people who disdained the use of armor, and who condemned their widows and aged parents not to survive the loss of their husbands or the decay of their strength.—GIBBON'S ROME, ch. 39, p. 16.

**5957. WEAKNESS, Criminality of.** *Richard Cromwell.* [When Richard Cromwell succeeded his father in the Protectorate of England, he did not bring his father's endowments with him. When the army began to evince a hostility toward Parliament the officers who were devoted to him urged him to adopt some strong measure, and stand firm. But he shrank from the responsibility, saying,] "I have never done anybody any harm, and I never will; I will not have a drop of blood spilt for the preservation of my greatness, which is a burden to me."—KNIGHT'S ENG., vol. 4, ch. 14, p. 220.

**5958. WEAKNESS by Enlargement.** *Empire of the Mohammedans.* The third and most obvious cause of the decline and fall of the caliphs was the weight and magnitude of the empire itself. The caliph Almamon might proudly assert that it was easier for him to rule the East and the West than to manage a chess-board of two feet square; yet I suspect that in both those games he was guilty of many fatal mistakes.—GIBBON'S ROME, ch. 52, p. 325.

**5959. WEAKNESS of great Men.** *Demosthenes.* [At the battle of Cheronæa] Demosthenes, who was a greater statesman than a warrior, and more capable of giving wholesome counsel in his harangues than of supporting them by an intrepid courage, threw down his arms, and fled with the rest. It is even said that in his flight his robe being caught by a bramble, he imagined that some of the enemy had laid hold of him, and cried out, "Spare my life!" More than 1000 Athenians were left upon the field of battle, and above 2000 taken prisoners, among whom was Demades, the orator. The loss was as great on the Theban side.—ROLLIN'S HIST., Book 14, § 6.

**5960. WEAKNESS, Moral.** *Milo the Athlete.* [He was the champion wrestler of Greece.] An author has judiciously observed that this surprisingly robust champion, who prided himself so much on his bodily strength, was the weakest of men with regard to a passion which often subdues and captivates the strongest; a courtesan having gained so great an ascendancy over Milo that she tyrannized over him in the most imperious manner, and made him obey what-



ever commands she laid upon him.—ROLLIN'S HIST., Book 7, ch. 3, § 299.

**5961. WEALTH, Conservation of.** *Reign of James II.* [He desired to secure the religious revolution of England by securing a Roman Catholic succession to the throne.] To all men not utterly blinded by passion, these difficulties appeared insuperable. The most unscrupulous slaves of power showed signs of uneasiness. Dryden muttered that the king would only make matters worse by trying to mend them, and sighed for the golden days of the careless and good-natured Charles. Even Jeffreys wavered. As long as he was poor, he was perfectly ready to face obloquy and public hatred for lucre. But he had now, by corruption and extortion, accumulated great riches; and he was more anxious to secure them than to increase them. His slackness drew on him a sharp reprimand from the royal lips. In dread of being deprived of the great seal, he promised whatever was required of him; but Barillon, in reporting this circumstance to Louis, remarked that the King of England could place little reliance on any man who had anything to lose.—MACAULAY'S ENG., ch. 8, p. 291.

**5962. WEALTH, Corrupting.** *Religion.* The story of Paul of Samosata, who filled the metropolitan see of Antioch, while the East was in the hands of de Onathus and Zenobia, may serve to illustrate the condition and character of the times. The wealth of that prelate was a sufficient evidence of his guilt, since it was neither derived from the inheritance of his fathers nor acquired by the arts of honest industry. But Paul considered the service of the Church as a very lucrative profession. His ecclesiastical jurisdiction was venal and rapacious; he extorted frequent contributions from the most opulent of the faithful, and converted to his own use a considerable part of the public revenue. By his pride and luxury the Christian religion was rendered odious in the eyes of the Gentiles. His council chamber and his throne, the splendor with which he appeared in public, the suppliant crowd who solicited his attention, the multitude of letters and petitions to which he dictated his answers, and the perpetual hurry of business in which he was involved, were circumstances much better suited to the state of a civil magistrate than to the humility of a primitive bishop.—GIBBON'S ROME, ch. 16, p. 53.

**5963. WEALTH by Corruption.** *Lord Clarendon.* [Lord Clarendon, chancellor for the corrupt Charles II.,] returned from exile in the deepest poverty. In seven years he had acquired a sufficient fortune to build a mansion superior to ducal palaces, and to furnish it with the most costly objects of taste and luxury. It was called "Dunkirk House" by the people, because they saw what they believed to be evidence of foreign bribery.—KNIGHT'S ENG., vol. 4, ch. 17, p. 301.

**5964. WEALTH, Cost of.** *Samuel Johnson.* Mrs. Thrale mentioned a gentleman who had acquired a fortune of £4000 a year in trade, but was absolutely miserable, because he could not talk in company; so miserable, that he was impelled to lament his situation in the street to —, whom he hates, and who he knows despises him. "I am a most unhappy man," said he. "I am invited to conversations. I go to conversations;

but, alas! I have no conversation." JOHNSON: "Man commonly cannot be successful in different ways. This gentleman has spent, in getting £4000 a year, the time in which he might have learned to talk; and now he cannot talk." Mr. Perkins made a shrewd and droll remark: "If he had got his £4000 a year as a mountebank, he might have learned to talk at the same time that he was getting his fortune."—BOSWELL'S JOHNSON, p. 455.

**5965.** ——. *Samuel Johnson.* The conversation having turned on the prevailing practice of going to the East Indies in quest of wealth, JOHNSON: "A man had better have £10,000 at the end of ten years passed in England than £20,000 at the end of ten years passed in India, because you must compute what you give for money; and a man who has lived ten years in India has given up ten years of social comfort, and all those advantages which arise from living in England."—BOSWELL'S JOHNSON, p. 415.

**5966. WEALTH, Dangerous.** *To Piety.* John Wesley remarked in early life that he had known but four men who had not declined in religion by becoming wealthy; at a later period in life he corrected the remark, and made no exception.—STEVENS' METHODISM, vol. 1, p. 268.

**5967. WEALTH, Despoiled of.** *By Cromwell.* The old Irish gentry were scattered over the whole world. Descendants of Milesian chieftains swarmed in all the courts and camps of the Continent. The despoiled proprietors who still remained in their native land brooded gloomily over their losses, pined for the opulence and dignity of which they had been deprived, and cherished wild hopes of another revolution. A person of this class was described by his countryman as a gentleman who would be rich if justice were done, as a gentleman who had a fine estate if he could only get it.—MACAULAY'S ENG., ch. 6, p. 120.

**5968. WEALTH destroyed.** *For Safety.* After the retreat [from Africa] of the Saracens, the victorious prophetess [Cahina] assembled the Moorish chiefs, and recommended a measure of strange and savage policy. "Our cities," said she, "and the gold and silver which they contain, perpetually attract the arms of the Arabs. These vile metals are not the objects of our ambition; we content ourselves with the simple productions of the earth. Let us destroy these cities; let us bury in their ruins those pernicious treasures; and when the avarice of our foes shall be destitute of temptation, perhaps they will cease to disturb the tranquillity of a warlike people." The proposal was accepted with unanimous applause. From Tangier to Tripoli the buildings, or at least the fortifications, were demolished, the fruit-trees were cut down, the means of subsistence were extirpated, a fertile and populous garden was changed into a desert, and the historians of a more recent period could discern the frequent traces of the prosperity and devastation of their ancestors.—GIBBON'S ROME, ch. 51, p. 246.

**5969. WEALTH, Enormous.** *Cantauczene.* [This grand chamberlain and adroit intriguer of the Turkish empire became the possessor of enormous wealth.] The register of his private

wealth reminds us of the opulence of Lucullus and of Crassus at Rome. The confiscation of his treasures in silver, after his first exile, sufficed to equip a fleet of sixty vessels. His granaries contained the provisions of a capital, in barley and wheat. Two thousand yoke of oxen tilled his lands in Thrace; two thousand five hundred mares supplied with horses his stables; three hundred camels, five hundred mules, five hundred asses, fifty thousand hogs, seventy thousand sheep, filled his farmyards or covered his pastures.—LAMARTINE'S *TURKEY*, p. 224.

**5970. WEALTH, Failure of.** *Samuel Johnson.* Johnson and I set out in Dr. Taylor's chaise to go to Derby. The day was fine, and we resolved to go by Keddlestone, the seat of Lord Scarsdale, that I might see his Lordship's fine house. I was struck with the magnificence of the building; and the extensive park, with the finest verdure, covered with deer and cattle and sheep, delighted me. The number of old oaks, of an immense size, filled me with a sort of respectful admiration; for one of them £60 was offered. The excellent smooth gravel roads; the large piece of water, formed by his Lordship from some small brooks, with a handsome barge upon it; the venerable Gothic church, now the family chapel, just by the house—in short, the grand group of objects agitated and distended my mind in a most agreeable manner. "One should think," said I, "that the proprietor of all this *must* be happy." "Nay, sir," said Johnson; "all this excludes but one evil—poverty."—BOSWELL'S *JOHNSON*, p. 339.

**5971. WEALTH by Flattery.** *Rome.* A rich childish old man was a domestic tyrant, and his power increased with his years and infirmities. A servile crowd, in which he frequently reckoned prætors and consuls, courted his smiles, pampered his avarice, applauded his follies, served his passions, and waited with impatience for his death. The arts of attendance and flattery were formed into a most lucrative science; those who professed it acquired a peculiar appellation; and the whole city, according to the lively descriptions of satire, was divided between two parties—the hunters and their game. [The flatterers hoped for legacies.]—GIBBON'S *ROME*, ch. 6, p. 192.

**5972. WEALTH, Genius for.** *Marcus Crassus.* He made himself useful to the Dictator by his genius for finance, and in return he was enabled to amass an enormous fortune for himself out of the proscriptions. His eye for business reached over the whole Roman Empire. He was banker, speculator, contractor, merchant. He lent money to the spendthrift young lords, but with sound security and at usurious interest. He had an army of slaves, but these slaves were not ignorant field-hands; they were skilled workmen in all arts and trades, whose labors he turned to profit in building streets and palaces. Thus all that he touched turned to gold. He was the wealthiest single individual in the whole empire, the acknowledged head of the business world of Rome.—FROUDE'S *CÆSAR*, ch. 9, p. 16.

**5973. WEALTH, Hopes of.** *Abraham Lincoln.* A.D. 1860. [Mr. Lincoln visited New York, where he met a former resident of Illinois.] "Well, B., how have you fared since you left Illinois?" To which B. replied; "I

have made \$100,000, and lost it all; how is it with you, Mr. Lincoln?" "Oh, very well," said Mr. Lincoln; "I have the cottage at Springfield, and about \$3000 in money. If they make me Vice-President with Seward, as some say they will, I hope I shall be able to increase it to \$20,000, and that is as much as any man ought to want."—RAYMOND'S *LINCOLN*, ch. 3, p. 100.

**5974. WEALTH, Immoderate.** *Romans.* The historian Olympiodorus, who represents the state of Rome when it was besieged by the Goths, . . . observes that several of the richest senators received from their estates an annual income of four thousand pounds of gold above one hundred and sixty thousand pounds sterling, without computing the stated provision of corn and wine, which, had they been sold, might have equalled in value one third of the money. Compared to this immoderate wealth, an ordinary revenue of a thousand or fifteen hundred pounds of gold might be considered as no more than adequate to the dignity of the senatorian rank, which required many expenses of a public and ostentatious kind. [About A.D. 400].—GIBBON'S *ROME*, ch. 31, p. 249.

**5975. WEALTH by Labor.** *Peter Cooper.* Now followed thirty years of steady hard work. He learned how to make the best glue that ever was made in the world, and it brought the highest price. For twenty years he had no book-keeper, no clerk, no salesman, no agent. He was up at the dawn of day. He lighted the factory fires, so as to be ready for the men at seven o'clock. He boiled his own glue. At midday he drove into town in his wagon, called upon his customers, and sold them glue and isinglass. At home in the evening, posting his books and reading to his family. Such was his life for thirty years, his business producing him thirty thousand dollars a year, a large portion of which he saved, always thinking and often talking of the institution which he hoped to found. Glue is made from bullocks' feet, and for many years he consumed in his glue factory all the feet which the city yielded, and saw the price gradually rise from one cent to twelve cents per foot.—*CYCLOPEDIA OF BIOG.*, p. 574.

**5976. WEALTH, Perils of.** *Roman Emperor Diocletian.* One very remarkable edict which he published, instead of being condemned as the effect of jealous tyranny, deserves to be applauded as an act of prudence and humanity. He caused a diligent inquiry to be made "for all the ancient books which treated of the admirable art of making gold and silver, and without pity committed them to the flames, apprehensive, as we are assured, lest the opulence of the Egyptians should inspire them with confidence to rebel against the empire." . . . It may be remarked that these ancients book, so liberally ascribed to Pythagoras, to Solomon, or to Hermes, were the pious frauds of more recent adepts. . . . The persecution of Diocletian is the first authentic event in the history of alchemy. The conquest of Egypt by the Arabs diffused that vain science over the globe. Ungenial to the avarice of the human heart, it was studied in China, as in Europe, with equal eagerness and with equal success. The darkness of the Middle Ages insured a favorable reception to every tale



of wonder, and the revival of learning gave new vigor to hope, and suggested more specious arts of deception. Philosophy, with the aid of experience, has at length banished the study of alchemy.—GIBBON'S *ROME*, ch. 13, p. 418.

**5977. WEALTH, Relative.** *New Yorkers*. A.D. 1678. The poor were relieved, and beggars unknown. A thousand pounds was opulence; the possessor of half that sum was rich.—BANCROFT'S *U. S.*, ch. 17.

**5978. WEALTH repudiated.** *John Wesley*. In his "Appeal to Men of Reason," he said: "Hear ye this, all who have discovered the treasures which I am to leave behind me; if I leave behind me £10 (above my debts and my books, or what may happen to be due on account of them), you and all mankind bear witness against me that I lived and died a thief and a robber." The state of his affairs at his death, nearly half a century after, fully verified this pledge.—STEVENS' *METHODISM*, vol. 1, p. 268.

**5979. WEALTH, Reputation for.** *Roman Emperor Justinian*. The riches of Justinian were speedily exhausted by alms and buildings, by ambitious wars and ignominious treatises. His revenues were found inadequate to his expenses. Every art was tried to extort from the people the gold and silver which he scattered with a lavish hand from Persia to France; his reign was marked by the vicissitudes, or rather by the combat, of rapaciousness and avarice, of splendor and poverty; he lived with the reputation of hidden treasures, and bequeathed to his successor the payment of his debts.—GIBBON'S *ROME*, ch. 60, p. 75.

**5980. WEALTH, Rural.** *John Cantacuzene*. [The Greek politician.] Under the reign of Andronicus the Younger the great domestic ruled the emperor and the empire. . . . He does not measure the size and number of his estates; but his granaries were heaped with an incredible store of wheat and barley; and the labor of a thousand yokes of oxen might cultivate, according to the practice of antiquity, about sixty-two thousand five hundred acres of arable land. His pastures were stocked with 2500 brood mares, 200 camels, 300 mules, 500 asses, 5000 horned cattle, 50,000 hogs, and 70,000 sheep—a precious record of rural opulence.—GIBBON'S *ROME*, ch. 63, p. 183.

**5981. WEALTH, Scheme of.** *Pope Boniface VIII*. [In 1300] proclaimed a plenary absolution to all Catholics who, in the course of that year, and at every similar period, should respectfully visit the apostolic churches of St. Peter and St. Paul. The welcome sound was propagated through Christendom; and at first from the nearest provinces of Italy, and at length from the remote kingdoms of Hungary and Britain, the highways were thronged with a swarm of pilgrims who sought to expiate their sins in a journey, however costly or laborious, which was exempt from the perils of military service. All exceptions of rank or sex, of age or infirmity, were forgotten in the common transport; and in the streets and churches many persons were trampled to death by the eagerness of devotion. The calculation of their numbers could not be easy or accurate; and they have probably been magnified by a dexterous clergy, well apprised

of the contagion of example; yet we are assured by a judicious historian who assisted at the ceremony that Rome was never replenished with less than two hundred thousand strangers; and another spectator has fixed at two millions the total concourse of the year. A trifling oblation from each individual would accumulate a royal treasure; and two priests stood night and day, with rakes in their hands, to collect, without counting, the heaps of gold and silver that were poured on the altar of St. Paul.—GIBBON'S *ROME*, ch. 69, p. 457.

**5982. WEALTH well secured.** *Stilpon*. The city of Megara being taken, the soldiers demanded leave to plunder the inhabitants; but the Athenians interceded for them so effectually that the city was saved. Demetrius drove out the garrison of Cassander, and reinstated Megara in its liberties. Stilpon, a celebrated philosopher, lived in that city, and was sent for by Demetrius, who asked him if he had not lost something. "Nothing at all," replied Stilpon, "for I carry all my effects about me;" meaning by that expression his justice, probity, temperance, and wisdom; with the advantage of not ranking anything in the class of blessings that could be taken from him. What could all the kings of the earth do in conjunction against such a man as this, who neither desires nor dreads anything.—ROLLIN'S *HIST.*, Book 16, § 7.

**5983. WEALTH, Slavery to.** *Spaniards*. Spain, by a very singular fatality, was the Peru and Mexico of the old world. The discovery of the rich western continent by the Phenicians, and the oppression of the simple natives, who were compelled to labor in their own mines for the benefit of strangers, form an exact type of the more recent history of Spanish America.—GIBBON'S *ROME*, ch. 6, p. 183.

**5984. WEALTH, Wise Use of.** *Peter Cooper*. We cite the authority of the *Electrical Review*, which, in paying its tribute to Mr. Cooper, says: "It is not for us to dwell upon the spirit of philanthropy and catholicity of the man, to whom it gives the first honors among the Fathers of the Atlantic cable. That great work was planned and accomplished by Peter Cooper. To him, more than to any of his associates, is due the successful laying of the Atlantic cable.—LESTER'S *LIFE OF PETER COOPER*, p. 24.

**5985. WEALTH, Visionary.** *De Soto in Florida*. In Cuba, . . . two Indians brought as captives to Havana invented such falsehoods as they perceived would be acceptable. They conversed by signs, and their signs were interpreted as affirming that Florida abounded in gold. The news spread great contentment; De Soto and his troops were restless with longing for the hour to arrive of their departure to the conquest of "the richest country which had yet been discovered."—BANCROFT'S *HIST. OF U. S.*, vol. 1, ch. 2.

**5986. WEAPONS, Needless.** *The Rebellion*. When . . . the Confederate troops first turned out, they were in the habit of wearing numerous revolvers and bowie-knives. General Lee is said to have mildly remarked: "Gentlemen, I think you will find an Enfield rifle, a bayonet, and sixty rounds of ammunition as much as you can

conveniently carry in the way of arms." They laughed, and thought they knew better; but the six-shooters and bowie-knives gradually disappeared. — POLLARD'S SECOND YEAR OF THE WAR, p. 329.

**5987. WEDDING, A brilliant.** *Oriental.* Timour wished to dazzle as much as to conquer. He knew that the sword, to subjugate the men of the East, should glitter and strike at the same time. The marriage of one of his sons, still a child, to the daughter of one of the sovereigns of the frontier of Persia permitted him to display in the marriage festivities all the riches that the spoils of Hindostan had accumulated in his tents. A throne of gold, crowns of diamonds, horns full of precious stones spilled like water under the feet of the young couple, avenues of censers that perfumed with musk and ambergris; the earth carpeted for miles around, the dome of the nuptial tent, formed by a firmament of lapis-lazuli, wherein incrustated diamonds represented the stars and constellations; the curtains of the tent of woven gold, the pineapple which surmounted it at the centre, outside, was chiselled in a block of fine amber. — LAMARTINE'S TURKEY, p. 308.

**5988. WEDDING, Present for a.** *Slaves.* Among the Goths, Burgundians, and Franks absolute power of life and death was exercised by the lords; and when they married their daughters a train of useful servants, chained on the wagons to prevent their escape, was sent as a nuptial present into a distant country. — GIBBON'S ROME, ch. 38, p. 603.

**5989. WEDLOCK, Golden.** *Spartans.* Lysander's poverty having been discovered after his death did great honor to his memory; when it was known that of all the gold and riches which had passed through his hands, of a power so extensive as his had been, of so many cities under his government, and which made their court to him—in a word, of that kind of dominion and sovereignty always exercised by him, he had made no manner of advantage for the advancement and enriching of his house. Some days before his death two of the principal citizens of Sparta had contracted themselves to his two daughters; but when they knew in what condition he had left his affairs, they refused to marry them. The republic did not suffer so sordid a baseness to go unpunished, nor permit Lysander's poverty, which was the strongest proof of his justice and virtue, to be treated as an obstacle to an alliance into his family. They were fined in a great sum, publicly disgraced, and exposed to the contempt of all persons of honor. For at Sparta there were penalties established, not only for such as refused to marry, or married too late, but also for those who married amiss; and those especially were reckoned of this number who, instead of forming alliances with virtuous families and with their own relations, had no motive but wealth and lucre in marriage. — ROLLIN'S HIST., Book 9, ch. 3, § 4.

**5990. WELCOME, A grateful.** *Wife of James II.* [The king and queen of England were fugitives and self-exiled.] Mary was on the road toward the French court when news came that her husband had, after a rough voyage, landed safe at the little village of Ambletuse. Persons of high rank were instantly despatched from Ver-

sailles to greet and escort him. Meanwhile Louis, attended by his family and his nobility, went forth in state to receive the exiled queen. Before his gorgeous coach went the Swiss halberdiers. On each side of it and behind it rode the bodyguards, with cymbals clashing and trumpets pealing. After him, in a hundred carriages, each drawn by six horses, came the most splendid aristocracy of Europe, all feathers, ribbons, jewels, and embroidery. Before the procession had gone far it was announced that Mary was approaching. Louis alighted and advanced on foot to meet her. She broke forth into passionate expressions of gratitude. "Madam," said her host, "it is but a melancholy service that I am rendering you to-day. I hope that I may be able hereafter to render you services greater and more pleasing." He embraced the little Prince of Wales, and made the queen seat herself in the royal state-coach on the right hand. The cavalcade then turned toward Saint Germain's. — MACAULAY'S ENG., ch. 10, p. 554.

**5991. WELCOME, Public.** *To Cromwell.* [After the subjugation of Ireland he returned to London.] On Hounslow Heath he was met by General Fairfax, many members of Parliament, and officers of the army, and multitudes of the common people. Coming to Hyde Park, he was received by the Lord Mayor and Corporation of the city of London; the great guns were fired off, and Colonel Barkstead's regiment, which was drawn up for that purpose, gave him several volleys with their small arms. Thus in a triumphant manner he entered London, amid a crowd of attendants, and was received with the highest acclamations. And after resuming his place in Parliament, the Speaker, in an eloquent speech, returned him the thanks of the House for his great and faithful services in Ireland; after which the lord-lieutenant gave them a particular account of the state and condition of that kingdom. It was while he rode thus in state through London that Oliver replied to some sycophantic person who had observed, "What a crowd comes out to see your Lordship's triumph!" "Yes; but if it were to see me hanged, how many more would there be!" Here is a clear-headed, practical man. — HOOD'S CROMWELL, ch. 11, p. 145.

**5992. WIDOWHOOD, Consolation of.** *Isaac Newton.* [He was an unsuccessful lover in early life.] He appeared to have thought no more of love or marriage till he was sixty. Rich and famous then, he aspired to the hand of Lady Norris, the widow of a baronet, and he wrote her a quaint and curious love-letter. He began by remonstrating with her upon her excessive grief for the loss of her husband, telling her that "to be always thinking on the dead is to live a melancholy life among sepulchres." He asks her if she can resolve to spend the rest of her days in grief and sickness, and wear forever a widow's weeds, a costume "less acceptable to company," and keeping her always in mind of her loss. "The proper remedy for all these griefs and mischiefs," he adds, "is a new husband," whose estate, added to her own, would enable her to live more at ease. He says in conclusion: "I doubt not but in a little time to have notice of your ladyship's inclinations to marry; at least that you will give me leave to discourse with you



about it." The lady's answer has not been preserved; but as the marriage never took place, we may presume that the great Sir Isaac Newton had to figure in the character of a rejected lover.—CYCLOPEDIA OF BIOG., p. 254.

**5993. WIFE abandoned.** *Poet Shelley.* That Shelley, early in 1814, had no intention of leaving his wife is probable; for he was re-married to her on the 24th of March. . . . Harriet was pregnant, and this ratification of the Scotch marriage was no doubt intended to place the legitimacy of a possible heir beyond all question. Yet . . . in the very month after this new ceremony Shelley found the difficulties of his wedded life insuperable. . . . About the middle of June the separation actually occurred—not by mutual consent, . . . but by Shelley's sudden abandonment of his wife and child. For a short while Harriet was left in ignorance of his abode, and with a very insufficient sum of money at her disposal.—SYMONDS' SHELLEY, ch. 4.

**5994. WIFE, Authority of.** *Lady Fairfax.* On the 29th of June, within a single month of his arrival at home [from subduing the Irish rebels], he set forth on his great military expedition to Scotland. The Parliament had wished Lord Fairfax to take command and set things right there; but although Fairfax was an Independent, his wife was a Presbyterian, and she would not allow her husband to go. We believe that it was very well that it was so.—HOOD'S CROMWELL, ch. 11, p. 145.

**5995. WIFE by bequest.** *Athens.* It was a very singular law of the Athenians, which permitted a man to bequeath his wife, like any other part of his estate, to any one whom he chose for his successor. The mother of Demosthenes was left by will to Aphobus, with a fortune of *eighty minæ*. The form of such a bequest has been preserved, and runs thus: "This is the last will of Pasio the Acharnean. I bequeath my wife, Archippe, to Phormio, with a fortune of one talent in Peparrhetus, one talent in Attica, a house worth a hundred minæ, together with the female slaves, the ornaments of gold, and whatever else may be in it."—TYTLER'S HIST., Book 1, ch. 10, p. 104.

**5996. WIFE, Counsels of a.** *Theodora.* The prudence of [his wife] Theodora is celebrated by [the Roman emperor] Justinian himself; and his laws are attributed to the sage counsels of his most reverend wife, whom he had received as the gift of the Deity. Her courage was displayed amid the tumult of the people and the terrors of the court. Her chastity, from the moment of her union with Justinian, is founded on the silence of her implacable enemies; and although the daughter of Acacius might be satiated with love, yet some applause is due to the firmness of a mind which could sacrifice pleasure and habit to the stronger sense either of duty or interest.—GIBBON'S ROME, ch. 40, p. 55.

**5997. WIFE, An energetic.** *Margaret of Anjou.* Henry [VI.] was dragged to the battle of St. Alban's, where the party of York gained a complete victory. The king was wounded and taken prisoner, but treated by the victor with great respect and tenderness. He was soon after led in triumph to London; and the Duke of York, permitting him still to enjoy the title of

king, assumed to himself that of protector, under which he exercised all the real powers of the sovereign. Margaret of Anjou, whose courage rose from her misfortunes, prepared to avenge the cause of her husband, and to support the regal authority. With the assistance of those nobles who were devoted to the house of Lancaster, she raised a considerable army, and met the troops of York on the borders of Staffordshire. A desertion from that party increased so much the strength of the royal army, that their opponents instantly dispersed, and the duke fled into Ireland, while his cause was secretly maintained in England by Guy, Earl of Warwick, a man of great abilities and of the most undaunted fortitude. By degrees the activity of this nobleman collected an army sufficient to take the field. Margaret of Anjou had ranged her army at Northampton, determined to fight herself at the head of her troops, while the despicable king remained in his tent, awaiting in great perturbation the issue of the engagement. The royal army was overthrown, and Henry once more made a prisoner, and brought back to London. Margaret fled with precipitation to Wales, and, her manly spirit never deserting her, employed herself in levying a new army for the rescue of her husband and the re-establishment of his authority.—TYTLER'S HIST., Book 6, ch. 14, p. 224.

**5998. WIFE, A generous.** *Of William, Prince of Orange.* All the peculiarities of his character fitted him [Bishop Burnet] to be the peace-maker between William and Mary. Where persons who ought to esteem and love each other are kept asunder, as often happens, by some cause which three words of frank explanation would remove, they are fortunate if they possess an indiscreet friend who blurts out the whole truth. Burnet plainly told the princess what the feeling was which preyed upon her husband's mind. She learned for the first time, with no small astonishment, that when she became Queen of England William would not share her throne. She warmly declared that there was no proof of conjugal submission and affection which she was not ready to give. Burnet, with many apologies, and with solemn protestations that no human being had put words into his mouth, informed her that the remedy was in her own hands. She might easily, when the crown devolved on her, induce her Parliament not only to give the regal title to her husband, but even to transfer to him by a legislative act the administration of the government. "But," he added, "your Royal Highness ought to consider well before you announce any such resolution; for it is a resolution which, having once been announced, cannot safely or easily be retracted." "I want no time for consideration," answered Mary. "It is enough that I have an opportunity of showing my regard for the prince. Tell him what I say, and bring him to me, that he may hear it from my own lips." Burnet went in quest of William, but William was many miles off after a stag. It was not till the next day that the decisive interview took place. "I did not know till yesterday," said Mary, "that there was such a difference between the laws of England and the laws of God. But I now promise you that you shall al-

ways bear rule ; and, in return, I ask only this, that, as I shall observe the precept which enjoins wives to obey their husbands, you will observe that which enjoins husbands to love their wives." Her generous affection completely gained the heart of William. From that time till the sad day when he was carried away in fits from her dying-bed there was entire friendship and confidence between them.—MACAULAY'S *ENG.*, ch. 7, p. 166.

**5999. WIFE honored.** *Mrs. Jackson.* A few weeks after the battle of New Orleans, when her husband was in the first flush of his triumph, this plain planter's wife floated down the Mississippi to New Orleans to visit her husband and to accompany him home. She had never seen a city before, for Nashville at that day was little more than a village. The elegant ladies of New Orleans were exceedingly pleased to observe that General Jackson, though he was himself one of the most graceful and polite of gentlemen, seemed totally unconscious of the homely bearing, the country manners, and awkward dress of his wife. In all companies and on all occasions he showed her every possible mark of respect. The ladies gathered about her and presented her with all sorts of showy knick-knacks and jewelry, and one of them undertook the task of selecting suitable clothes for her. She frankly confessed that she knew nothing about such things, and was willing to wear anything that the ladies thought proper. Much as she enjoyed her visit, I am sure she was glad enough to return to her old home on the banks of the Cumberland and resume her oversight of the dairy and the plantation.—CYCLOPEDIA OF BIOG., p. 537.

**6000. WIFE, A rebellious.** *John Milton's.* The girl herself conceived an equal repugnance to the husband she had thoughtlessly accepted, probably on the strength of his good looks, which was all of Milton that she was capable of appreciating. [Milton permitted her to visit her mother one month after marriage.] Mary Milton went to Forest Hill in July, but on the understanding that she was to come back at Michaelmas. When the appointed time came she did not appear. Milton wrote for her to come. No answer. Several other letters met the same fate. At last he despatched a foot-messenger to Forest Hill, desiring her return. The messenger came back only to report that he had been "dismissed with some sort of contempt." It was evident that Mary Milton's family had espoused her cause as against her husband.—MILTON, BY M. PATTISON, ch. 5.

**6001. WIFE remembered.** *Washington.* Forty years a husband, . . . from the time of his marriage until he ceased to live . . . he wore suspended from his neck by a gold chain the miniature portrait of his wife.—CUSTIS' WASHINGTON, vol. 1, ch. 2.

**6002.** ——. *Mrs. Samuel Johnson.* [He was a man of impetuous temper.] After her death [he was] tenderly disposed to charge himself with slight omissions and offences, the sense of which would give him much uneasiness. Accordingly we find, about a year after her decease, that he thus addressed the Supreme Being : " O Lord, who givest the grace of repentance, and hearest the prayer of the penitent, grant that by

true contrition I may obtain forgiveness of all the sins committed, and of all duties neglected, in my union with the wife whom thou hast taken from me ; for the neglect of joint devotion, patient exhortation, and mild instruction."—BOSWELL'S JOHNSON, p. 62.

**6003. WIFE, A true.** *Mary.* [The two houses of Parliament were assembled in convention to determine the best method of filling the vacant throne of James II. Mary, wife of the Prince of Orange, was his daughter. Her private chaplain, Bishop Burnet, thought that the importance of the crisis justified him in publishing the great secret which the princess had confided to him. He knew, he said, from her own lips that it had long been her full determination, even if she came to the throne in the regular course of descent, to surrender her power, with the sanction of Parliament, into the hands of her husband. Danby received from her an earnest and almost angry reprimand. She was, she wrote, the prince's wife ; she had no other wish than to be subject to him ; the most cruel injury that could be done to her would be to set her up as his competitor ; and she never could regard any person who took such a course as her true friend.—MACAULAY'S *ENG.*, ch. 10, p. 595.

**6004. WIFE, An unhappy.** *Jane Seymour.* The Parliament, with the meanest submission to the will of the tyrant [Henry VIII.], passed sentence of death, and Anne Bullen was removed from the throne to the scaffold. She left by Henry a daughter, Elizabeth, afterward queen of England. Henry was next day publicly married to Jane Seymour, who, happily for herself, died about a year afterward.—TYTLER'S HIST., Book 6, ch. 20, p. 302.

**6005. WIFE and Vixen.** *Mrs. John Fitch.* He incurred the greatest calamity known to human nature. He married a vixen. The woman, who was much older than himself, made his life one horrid broil. He was one of the mildest, kindest, most patient of men ; but after enduring some months of this degrading anguish, after frequently warning his wife that if she did not restrain her temper he would leave her, he at last abandoned his home, his property, his wife, his infant son, and his unborn daughter. It was a terrible hour to him. His wife, who had always laughed at his threats, followed him a mile, crying and humbly begging him to try her once more. " But," he says, " my judgment informed me that it was my duty to go, notwithstanding the struggles of nature I had to contend with."—CYCLOPEDIA OF BIOG., p. 149.

**6006. WIFE, A Warrior's.** *Gaia.* Gaia, the wife of Robert [Guiscard], is painted by the Greeks as a warlike Amazon, a second Pallas ; less skilful in arts, but not less terrible in arms, than the Athenian goddess ; though wounded by an arrow, she stood her ground, and strove, by her exhortation and example, to rally the flying troops. Her female voice was seconded by the more powerful voice and arm of [her husband] the Norman duke, as calm in action as he was magnanimous in counsel. " Whither," he cried aloud—" whither do ye fly ? Your enemy is implacable ; and death is less grievous than servitude." The moment was decisive ; as the Varangians advanced before the line they discovered



the nakedness of their flanks ; the main battle of the duke, of 800 knights, stood firm and entire ; they couched their lances, and the Greeks deplore the furious and irresistible shock of the French cavalry. [They won the battle of Du-razzo.]—GIBBON'S *ROME*, ch. 56, p. 473.

**6007. WIFE, A winning.** *Of William, Prince of Orange.* For a time William was a negligent husband. He was, indeed, drawn away from his wife by other women, particularly by one of her ladies, Elizabeth Villiers, who, though destitute of personal attractions, and disfigured by a hideous squint, possessed talents which well fitted her to partake his cares. He was, indeed, ashamed of his errors, and spared no pains to conceal them ; but in spite of all his precautions, Mary well knew that he was not strictly faithful to her. Spies and tale-bearers, encouraged by her father, did their best to inflame her resentment. . . . She, however, bore her injuries with a meekness and patience which deserved, and gradually obtained, William's esteem and gratitude. [See No. 5998.]—MACAULAY'S *ENG.*, ch. 7, p. 160.

**6008. WIFE, Worthy.** *Calphurnia.* [Pliny writes to his wife's aunt :] "As I remember the great affection which was between you and your excellent brother, and know you love his daughter as your own, so as not only to express the tenderness of the best of aunts, but even to supply that of the best of fathers, I am sure it will give you pleasure to hear that she proves worthy of her father, worthy of you, and of your and her ancestors. Her ingenuity is admirable ; her frugality is extraordinary. She loves me, the surest pledge of her virtue ; and adds to this a wonderful disposition to learning, which she has acquired from her affection to me. She reads my writings, studies them, and even gets them by heart. You would smile to see the concern she is in when I have a cause to plead, and the joy she shows when it is over. She finds means to have the first news brought her of the success I met with in court, how I am heard, and what decree is made. If I recite anything in public, she cannot refrain from placing herself privately in some corner to hear, where, with the utmost delight, she feasts upon my applauses ; sometimes she sings my verses, and accompanies them with the lute, without any master, except the best of instructors.

**6009. WIFE, A wronged.** *Catherine II.* Seventeen years after her marriage with Peter [III.] the Empress Elizabeth died, leaving her husband the heir to the throne. It now appeared that the unfortunate Peter, who was then wholly governed by one of his mistresses, had resolved to repudiate his wife as an adulteress, and to place upon the throne the companion of his debaucheries. Many authors assert that Catherine had been indeed false to her husband ; but upon considering all the facts in the case, I find the probabilities tend strongly toward her exculpation, and the best authorities agree in believing that Peter was the veritable father of Catherine's children. Aware of the intention of her husband, Catherine and her adherents resolved to prevent its execution by setting aside Peter himself. [Next to Frederick the Great, Catherine II. became the most renowned monarch of her time.]—*CYCLOPEDIA OF BIOG.*, p. 404.

**6010. WINE, Charm of.** *Gauls.* The Gauls happening to taste of wine, which was then for the first time brought out of Italy, they so much admired the liquor, and were so enchanted with this new pleasure, that they snatched up their arms, and taking their parents along with them, marched to the Alps, to seek that country which produced such excellent fruit, and in comparison of which they considered all others as barren and ungenial.—*PLUTARCH'S CAMIL-LUS*.

**6011. WINE, Danger in.** *Ancients.* The ancients, who so well knew the excellency of wine, were not ignorant of the dangers attending too free an use of it. I need not mention the law of Zaleucus, by which the Epizephyrian Locrians were universally forbid the use of wine upon pain of death, except in case of sickness. The inhabitants of Marseilles and Melitus showed more moderation and indulgence, and contented themselves with prohibiting it to women. At Rome, in the early ages, young persons of liberal condition were not permitted to drink wine till the age of thirty ; but as for the women, the use of it was absolutely forbid to them ; and the reason of that prohibition was, because intemperance of that kind might induce them to commit the most excessive crimes. Seneca complains bitterly that this custom was almost universally violated in his times. The weak and delicate complexion of the women, says he, is not changed ; but their manners are changed, and no longer the same. They value themselves upon carrying excess of wine to as great an height as the most robust men. Like them, they pass whole nights at table, and with a full glass of unmixed wine in their hands, they glory in vying with them, and, if they can, in overcoming them. The Emperor Domitian passed an edict in relation to wine, which seemed to have a just foundation. One year having produced abundance of wine and very little corn, he believed they had more occasion for the one than the other, and therefore decreed that no more vines should be planted in Italy ; and that in the provinces at least one half of the vines should be rooted up. Philostratus expresses himself as if the decree ordained that they should all be pulled up, at least in Asia.—*ROLLIN'S HIST.*, Book 24, art. 8, § 1.

**6012. WINE, Deception in.** *Samuel Johnson.* We talked of drinking wine. JOHNSON : "I require wine only when I am alone. I have then often wished for it, and often taken it." SPURRISWOODE : "What, by way of a companion, sir ?" JOHNSON : "To get rid of myself, to send myself away. Wine gives great pleasure ; and every pleasure is of itself a good. It is a good, unless counterbalanced by evil. A man may have a strong reason not to drink wine ; and that may be greater than the pleasure. Wine makes a man better pleased with himself. I do not say that it makes him more pleasing to others. Sometimes it does. But the danger is, that while a man grows better pleased with himself, he may be growing less pleasing to others. Wine gives a man nothing. It neither gives him knowledge nor wit ; it only animates a man, and enables him to bring out what a dread of the company has repressed."—*BOSWELL'S JOHNSON*, p. 391.

**6013. WINE** defended. *Samuel Johnson*. I resolutely ventured to undertake the defence of convivial indulgence in wine, though he was not to-night in the most genial humor. After urging the common plausible topics, I at last had recourse to the maxim, *in vino veritas*, a man who is well warmed with wine will speak truth. **JOHNSON**: "Why, sir, that may be an argument for drinking, if you suppose men in general to be liars. But, sir, I would not keep company with a fellow who lies as long as he is sober, and whom you must make drunk before you can get a word of truth out of him."—**BOSWELL'S JOHNSON**, p. 196.

**6014. WINE** forbidden. *Women*. Romulus made the drinking of wine, as well as adultery, a capital crime in women. For he said adultery opens the door to all sorts of crimes, and wine opens the door to adultery. The severity of this law was softened in succeeding ages; the women who were overtaken in liquor were not condemned to die, but to lose their dowers.—**LANGHORNE'S NOTE IN PLUTARCH'S NUMA AND LYCURGUS**.

**6015. WISDOM**, False in. *Aristotle*. [He taught that the heat of the body cooked the food eaten.] The liquefied food *steams up* into the heart, where it is converted into blood. Nature, he says, being a good economist, gives the best part of the food to the noblest parts of the body; as masters eat the best portions of an animal, the slaves the inferior parts, and the dogs the refuse. Since the interior of the body is so hot that food is cooked merely by the natural heat, he felt it necessary to explain why the body did not get too hot, and consume itself. This would certainly be the case, he says, if we did not continually inhale cool air! Breathing is the cooling process; and air alone, he adds, would answer the purpose, because its lightness enables it to penetrate into many parts of the body which water could not enter.—**CYCLOPEDIA OF BIOG.**, p. 562.

**6016. WISDOM** with Ignorance. *Aristotle*. He took things too much for granted. He believed too easily. Although a writer on anatomy, for example, it is almost certain that he never examined the inside of the human body, much less dissected one. Imagine a doctor of the present day giving such an account of the liver as the following: "The liver is compact and smooth, shining and sweet, though somewhat bitter; and the reason is, that the thoughts falling on it from the intellect, as on a mirror, might terrify it by employing a bitterness akin to its nature; and threateningly mingle this bitterness with the whole liver, so as to give it the black color of bile; or, when images of a different kind are reflected sweetening its bitterness and giving place to that part of the soul which lies near the liver, making it rest at night, with the power of divination, in dreams. Although the liver was constructed for divination, it is only during life that its predictions are clear; after death its oracles become obscure, for it becomes blind."—**CYCLOPEDIA OF BIOG.**, p. 560.

**6017. WISDOM**, Occasional. *Samuel Johnson*. Of Dr. Goldsmith he said: "No man was more foolish when he had not a pen in his hand, or more wise when he had."—**BOSWELL'S JOHNSON**, p. 438.

**6018. WISDOM**, Practical. *Socrates*. After having found, by his own experience, how difficult, abstruse, and intricate, and, at the same time, of how little use that kind of learning was to the generality of mankind, he was the first, as Cicero remarks, who conceived the thought of bringing down philosophy from heaven, to place it in cities, and introduce it into private houses; humanizing it, if I may use that expression, and rendering it more familiar, more useful in common life, more within the reach of man's capacity, and applying it solely to what might make them more rational, just, and virtuous. He thought it was a sort of folly to devote the whole vivacity of his mind and employ all his time in inquiries merely curious and involved in impenetrable darkness, and absolutely incapable of contributing to the happiness of mankind, while he neglected to inform himself in the ordinary duties of life, and to learn what is conformable or opposite to piety, justice, and probity; in what fortitude, temperance, and wisdom consist; what is the end of all government, what the rules of it, and what qualities are necessary for commanding and ruling well.—**ROLLIN'S HIST.**, Book 9, ch. 4, § 1.

**6019. WISDOM** ridiculed. *Egyptian Expedition of Napoleon*. The scientific men, or *savans*, as they were called, had been supplied with asses to transport their persons and philosophical apparatus. As soon as the body of Mamelukes was seen in the distance the order was given, with military precision, "*Form square, savans and asses in the centre.*" . . . The soldiers amused themselves in calling the asses *demi-savans*. [On the march to Cairo].—**ABBOTT'S NAPOLEON B.**, vol. 1, ch. 11.

**6020. WISDOM**, Source of. *Folly*. [It was a saying of Cato] that wise men learn more from fools than fools from the wise; for the wise avoid the error of fools, while fools do not profit by the examples of the wise.—**PLUTARCH'S CATO THE CENSOR**.

**6021. WISHES**, Kind. "*Better Luck.*" [When the fallen Emperor Napoleon arrived at Elba, the place of his exile.] . . . the boatswain, in behalf of his shipmates, cap in hand, returned thanks, wishing "his honor long life and *better luck next time.*"—**ABBOTT'S NAPOLEON B.**, vol. 2, ch. 23.

**6022. WISHES**, Ruinous. *Covetousness*. In some Oriental tale I have read the fable of a shepherd who was ruined by the accomplishment of his own wishes: he had prayed for water; the Ganges was turned into his grounds, and his flock and cottage were swept away by the inundation.—**GIBBON'S ROME**, ch. 58, p. 567.

**6023. WITCH**, A suspected. *At Labrador*. In May, 1577, Captain Frobisher and his men, having first gone in solemn procession to church and partaken of the communion, set sail, and soon reached the scene of their first explorations. Icebergs covered the sea, and continually threatened the vessel with destruction, and they were saved only by the light of the endless northern day. Inhabitants were discovered on the shore. One of these, "a man of large corporature and good proportion," they seized and carried off. Another, an ill-favored old woman, they took for a devil or a witch, and actually



pulled off the skins that covered her feet, to see if they were not cloven.—*CYCLOPEDIA OF BIOG.*, p. 308.

**6024. WITCHCRAFT, Alleged.** *Salem.* The darkest page in the history of New England is that which bears the record of the Salem witchcraft. The same town which, fifty-seven years previously, cast out Roger Williams, was now to become the scene of the most fatal delusion of modern times. In February of 1692, in the same part of Salem, afterward called Danvers, a daughter and a niece of Samuel Parris, the minister, were attacked with a nervous disorder, which rendered them partially insane. Parris believed, or affected to believe, that the two girls were bewitched, and that Tituba, an Indian maid-servant of the household, was the author of the affection. He had seen her performing some of the rude ceremonies of her own religion, and this gave color to his suspicions. He tied Tituba, and whipped the ignorant creature, until, at his own dictation, she confessed herself a witch. Here, no doubt, the matter would have ended had not other causes existed for the continuance and spread of the miserable delusion.—*RIDPATH'S U. S.*, ch. 16, p. 150.

**6025. WITCHCRAFT, Epidemic.** *Salem.* In the hope of saving their lives, some of the terrified prisoners now began to confess themselves witches or bewitched. It was soon found that a confession was almost certain to procure liberation. It became evident that the accused were to be put to death, not for being witches or wizards, but for denying the reality of witchcraft. The special court was already in session; convictions followed fast; the gallows stood waiting for its victims. The truth of Mather's preaching was to be established by hanging whoever denied it; and Parris was to save his pastorate by murdering his rival. When the noble Burroughs mounted the scaffold he stood composedly, and repeated correctly the test-prayer, which it was said no wizard could utter. The people broke into sobs and moans, and would have rescued their friend from death, but the tyrant Mather dashed among them on horseback, muttering imprecations, and drove the hangman to his horrid work. Old Giles Cory, seeing that conviction was certain, refused to plead, *and was pressed to death.* Five women were hanged in one day. Between the 10th of June and 23d of September twenty victims were hurried to their doom. Fifty-five others had been tortured into the confession of abominable falsehoods. A hundred and fifty lay in prison awaiting their fate. Two hundred were accused or suspected, and ruin seemed to impend over New England. But a reaction at last set in among the people.—*RIDPATH'S U. S.*, ch. 16, p. 152.

**6026. WITCHCRAFT, Malice in.** *Salem.* Parris had had a quarrel in his church. A part of the congregation desired that George Burroughs, a former minister, should be reinstated, to the exclusion of Parris. Burroughs still lived at Salem, and there was great animosity between the partisans of the former and the present pastor. Burroughs disbelieved in witchcraft, and openly expressed his contempt for the system. Here, then, Parris found an opportunity to turn the confession of the foolish Indian servant against his enemies, to overwhelm his rival with

the superstitions of the community, and perhaps to have him put to death. There is no doubt whatever that the whole murderous scheme originated in the personal malice of Parris. There were others ready to aid him, especially the celebrated Cotton Mather, minister of Boston. . . . To these men . . . must be charged the full infamy of what followed.—*RIDPATH'S U. S.*, ch. 16, p. 151.

**6027. WITCHCRAFT punished.** *England,* 1716. Mrs. Hicks and her daughter, aged nine years, were hanged at Huntingdon "for selling their souls to the devil; tormenting and destroying their neighbors, by making them vomit pins; raising a storm, so that a ship was almost lost, by pulling off her stockings, and making a lather soap."—*KNIGHT'S ENG.*, vol. 5, ch. 27, p. 430.

**6028. — — —.** *Salem.* By the laws of England witchcraft was punishable with death. The code of Massachusetts was the same as that of the mother-country. . . . On the 21st of March [1692] the horrible proceedings began. Mary Cory was arrested, not indeed for being a witch, but for denying the reality of witchcraft. When brought before the church and court, she denied all guilt, but was convicted and hurried to prison. Sarah Cloyce and Rebecca Nurse, two sisters, of the most exemplary lives, were next apprehended as witches. The only witnesses against them were Tituba, her half-witted Indian husband, and the simple girl Abigail Williams, the niece of Parris. The victims were sent to prison protesting their innocence. Giles Cory, a patriarch of eighty years, was next seized; he also was one of those who had opposed Parris. The Indian accuser fell down before Edward Bishop, pretending to be in a fit under Satanic influence; the sturdy farmer cured him instantly with a sound flogging, and said that he could restore the rest of the afflicted in the same manner. He and his wife were immediately arrested and condemned. George Burroughs, the rival of Parris, was accused and hurried to prison. And so the work went on until seventy-five innocent people were locked up in dungeons. Not a solitary partisan of Parris or Mather had been arrested.—*RIDPATH'S U. S.*, ch. 16, p. 151.

**6029. WIT, Dangerous.** *Claudian the Poet.* Claudian was exposed to the enmity of a powerful and unforgiving courtier, whom he had provoked by the insolence of wit. He had compared, in a lively epigram, the opposite characters of two Prætorian præfects of Italy; he contrasts the innocent repose of a philosopher, who sometimes resigned the hours of business to slumber, perhaps to study, with the interesting diligence of a rapacious minister, indefatigable in the pursuit of unjust or sacrilegious gain. "How happy," continues Claudian—"how happy might it be for the people of Italy, if Mallius could be constantly awake, and if Hadrian would always sleep!" . . . Consulting the dictates of prudence rather than of honor, he addressed, in the form of an epistle, a suppliant and humble recantation to the offended præfect.—*GIBBON'S ROME*, ch. 31, p. 237.

**6030. WIT, Quick.** *Woman's.* The king [Chas I.] was hard pressed by soldiers in pursuit of him, and they sought for him all over the house,

and in the kitchen, too ; but here the girl in the kitchen knew him, for indeed he was there ; and as they entered he looked with trepidation round him, perhaps giving up all for lost now ; but the cook hit him a smart rap with the basting ladle, exclaiming, "Now, then, go on with thy work ; what art thou looking about for ?" And the manœuvre was effectual, and the soldiers started on another track.—HOOD'S CROMWELL, ch. 13, p. 172.

**6031. WITNESSES, Abuse of.** *Chief Justice Jeffreys.* One witness named Dunne, partly from concern for Lady Alice, and partly from fright at the threats and maledictions of the chief-justice, entirely lost his head, and at last stood silent. "Oh, how hard the truth is," said Jeffreys, "to come out of a lying Presbyterian knave !" The witness, after a pause of some minutes, stammered a few unmeaning words. "Was there ever," exclaimed the judge, with an oath—"was there ever such a villain on the face of the earth ? Dost thou believe that there is a God ? Dost thou believe in hell fire ? Of all the witnesses that I ever met with, I never saw thy fellow." Still the poor man, scared out of his senses, remained mute, and again Jeffreys burst forth : "I hope, gentlemen of the jury, that you take notice of the horrible carriage of this fellow. How can one help abhorring both these men and their religion ? A Turk is a saint to such a fellow as this. A pagan would be ashamed of such villainy. Oh, blessed Jesus ! What a generation of vipers do we live among !" "I cannot tell what to say, my lord," faltered Dunne. The judge again broke forth into a volley of oaths. "Was there ever," he cried, "such an impudent rascal ? Hold the candle to him, that we may see his brazen face. You, gentlemen, that are of counsel for the Crown, see that an information for perjury be preferred against this fellow."—MACAULAY'S ENG., ch. 5, p. 594.

**6032. WITNESS, A false.** *"Dick" Talbot.* A plea was wanted which might justify the [James II.] Duke of York in breaking that promise of marriage by which he had obtained from Anne Hyde the last proof of female affection. Such a plea Talbot, in concert with some of his dissolute companions, undertook to furnish. He affirmed that he had triumphed over the young lady's virtue, made up a long romance about the interviews with which she had indulged him, and related how, in one of his secret visits to her, he had unluckily overturned the chancellor's inkstand upon a pile of papers, and how cleverly she had averted a discovery by laying the blame of the accident on her monkey. These stories, which, if they had been true, would never have passed the lips of any but the basest of mankind, were pure inventions. Talbot was soon forced to own that they were so, and he owned it without a blush.—MACAULAY'S ENG., ch. 6, p. 45.

**6033. WITNESSES, False.** *Reign of Charles II.* [After Titus Oates, the honored impostor, came many imitators.] A wretch named Carstairs, who had earned a living in Scotland by going disguised to conventicles and then informing against the preachers, led the way. Bedloe, a noted swindler, followed ; and soon, from all the brothels, gambling-houses, and sponging-houses of London, false witnesses poured forth

to swear away the lives of Roman Catholics. One came with a story about an army of 30,000 men who were to muster in the disguise of pilgrims at Corunna, and to sail thence to Wales. Another had been promised canonization and £500 to murder the king. A third had stepped into an eating-house in Covent Garden, and had there heard a great Roman Catholic banker vow, in the hearing of all the guests and drawers, to kill the heretical tyrant. Oates, that he might not be eclipsed by his imitators, soon added a large supplement to his original narrative. He had the portentous impudence to affirm, among other things, that he had once stood behind a door which was ajar, and had there overheard the queen declare that she had resolved to give her consent to the assassination of her husband. The vulgar believed, and the highest magistrates pretended to believe, even such fictions as these.—MACAULAY'S ENG., ch. 2, p. 222.

**6034. WITNESS of the Spirit.** *Susannah Wesley.* John Wesley's mother had rarely heard of the present conscious forgiveness of sins, or the witness of the spirit, much less that it was the common privilege of true believers. "Therefore," she said, "I never durst ask it for myself. But two or three weeks ago, while my son Hall, in delivering the cup to me, was pronouncing these words, 'The blood of our Lord Jesus Christ, which was given for thee,' they struck through my heart, and I knew that God, for Christ's sake, had forgiven me all my sins." Wesley asked her whether her father (Dr. Annesley) had not the same faith, and if she had not heard him preach it to others. She answered he had it himself, and declared, a little before his death, that for more than forty years he had no darkness, no fear, no doubt at all of his being "accepted in the Beloved."—STEVENS' METHODISM, vol. 1, p. 135.

**6035. WITNESSING for Christ.** *Primitive Christians.* [Among the early Christians it] became the most sacred duty of a new convert to diffuse among his friends and relations the inestimable blessing which he had received, and to warn them against a refusal that would be severely punished as a criminal disobedience to the will of a benevolent but all-powerful Deity.—GIBBON'S ROME, ch. 65, p. 514.

**6036. WIVES, Market for.** *Jamestown Colony.* Sixty were actually despatched, maids of virtuous education, young, handsome, and well recommended. The price rose from one hundred and twenty to one hundred and fifty pounds of tobacco, and even more ; . . . the debt for a wife took precedence of any other.—BANCROFT'S HIST. OF U. S., vol. 1, ch. 4.

**6037. WIVES, Survival of.** *Widower.* Jerom saw at Rome a triumphant husband bury his twenty-first wife, who had interred twenty-two of his less sturdy predecessors.—NOTE IN GIBBON'S ROME, ch. 44, p. 349.

**6038. WOMAN, Adventurous.** *Engagement.* When Philip Henry was settled at Worthen, bury he sought the hand of the only daughter and heiress of Mr. Matthews, of Broad Oak. The father demurred, saying that though Mr. Henry was an excellent preacher and a gentleman, yet he did not know from whence he came. "True," said the daughter ; "but I



know where he is going, and I should like to go with him."

**6039. WOMAN, Adventurous.** *Pope Joan.* Between the pontificate of Leo IV., who died in the year 855, and that of Benedict III., who was elected in 858, a certain woman, who had the address to disguise her sex for a considerable time, is said, by learning, genius, and great address, to have made her way to the papal chair, and to have governed the church for two years, till her holiness was unfortunately detected by bearing a child in the midst of a religious procession. This real or fabulous personage is known by the title of Pope Joan. During five centuries this event was generally believed, and a vast number of writers bore testimony to its truth; nor until the period of the reformation of Luther was it considered by any as either incredible in itself or ignominious to the Church. But in the seventeenth century the existence of this female pontiff became the subject of a keen and learned controversy between the Protestants and the Catholics, the former supporting the truth of the fact, and the latter endeavoring to invalidate the evidence on which it rests. Mosheim, a very learned and acute writer, steers a middle course; and though he is disposed to doubt the many absurd and ridiculous circumstances with which the story has been embellished, for the purpose of throwing ridicule on the head of the Romish church, yet is inclined to think that it is not wholly without foundation. Gibbon treats the story as a mere fable.—*TYTLER'S HIST.*, Book 6, ch. 4, p. 94.

**6040. WOMAN, Ambitious.** *Princess Sophia.* The czar Alexis Michaelowitz, who first introduced a regular system of laws among the Russians, paved the way for that civilization which his son Peter afterward accomplished. Alexis left three sons, Phædor, Ivan, and Peter [the Great], and a daughter Sophia. Phædor succeeded his father, but died young in the year 1682, leaving the crown to his youngest brother, Peter, then only two years of age, in exclusion of the elder Ivan, a man of no capacity; but the Princess Sophia had that capacity which her brother wanted. She committed some dreadful excesses to obtain the government of the empire, and carried the point so as to cause herself to be associated with her brothers in the regency; but this did not satisfy her. She aimed at an exclusive possession of the sovereignty, and for that purpose formed a conspiracy against the life of Peter, which terminated in her own ruin. The young Peter assembled some troops, severely punished the conspirators, confined Sophia in a monastery, and leaving only an empty title to his brother Ivan, made himself master of the empire in the year 1689.—*TYTLER'S HIST.*, Book 6, ch. 35, p. 474.

**6041. WOMAN, Avaricious.** *Wife of James II.* [The rebellion of the Duke of Monmouth filled Jeffreys' courts with victims.] It could [not] be shown that, in the season of her [Mary's] greatness, she saved, or even tried to save, one single victim from the most frightful proscription that England has ever seen. Unhappily, the only request that she is known to have preferred touching the rebels was that a hundred of those who were sentenced to transportation might be given to her. The profit which she cleared on the car-

go, after making large allowance for those who died of hunger and fever during the passage, cannot be estimated at less than a thousand guineas. We cannot wonder that her attendants should have imitated her unprincipled greediness and her unwomanly cruelty.—*MACAULAY'S ENG.*, ch. 5, p. 606.

**6042. WOMAN, Bravery of.** *Jane de Montfort.* The defence of the castle of Hennebion by Jane de Montfort, during the captivity of her husband, is one of the most interesting episodes of the wars in which England was engaged. The historian and the artist have delighted to exhibit the heroic duchess, . . . with "the courage of a man and the heart of a lion," showing to the people of Rennes her infant boy, and saying, "See here my little son, who shall be the restorer of his father;" . . . at the last extremity looking down along the sea, out of a window in the castle, and crying aloud, smiling for great joy, "I see the succors of England coming!"—*KNIGHT'S ENG.*, vol. 1, ch. 29, p. 455.

**6043.** ——. *Wife of William Purefoy.* [In 1642, at the beginning of the civil war, the wife of William Purefoy, a member of the House of Commons, defended her house against Prince Rupert and four hundred Cavaliers.] The little garrison consisted of the brave lady and her two daughters, her son-in-law, eight male servants, and a few females. They had twelve muskets, which the women loaded as the men discharged them from the windows. The out-buildings were set on fire, and the house would have been burnt, had not the lady gone forth and claimed the protection of the Cavaliers. [Prince] Rupert respected her courage, and would not suffer her property to be plundered. [Her home was in the north of Warwickshire. Her husband was absent.]—*KNIGHT'S ENG.*, vol. 4, ch. 1, p. 1.

**6044. WOMAN, Charity of.** *Læta.* [During the invasion of the Barbarians Rome] gradually experienced the distress of scarcity, and at length the horrid calamities of famine. The daily allowance of three pounds of bread was reduced to one half, to one third, to nothing; and the price of corn still continued to rise in a rapid and extravagant proportion. The poorer citizens, who were unable to purchase the necessities of life, solicited the precarious charity of the rich; and for a while the public misery was alleviated by the humanity of Læta, the widow of the Emperor Gratian, who had fixed her residence at Rome, and consecrated to the use of the indigent the princely revenue which she annually received from the grateful successors of her husband.—*GIBBON'S ROME*, ch. 31, p. 269.

**6045. WOMAN, Compassion of.** *Nero's Nurses.* As Robespierre was lamented by his landlady, so even Nero was tenderly buried by two nurses who had known him in the exquisite beauty of his engaging childhood, and by Acte, who had inspired his youth with a genuine love.—*FARRAR'S EARLY DAYS*, ch. 4, p. 44.

**6046. WOMAN, Converts by.** *Clotilda.* Clovis, the Merovingian prince, had contracted a fortunate alliance with the fair Clotilda, the niece of the King of Burgundy, who . . . was educated in the profession of the Catholic faith. It was her interest, as well as her duty, to achieve the conver-

sion of a pagan husband ; and Clovis insensibly listened to the voice of love and religion. He consented . . . to the baptism of his eldest son ; and though the sudden death of the infant excited some superstitious fears, he was persuaded, a second time, to repeat the dangerous experiment. In the distress of the battle of Tolbiac Clovis loudly invoked the God of Clotilda and the Christians ; and victory disposed him to hear, with respectful gratitude, the eloquent Remigius, Bishop of Rheims, who forcibly displayed the temporal and spiritual advantages of his conversion. The king declared himself satisfied of the truth of the Catholic faith ; and the political reasons which might have suspended his public profession were removed by the devout or loyal acclamations of the Franks, who showed themselves alike prepared to follow their heroic leader to the field of battle or to the baptismal font.—GIBBON'S *ROME*, ch. 38, p. 574.

**6047. WOMAN at Court.** *Lady Hamilton.* [When Nelson sought water and provisions for his fleet in Sicily,] the Neapolitan ministry, dreading to offend the French Directory, refused the supplies which he required before he again started in pursuit of the fleet [of Bonaparte]. Sir William Hamilton was [English] minister at Naples ; his wife was the favorite with the Queen of Naples, and one of the most attractive of the ladies of that luxurious court. Nelson had slight acquaintance with Lady Hamilton, and upon his representations of the urgent necessity for victualling his fleet, secret instructions were given that he should be supplied with all that he required. [Nelson afterward urged her claims upon the national gratitude, because the success of his brilliant action of the Nile was owing to her, as he must otherwise have gone to Gibraltar to refit, and the enemy would have escaped.]—KNIGHT'S *ENG.*, vol. 6, ch. 20, p. 355.

**6048. WOMAN, Cruelty of.** *Parysatis.* [She was the mother of the murdered Cyrus. A Carian soldier boasted that he had killed Cyrus.] Animated by a barbarous spirit of vengeance, she commanded the executioners to take that unfortunate wretch, and to make him suffer the most exquisite tortures during ten days ; then after they had torn out his eyes, to pour melted brass into his ears, till he expired in that cruel agony ; which was accordingly executed. [Messabates, the eunuch, had, by the king's order, cut off the hand and head of Cyrus.] As soon as she got him into her hands, before the king could have the least suspicion of the revenge she meditated, she delivered him to the executioners, and commanded them to flay him alive, to lay him afterward upon three cross-bars, and to stretch his skin before his eyes upon stakes prepared for that purpose ; which was performed accordingly.—ROLLIN'S *HIST.*, Book 9, ch. 2, § 7.

**6049. WOMAN a Custodian.** *Of Man.* [When Fabius Maximus commanded the Roman army against Hannibal.] One day his officers informed him that one of his courtiers . . . often quitted his post, and rambled out of the camp. Upon this report, he asked what kind of a man he was in other respects ; and they all declared it was not easy to find so good a soldier, doing him the justice to mention several extraordinary instances of his valor. On inquiring into the cause of this irregularity, he found that the man

was passionately in love, and that, for the sake of seeing a young woman, he ventured out of the camp, and took a long and dangerous journey every night. Hereupon Fabius gave orders to some of his men to find out the woman, and convey her into his own tent, but took care that the Lucanian should not know it. Then he sent for him, and taking him aside, spoke to him as follows : "I very well know that you have lain many nights out of the camp, in breach of the Roman discipline and laws ; at the same time, I am not ignorant of your past services. In consideration of them, I forgive your present crime ; but for the future I will give you in charge to a person who shall be answerable for you." While the soldier stood much amazed, Fabius produced the woman, and putting her in his hands, thus expressed himself : "This is the person who engages for you that you will remain in camp ; and now we shall see whether there was not some traitorous design which drew you out, and which you made the love of this woman a cloak for."—PLUTARCH'S *FABIUS MAXIMUS*.

**6050. WOMAN, Dangerous.** *Cleopatra.* He cited Cleopatra before him, to answer for the conduct of her governors, and sent one of his lieutenants to oblige her to come to him in Cilicia, whither he was going to assemble the States of that province. That step was, from its consequences, very fatal to Antony, and completed his ruin. His love for Cleopatra having awakened passions in him till then concealed or asleep, inflamed them even to madness, and finally deadened and extinguished the few sparks of honor and virtue which he might perhaps still retain. Cleopatra, assured of her charms by the proof she had already so successfully made of them upon Julius Cæsar, was in hopes that she could also very easily captivate Antony. . . . Never was equipage more splendid and magnificent than hers. The stern of her ship flamed with gold, the sails were purple, and the oars inlaid with silver. A pavilion of cloth of gold was raised upon the deck, under which appeared the queen, robed like Venus, and surrounded with the most beautiful virgins of her court, of whom some represented the Nereides, and others the Graces. Instead of trumpets were heard flutes, hautboys, harps, and other such instruments of music, warbling the softest airs, to which the oars kept time, and rendered the harmony more agreeable. Perfumes were burning on the deck, which spread their odors to a great distance upon the river.—ROLLIN'S *HIST.*, Book 24, § 3.

**6051. WOMAN, Device of.** *Ariadne.* Androgeus being treacherously slain in Attica, a very fatal war was carried on against that country by Minos, and divine vengeance laid it waste ; for it was visited by famine and pestilence, and want of water increased their misery. The remedy that Apollo proposed was, that they should appease Minos, and be reconciled to him, whereupon the wrath of Heaven would cease, and their calamities come to a period. In consequence of this, they sent ambassadors with their submission, and . . . engaged themselves by treaty to send every ninth year a tribute of seven young men and as many virgins. When these were brought into Crete, the fabulous account



informs us that they were destroyed by the Minotaur in the Labyrinth, or that, lost in its mazes, and unable to find the way out, they perished there. The Minotaur was, as Euripides tells us,

A mingled form, prodigious to behold,  
Half bull, half man !

When the time of the third tribute came, . . . Theseus, who, to express his regard for justice, and take his share in the common fortune, voluntarily offered himself as one of the seven, without lot. [The conditions on which the tribute would be remitted were these :] That the Athenians should furnish a vessel, and the young men embark and sail along with him, but carry no arms ; and that if they could kill the Minotaur, there should be an end of the tribute. There appearing no hopes of safety for the youths in the two former tributes, they sent out a ship with a black sail, as carrying them to certain ruin. But when Theseus encouraged his father by his confidence of success against the Minotaur he gave another sail, a white one, to the pilot, ordering him, if he brought Theseus safe back, to hoist the white ; but if not to sail with the black one in token of his misfortune. . . . When he arrived in Crete, according to most historians and poets, Ariadne, falling in love with him, gave him a clew of thread, and instructed him how to pass with it through the intricacies of the labyrinth. Thus assisted, he killed the Minotaur, and then set sail, carrying off Ariadne, together with the young men.—PLUTARCH'S CAIUS MARCIUS.

**6052. WOMAN, Dominion of.** *James II.* [His favorite mistress was Sarah Jennings.] Among the gallants who sued for her favor, Churchill [afterward Duke of Marlborough], young, handsome, graceful, insinuating, eloquent, and brave, obtained the preference. He must have been enamored indeed ; for he had little property, except the annuity which he had bought with the infamous wages bestowed on him by the Duchess of Cleveland ; he was insatiable of riches ; Sarah was poor ; and a plain girl with a large fortune was proposed to him. His love, after a struggle, prevailed over his avarice ; marriage only strengthened his passion ; and to the last hour of his life Sarah enjoyed the pleasure and distinction of being the one human being who was able to mislead that far-sighted and sure-footed judgment, who was fervently loved by that cold heart, and who was servilely feared by that intrepid spirit. [See No. 6077.]—MACAULAY'S ENG., ch. 7, p. 237.

**6053. WOMAN, Energetic.** *Washington's Mother.* He was brought up in a very hardy, sensible manner, on an enormous farm, not a fourth part of which was cultivated. His father dying when he was eleven years old, he came directly under the influence of his mother, who was one of the women of whom people say, "There is no nonsense about her." She was a plain, illiterate, energetic, strong-willed lady, perfectly capable of conducting the affairs of a farm, and scorning the help of others.—CYCLOPEDIA OF BIOG., p. 11.

**6054. WOMAN, Executive.** *Mother of Washington.* To the pressing entreaties of her son that she would make Mount Vernon the home

of her old age, the matron replied : "I thank you for your affectionate, dutiful offers, but my wants are few in this world, and I feel perfectly competent to take care of myself." Upon her son-in-law, Colonel Fielding Lewis, proposing that he should relieve her in the direction of her [farm] affairs, she observed : "Do you, Fielding, keep my books in order, for your eyesight is better than mine, but leave the executive management to me."—CUSTIS' WASHINGTON, vol. 1, ch. 1.

**6055. WOMAN, Extraordinary.** *Zenobia.* [Zenobia was the celebrated Queen of Palmyra and the East.] Modern Europe has produced several illustrious women who have sustained with glory the weight of empire ; nor is our own age destitute of such distinguished characters. But if we except the doubtful achievements of Semiramis, Zenobia is perhaps the only female whose superior genius broke through the servile indolence imposed on her sex by the climate and manners of Asia. She claimed her descent from the Macedonian kings of Egypt, equalled in beauty her ancestor Cleopatra, and far surpassed that princess in chastity and valor. Zenobia was esteemed the most lovely as well as the most heroic of her sex. She was of a dark complexion. Her teeth were of a pearly whiteness, and her large black eyes sparkled with uncommon fire, tempered by the most attractive sweetness. Her voice was strong and harmonious. Her manly understanding was strengthened and adorned by study. She was not ignorant of the Latin tongue, but possessed in equal perfection the Greek, the Syriac, and the Egyptian languages. She had drawn up for her own use an epitome of Oriental history, and familiarly compared the beauties of Homer and Plato under the tuition of the sublime Longinus.—GIBBON, ch. 11, p. 350.

**6056. WOMAN, A ferocious.** *Hind.* [After one of Mahomet's battles.] The ferocious heroine, Hind, sought the body of Hamza, the murderer of her father, who was slain in turn by the arrow of the negro slave Wahchi. She discovers it, rushes upon the carcass, lays open the side with a sabre blow, plucks out the heart, and tears it with her teeth. Then, taking from her own neck and arms the bracelets and necklaces that adorned them, she gives them to the black slave, and substitutes them with a necklace and bracelets made of the ears of the dead enemy.—LAMARTINE'S TURKEY, p. 116.

**6057. WOMAN, Firmness of.** *Theodora.* [A rebellion broke out in Constantinople, and the Emperor] Justinian was lost if [his wife] the prostitute whom he raised from the theatre had not renounced the timidity as well as the virtues of her sex. In the midst of a council, where Belisarius was present, Theodora alone displayed the spirit of a hero ; and she alone, without apprehending his future hatred, could save the emperor from the imminent danger and his unworthy fears. "If flight," said the consort of Justinian, "were the only means of safety, yet I should disdain to fly. Death is the condition of our birth ; but they who have reigned should never survive the loss of dignity and dominion. I implore Heaven that I may never be seen, not a day, without my diadem and purples ; that I may no longer behold the light when I cease to

be saluted with the name of queen. If you resolve, O Cæsar! to fly, you have treasures; behold the sea, you have ships; but tremble lest the desire of life should expose you to wretched exile and ignominious death. For my own part, I adhere to the maxim of antiquity, that the throne is a glorious sepulchre." The firmness of a woman restored the courage to deliberate and act, and courage soon discovers the resources of the most desperate situation.—GIBBON'S *ROME*, ch. 40, p. 63.

**6058. WOMAN forgotten.** *Mrs. Samuel Adams.* Samuel Adams married young, and while he devoted himself to politics, it was chiefly the industry and economy of his wife that supported the family. And yet this good and true wife, to whom not merely her husband, but the community, stood greatly indebted, has attracted so little the notice of biographers, that we are unable to give even her name.—"SAMUEL ADAMS," *AMERICAN CYCLOPEDIA*.

**6059. WOMAN, The greatest.** *Napoleon I.* Madame de Staël challenged me, in the midst of a numerous circle, to tell her who was the greatest woman in the world. I looked at her and coldly replied, "She, madame, who has borne the greatest number of children."—ABBOTT'S *NAPOLEON B.*, vol. 1, ch. 35.

**6060. WOMAN, Helpful.** *Isabella.* The idea of reaching the Indies by crossing the Atlantic had already possessed him [Columbus]. For more than ten years the poor enthusiast was a beggar, going from court to court, explaining to dull monarchs and bigoted monks the figure of the earth and the ease with which the rich island of the East might be reached by sailing westward. He found one appreciative listener, afterward his constant and faithful friend, the noble and sympathetic Isabella, Queen of Castile. Be it never forgotten that to the faith and insight and decision of a woman the final success of Columbus must be attributed.—RIDPATH'S *U. S.*, ch. 3, p. 55.

**6061. WOMAN honored.** *Tomb.* The Taj . . . [in India], said to be the most beautiful building in the world, . . . was built as a tomb by the emperor Shah Jehar . . . for his wife, whom he loved with an idolatrous affection. He had promised her on her death-bed to erect to her memory such a mausoleum as the world had never before seen. He kept his word. . . . It cost, it is stated, exclusive of labor, \$15,000,000. To-day, with paid labor, it would cost \$50,000,000. In this country [America] it could not have been built for probably twice this sum.—GENERAL GRANT'S *TRAVELS*, p. 300.

**6062. WOMAN, An indiscreet.** *Frances Jennings.* Frances had been distinguished by beauty and levity even among the crowd of beautiful faces and light characters which adorned and disgraced Whitehall during the wild carnival of the Restoration. On one occasion Frances dressed herself like an orange girl, and cried fruit about the streets. Sober people predicted that a girl of so little discretion and delicacy would not easily find a husband. [She was, however, twice married, and was now the wife of Tyrconnel. She was the sister of Sarah, the favorite mistress of James II.]—MACAULAY'S *ENG.*, ch. 8, p. 236.

**6063. WOMAN, Infamous.** *Lady Castlemaine.* Lord Castlemaine . . . was, indeed, well acquainted with Rome, and was, for a layman, deeply read in theological controversy. But he had none of the address which his post required [as English minister], and even had he been a diplomatist of the greatest ability, there was a circumstance which would have disqualified him for the particular mission on which he had been sent. He was known all over Europe as the husband of the most shameless of women, and he was known in no other way.—MACAULAY'S *ENG.*, ch. 7, p. 245.

**6064. — — —.** *Messalina.* Messalina, also, the vicious and abandoned wife of Claudius, urged him on to various acts of injustice and cruelty. This woman was infamous for all manner of vices. Her debaucheries, which were quite notorious in Rome, exceed all belief; but, what is the most surprising part of her character, she had the address to pass with Claudius as a paragon of virtue. She at length, however, proceeded to that height of effrontery, that during a short absence of Claudius she publicly married Caius Silius, and upon the emperor's return made him, by way of jest, to sign the marriage contract. Narcissus, his freedman, soon made him sensible that the matter was too serious, by informing him that the people no longer looked upon him as emperor. Utterly unable to act for himself, he now entreated that Narcissus would take any steps he judged best for his interest, and his favorite, thus invested with authority, immediately secured the Prætorian guards, and caused Messalina and Silius, her gallant, to be put to death.—TYTLER'S *HIST.*, Book 5, ch. 1, p. 486.

**6065. — — —.** *Cleopatra.* What a monster was this princess! The most odious of vices were united in her person: an avowed disregard of modesty, breach of faith, injustice, cruelty, and, what crowns all the rest, the false exterior of a deceitful friendship, which covers a fixed design of delivering up to his enemy the person she loads with the most tender caresses and with marks of the warmest and most sincere attachment. Such are the effects of ambition, which was her predominant vice.—ROLLIN'S *HIST.*, Book 24, § 3.

**6066. — — —.** *Catharine de' Medici.* Catharine, finding herself in direct collision with the admiral [Coligny], whose paramount credit with the king threatened her with a total loss of power, finally resolved on his destruction. No doubt the idea of this crime had often been suggested to her mind before; it had now become a necessity; and she executed it with a cool determination, combined with Machiavelian subtlety, which will transmit her name to posterity branded with peculiar and indelible infamy. Her chief confidants were her son, the Duke of Anjou (afterward Henry III.), the Duke of Guise, the Marshal de Tavannes, the Count de Retz, and the Duke of Nevers. It was arranged that the admiral should be assassinated by some known retainer of the Guises; this would almost certainly produce an insurrection of the Huguenots to avenge the death of their leader; the populace of Paris was then to be instigated to rise in defence of the Guises; and the weaker party was to be crushed and exterminated by a wholesale massacre.



Such was the scheme of these diabolical conspirators.—STUDENTS' FRANCE, ch. 16, § 10.

**6067. WOMAN, Infatuated by.** *Roman Mark Antony.* Antony, . . . intoxicated with Eastern luxury and debauchery, was daily sinking in the esteem of his army. In the madness of his passion for Cleopatra, he had proclaimed her queen of Egypt, Cyprus, Africa, and Cælo-Syria, and lavished kingdoms and provinces on the children that were the fruit of her various amours. . . . The imprudent measure he now took in divorcing his wife Octavia, the sister of his colleague, was a justifiable cause for their coming to an open rupture, and appealing to the sword to decide their claim to undivided sovereignty of the empire. Octavius had foreseen this issue, and made formidable preparations, which Antony had supinely neglected. He trusted chiefly to his fleet, and was persuaded by Cleopatra to rest the fortune of the war on a naval engagement, which was fought near Actium in Epirus. In the heat of the battle, which was maintained for some time with equal spirit, Cleopatra, with her Egyptian armament of sixty galleys, took to flight, and, what is scarcely conceivable, such was the infatuation of Antony, that he followed her, leaving his fleet to fight for themselves.—TYTLER'S HIST., Book 4, ch. 3, p. 420.

**6068. WOMAN, An injured.** *Wife of James II.* [Mary was jealous of the infamous Catharine Sedley, the king's mistress.] She did not even attempt to conceal from the eyes of the world the violence of her emotions. Day after day the courtiers who came to see her dine observed that the dishes were removed untasted from the table. She suffered the tears to stream down her cheeks unconcealed in the presence of the whole circle of courtiers and envoys. To the king she spoke with wild vehemence. "Let me go," she cried. "You have made your woman a countess; make her a queen! Put my crown on her head! Only let me hide myself in some convent, where I may never see her more."—MACAULAY'S ENG., ch. 6, p. 66.

**6069. WOMAN, Injustice to.** *Henry VIII.* [Of the pope's legates he sought a divorce.] King and queen were cited to appear before them when the court again met on the 18th of June. Henry briefly announced his resolve to live no longer in mortal sin. The queen offered an appeal to Clement, and on the refusal of the legates to admit it, flung herself at Henry's feet. "Sire," said Catharine [of Aragon], "I beseech you to pity me, a woman and a stranger, without an assured friend, and without an indifferent counsellor. I take God to witness that I have always been to you a true and loyal wife; that I have made it my constant duty to seek your pleasure; that I have loved all whom you loved, whether I have reason or not, whether they are friends to me or foes. I have been your wife for years; I have brought you many children. God knows that when I came to your bed I was a virgin, and I put it to your own conscience to say whether it was not so. If there be any offence which can be alleged against me, I consent to depart with infamy; if not, then I pray you to do me justice." The pitiful appeal was wasted on a king who was already enter-

taining Anne Boleyn with royal state in his own palace.—HIST. OF ENG. PEOPLE, § 552.

**6070. WOMAN, Invention of.** *Silk-weaving.* Till the reign of Justinian the silk-worms who feed on the leaves of the white mulberry tree were confined to China; those of the pine, the oak, and the ash were common in the forests both of Asia and Europe; but as their education is more difficult, and their produce more uncertain, they were generally neglected, except in the little island of Ceos, near the coast of Attica. A thin gauze was procured from their webs, and this Cæan manufacture, the invention of a woman, for female use, was long admired both in the East and at Rome.—GIBBON'S ROME, ch. 40, p. 66.

**6071. WOMAN, A miserable.** *Sarah Jennings.* [See No. 6052.] Sarah was lively and voluble, domineered over those whom she regarded with most kindness, and when she was offended vented her rage in tears and tempestuous reproaches. To sanctify she made no pretence, and, indeed, narrowly escaped the imputation of irreligion. She was not yet what she became when one class of vices had been fully developed in her by prosperity, and another by adversity; when her brain had been turned by success and flattery; when her heart had been ulcerated by disasters and mortifications. She lived to be that most odious and miserable of human beings, an ancient crone at war with her whole kind, at war with her own children and grandchildren, great indeed, and rich, but valuing greatness and riches chiefly because they enabled her to brave public opinion, and to indulge without restraint her hatred to the living and the dead.—MACAULAY'S ENG., ch. 7, p. 237.

**6072. WOMAN in Misfortune.** *Cornelia.* There is no female character on whom the ancient writers have lavished more praise than on Cornelia, the mother of the Gracchi, of whose greatness of mind under the severest misfortunes they speak in terms of the highest eulogy. She had seen the funerals of twelve of her children, the last of whom were Tiberius and Caius Gracchus. While her friends were lamenting her misfortunes, "Call not me unfortunate," said she; "I shall never cease to think myself a happy woman, who have been the mother of the Gracchi." Imprudent and dangerous for themselves as she must have thought the conduct of her sons, she most naturally deemed it the result of real virtue and patriotism. Plutarch informs us that she spent the remaining years of her life in a villa, near Misenum, visited, respected, and beloved by the most eminent men, both Greeks and Romans, and honored by interchanging presents even with foreign princes. Her conversation was delightful when she recounted anecdotes of her father Africanus; but all were astonished when she spoke freely of her sons, of their great deeds and their untimely fate, and this without ever shedding a tear. "It was thought by some," continues Plutarch, "that the pressure of age and misfortune had deadened her maternal feelings; but they" (he adds) "who were of that weak opinion were ignorant that a superior mind, enlightened by a liberal education, can rise above all the calamities of life; and that though fortune may sometimes oppress virtue, she cannot deprive her of

that serenity and resolution which never forsake her in the day of adversity."—*TYTLER'S HIST.*, Book 4, ch. 1, p. 388.

**6073. WOMAN, A monstrous.** *Mary "the Bloody."* Mary, who inherited the cruel and tyrannical disposition of her father, began her reign by putting to death her cousin Jane, together with her father-in-law and husband. This outset was a prognostic of the temper of her reign, which was one continued scene of bloodshed and persecution. The Protestants, who had multiplied exceedingly during the short reign of Edward, were persecuted with the most sanguinary rigor. It was a doctrine of Mary's, as Bishop Burnet informs us, that as the souls of heretics are afterward to be eternally burning in hell, there could be nothing more proper than to imitate the divine vengeance, by burning them on earth. In the course of this reign it is computed that about eight hundred persons were burnt alive in England. Yet this monster of a woman died in peace, with the consideration, no doubt, of having merited eternal happiness as a reward of that zeal she had shown in support of the true religion.—*TYTLER'S HIST.*, Book 6, ch. 20, p. 303.

**6074. WOMAN** opposed. *Queen Mary (Stuart).* With the actual outbreak of persecution and the death of Cranmer all restraint was thrown aside. In his "First Blast of the Trumpet against the Monstrous Regiment of Women," [John] Knox denounced Mary as a Jezebel, a traitress, and a bastard. He declared the rule of women to be against the law of nature and of God. The duty, whether of the estates or people of the realm, was "first to remove from honor and authority that monster in nature; secondarily, if any presume to defend that impiety, they ought not to fear, first to pronounce, then after to execute against them the sentence of death." To keep the oath of allegiance was "nothing but plain rebellion against God."—*HIST. OF ENG. PEOPLE*, § 684.

**6075. WOMAN, Patriotism of.** *Maria Theresa.* [When the Franco-Bavarians invaded Austria, and won their way within a few leagues of the gates of Vienna, the proud house of Austria seemed doomed to inevitable and total ruin. At this crisis the young Queen of Hungary displayed an intrepidity and heroism worthy of her illustrious race. She repaired to the Hungarian Diet at Presburg, harangued the assembly in pathetic and stirring language, and commended herself, her children, and the cause of the empire to their well-known patriotism, fidelity, and courage. The gallant Magyars responded with tumultuous enthusiasm, waving their sabres, and shouting, "We will die for our king Maria Theresa!" The population rose *en masse*, and, the movement spreading into Croatia and Dalmatia, a powerful army was soon marshalled for the defence of the empire.—*STUDENTS' FRANCE*, ch. 23, § 11.

**6076. WOMAN, A perfect.** *Cadijah.* [Wife of Mahomet.] During the twenty-four years of their marriage her youthful husband abstained from the right of polygamy, and the pride or tenderness of the venerable matron was never insulted by the society of a rival. After her death he placed her in the rank of the four perfect women, with the sister of Moses, the mother of Jesus, and Fatima, the best beloved of his daughters. "Was she not old?" said Ayesha, with

the insolence of a blooming beauty; "has not God given you a better in her place?" "No, by God," said Mahomet, with an effusion of honest gratitude; "there never can be a better! She believed in me when men despised me; she relieved my wants when I was poor and persecuted by the world."—*GIBBON'S MAHOMET*, p. 56.

**6077. — —.** *Queen Mary.* [When Queen Mary was fatally sick of the small-pox, her husband, William III.,] "called me," says Burnet, "into his closet, and gave vent to a most tender passion. He said during the whole course of their marriage he had never known one single fault in her." [William was carried out in a fit when she died.]—*KNIGHT'S ENG.*, vol. 5, ch. 11, p. 174.

**6078. WOMAN, A philosophic.** *Hypatia.* Hypatia, the daughter of Theon the mathematician, was initiated in her father's studies; her learned comments have elucidated the geometry of Apollonius and Diophantus, and she publicly taught, both at Athens and Alexandria, the philosophy of Plato and Aristotle. In the bloom of beauty and in the maturity of wisdom the modest maid refused her lovers and instructed her disciples; the persons most illustrious for their rank or merit were impatient to visit the female philosopher; and Cyril beheld, with a jealous eye, the gorgeous train of horses and slaves who crowded the door of her academy.—*GIBBON'S ROME*, ch. 47, p. 502.

**6079. WOMAN in Politics.** *Louis XV.* In 1743 the . . . influence which really predominated in the State was that of the king's mistress, the Duchess of Châteauroux, the youngest of four sisters of the family of Nesle, who had successively yielded to his licentious passion.—*STUDENTS' FRANCE*, ch. 23, § 12.

**6080. — —.** *Louis XV.* In 1749 the royal affections were transferred . . . to a new mistress, Madame Lenormant d'Étioles, a person of low birth, but of decided talent and great accomplishments, who was soon afterward created Marchioness of Pompadour. Louis abandoned himself slavishly to her influence, and for twenty years she was the most powerful personage in France. All the great affairs of State were discussed and arranged under her guidance. Generals, ministers, ambassadors, transacted business in her boudoir; she dispensed the whole patronage of the government; the rich prizes of the Church, of the army, of the magistrature were to be obtained solely through her favor.—*STUDENTS' FRANCE*, ch. 20, § 1.

**6081. — —.** *Overthrow of Lord Clarendon.* His overthrow "was certainly designed in Lady Castlemaine's chamber;" and as he retired at noonday from the audience of dismissal, she ran undressed from her bed into her aviary, to enjoy the spectacle of the fallen minister, and "bless herself at the old man's going away." The gallants of Whitehall crowded to "talk to her in her bird-cage." "You," said they to her, as they glanced at the retiring chancellor—"you are the bird of passage."—*BANCROFT'S U. S.*, vol. 2, ch. 17.

**6082. WOMAN, Power of.** *Aspasia.* The celebrated Aspasia, first the mistress and afterward the wife of Pericles, had from her extraordinary talents a great ascendancy over his mind, and



was supposed frequently to have dictated his counsels in the most important concerns of the State. She was believed to have formed a society of courtesans, whose influence over their gallants, young men of consideration in the republic, she thus rendered subservient to the political views of Pericles. . . . Such were the powers of her mind and the fascinating charms of her conversation that even before her marriage, and while exercising the trade of a courtesan, her house was the frequent resort of the gravest and most respectable of the Athenian citizens; among the rest, of the virtuous Socrates.—*TYTLER'S HIST.*, Book 2, ch. 2, p. 147.

**6083.** — — — *Cleopatra.* The passion which Cæsar had conceived for that princess was probably the sole cause of his embarking in so dangerous a war [with the Egyptians]. He had by her one son, called Cæsarion, whom Augustus caused to be put to death when he became master of Alexandria. His affection for Cleopatra kept him much longer in Egypt than his affairs required. . . . Cæsar passed whole nights in feasting with Cleopatra. Having embarked with her upon the Nile, he carried her through the country with a numerous fleet, and would have penetrated into Ethiopia if his army had not refused to follow him. He had resolved to bring her to Rome, and to marry her; and intended to have caused a law to pass in the assembly of the people, by which the citizens of Rome should be permitted to marry such and as many wives as they thought fit.—*ROLLIN'S HIST.*, Book 24, § 2.

**6084.** — — — *James II.* At the moment of the king's accession, a sense of the new responsibility which lay on him made his mind for a time peculiarly open to religious impressions. He formed and announced many good resolutions, spoke in public with great severity of the impious and licentious manners of the age, and in private assured his queen and his confessor that he would see Catharine Sedley no more. He wrote to his mistress entreating her to quit the apartments which she occupied at Whitehall, and to go to a house in Saint James' Square, which had been splendidly furnished for her at his expense. He at the same time promised to allow her a large pension from his privy purse. Catharine, clever, strong-minded, intrepid, and conscious of her power, refused to stir.—*MACAULAY'S ENG.*, ch. 6, p. 64.

**6085.** *WOMAN, Power of a wicked. King's Mistress.* [Mademoiselle Querouaille was one of the favorite mistresses of Charles II.] Incredible as it may appear, there is a record of particular payments to her out of the secret service money, in the one year of 1681, of £136,668 10s.—*KNIGHT'S ENG.*, vol. 4, ch. 20, p. 325.

**6086.** *WOMAN, Praise of. Mrs. President Jackson.* The remains were interred in the garden of the Hermitage, in a tomb which the general had recently completed. The tablet which covers her dust contains the following inscription: "Here lie the remains of Mrs. Rachel Jackson, wife of President Jackson, who died the 22d of December, 1828, aged 61. Her face was fair, her person pleasing, her temper amiable, her heart kind; she delighted in relieving the wants of her fellow-creatures, and cultivated that divine pleasure by the most liberal and un-

pretending methods; to the poor she was a benefactor; to the rich an example; to the wretched a comforter; to the prosperous an ornament; her piety went hand in hand with her benevolence, and she thanked her Creator for being permitted to do good. A being so gentle and so virtuous slander might wound but not dishonor. Even death, when he tore her from the arms of her husband, could but transport her to the bosom of her God." Andrew Jackson was never the same man again. During his presidency he never used the phrase, "By the Eternal," nor any other language which could be considered profane. He mourned his wife until he himself rejoined her in the tomb he had prepared for them both.—*CYCLOPEDIA OF BIOG.*, p. 540.

**6087.** *WOMAN, Protected by. Pocahontas.* It was necessary that the sanction of the Indian emperor should be given to the sentence, and [Captain John] Smith was now taken twenty-five miles down the river to a town where Powhatan lived in winter. The savage monarch was now sixty years of age, and, to use Smith's own language, looked every inch a king. He received the prisoner with all the rude formalities peculiar to his race. Going to the Long House of the village, the emperor, clad in a robe of raccoon skins, took his seat on a kind of throne, prepared for the occasion. His two daughters sat right and left, while files of warriors and women of rank were ranged round the hall. The king solemnly reviewed the cause, and confirmed the sentence of death. Two large stones were brought into the hall; Smith was dragged forth, bound, and his head put into position to be crushed by a war-club. A stalwart painted savage was ordered out of the rank, and stood ready for the bloody tragedy. The signal was given, the grim executioner raised his bludgeon, and another moment had decided the fate of both the illustrious captive and his colony. But the peril went by harmless. Matoaka [Pocahontas], the eldest daughter of Powhatan, sprang from her seat and rushed between the warrior's uplifted club and the prostrate prisoner. She clasped his head in her arms, and held on with the resolution of despair until her father, yielding to her frantic appeals, ordered Smith to be unbound and lifted up. Again he was rescued from a terrible death.—*RIDPATH'S U. S.*, ch. 9, p. 100.

**6088.** *WOMAN, A remarkable. Thejah.* [After the death of Mahomet] an Arab woman of Mesopotamia, named Thejah, declared herself seized with the prophetic spirit, and submitting the Arabs of Syria to her inspirations, was marching at the head of an army, fanaticised by her eloquence and her beauty, against Yemen.—*LAMARTINE'S TURKEY*, p. 159.

**6089.** — — — *Mary Stuart.* If another Homer were to arise, and if the poet were to seek another Helen for the subject of a modern epic of war, religion, and love, he would beyond all find her in Mary Stuart, the most beautiful, the weakest, the most attractive and most attracted of women, raising around her, by her irresistible fascinations, a whirlwind of love, ambition, and jealousy, in which her lovers became, each in his turn, the motive, the instrument, and the victim of a crime; leaving, like the Greek

Helen, the arms of a murdered husband for those of his murderer; sowing the seeds of internecine, religious, and foreign war at every step, and closing by a saintly death the life of a Clytemnestra.—*LAMARTINE'S QUEEN OF SCOTS*, p. 1.

**6090. WOMAN, Rescued by.** *Charles II.* [After the defeat of Charles II. at the battle of Worcester he fled to Morsey in disguise. Here he was in great danger because of the presence of the soldiers of the Commonwealth. He disguised himself as a decent serving-man, who was to convey his mistress, the daughter of Colonel Lane, to a relation near Bristol. The lady rode on a pillion behind him. By her assistance he escaped to France, and saved his head.]—*KNIGHT'S ENG.*, vol. 4, ch. 9, p. 141.

**6091. WOMAN, Restraints for.** *Samuel Johnson.* Mrs. Knowles affected to complain that men had much more liberty allowed them than women. *JOHNSON*: "Why, madam, women have all the liberty they should wish to have. We have all the labor and the danger, and the women all the advantage. We go to sea, we build houses, we do everything, in short, to pay our court to the women." *MRS. KNOWLES*: "The Doctor reasons very wittily, but not convincingly. Now, take the instance of building: the mason's wife, if she is ever seen in liquor, is ruined; the mason may get himself drunk as often as he pleases, with little loss of character; nay, may let his wife and children starve." *JOHNSON*: "Madam, you must consider if the mason does get himself drunk, and let his wife and children starve, the parish will oblige him to find security for their maintenance. We have different modes of restraining evil. Stocks for the men, a ducking-stool for women, and a pound for beasts. If we require more perfection from women than from ourselves, it is doing them honor. And women have not the same temptations that we have: they may always live in virtuous company; men must mix in the world indiscriminately. If a woman has no inclination to do what is wrong, being secured from it is no restraint to her."—*BOSWELL'S JOHNSON*, p. 379.

**6092. WOMAN, A revengeful.** *Assassination.* The Duchess of Montpensier, a woman of masculine energy and resolution, spared no pains to inflame to the utmost the angry passions of the multitude against Henry III., who had shed her brother's blood; and among other expedients, strong appeals were made to the fanaticism of the priesthood and religious orders. [She obtained his death by the hand of a Dominican monk.]—*STUDENTS' FRANCE*, ch. 17, § 14.

**6093. WOMAN, Rights of.** *Early Romans.* [During the reign of Numa complaints were made against the women.] Their behavior is said to have been too bold and too masculine, in particular to their husbands. For they considered themselves as absolute mistresses in their houses; nay, they wanted a share in affairs of State, and delivered their sentiments with great freedom concerning the most weighty matters.—*PLUTARCH'S NUMA AND LYCURGUS*.

**6094. WOMAN, Rule of.** *King of Navarre.* [In France the] acknowledged chief [of the Ref-

ormation] was no less a personage than the first prince of the blood, Antoine de Bourbon, . . . who had become King of Navarre. . . . His wife [Jean d'Albret], who had been carefully educated in the Reformed doctrines by her mother, Marguerite of Valois, induced him to embrace her faith; and his younger brother, Louis, Prince of Condé, being in like manner converted by the example and persuasions of his wife, declared himself a zealous member of the party.—*STUDENTS' FRANCE*, ch. 15, § 8.

**6095.** ——. *Queen of Scots.* [John Knox before Queen Mary.] "I would," said the queen, "my words might have the same effect upon you as yours have upon Scotland; we should then understand each other, become friends, and our good intelligence would do much for the peace and happiness of the kingdom!" "Madam," replied the stern apostle, "words are more barren than the rock when they are only worldly; but when inspired by God, thence proceed the flower, the grain, and all virtues! I have travelled over Germany; I know the Saxon law, which is just, for it reserves the sceptre for man alone, and only gives to woman a place at the hearth and a distaff!"—thus plainly declaring that he saw in her only a usurper, and that he was himself a republican of the theocratic order. . . . The queen, alarmed at the impotence of her charms, her words, and her rank on the mailed heart of fanaticism, wept like a child before the sectary; her tears moved but did not discourage him; he continued to preach with wild freedom against the government of women and the pomps of the palace.—*LAMARTINE'S QUEEN OF SCOTS*, p. 12.

**6096. WOMAN, Sagacious.** *Thracian.* A party of Thracians demolished the house of Timoclea, a woman of quality and honor. The soldiers carried off the booty; and the captain, after having violated the lady, asked her whether she had not some gold and silver concealed. She said she had; and taking him alone into the garden, showed him a well, into which, she told him, she had thrown everything of value when the city was taken. The officer stooped down to examine the well; upon which she pushed him in, and then despatched him with stones. The Thracians, coming up, seized and bound her hands, and carried her before Alexander, who immediately perceived by her look and gait, and the fearless manner in which she followed that savage crew, that she was a woman of quality and superior sentiments. The king demanded who she was. She answered: "I am the sister of Theagenes, who, in capacity of general, fought Philip for the liberty of Greece, and fell in the battle of Chæroneæ." Alexander, admiring her answer and the bold action she had performed, commanded her to be set at liberty and her children with her.—*PLUTARCH'S ALEXANDER*.

**6097. WOMAN, Saved by.** *Fulvia.* The conspirator Catiline had brought his plot to maturity. Troops were levied, arms provided, a distinct department and function was assigned to each of the principal conspirators, and a day was fixed for the commencement of operations in the heart of Rome. The city was to be set fire to in a hundred different quarters at once; the consuls were to be assassinated; and an im-



mense list was prepared of the chief citizens who were doomed to instantaneous destruction. A plot of this nature, in which so many were concerned, could not long be kept secret. Fulvia, a woman of loose character, the mistress of one of the conspirators, probably gained by the spies of Cicero, gave notice to the consuls of the whole plan of the conspiracy. The Senate passed that powerful decree which armed the consuls with dictatorial authority for the safety of the republic.—TYTLER'S HIST., Book 4, ch. 1, p. 398.

**6098. WOMAN, Scholarly.** *Queen Elizabeth.* At sixteen she already showed "a man's power of application" to her books. She had read almost the whole of Cicero and a great part of Livy. She began the day with the study of the New Testament in Greek, and followed this up by reading selected orations of Isocrates and the tragedies of Sophocles. She could speak Latin with fluency and Greek moderately well. Her love of classical culture lasted through her life. Amid the press and cares of her later reign we find Ascham recording how "after dinner I went up to read with the queen's majesty that noble oration of Demosthenes against Æschines." At a later time her Latin served her to rebuke the insolence of a Polish ambassador, and she could "rub up her rusty Greek" at need to bandy pedantry with a vice-chancellor. But Elizabeth was far, as yet, from being a mere pedant. She could already speak French and Italian as fluently as her mother-tongue. In later days we find her familiar with Ariosto and Tasso. The purity of her literary taste, the love for a chaste and simple style, which Ascham noted with praise in her girlhood, had not yet perished under the influence of euphuism.—HIST. OF ENG. PEOPLE, § 686.

**6099. WOMAN, A spirited.** *Theste.* When Philoxenus, who had married Theste [the sister of Dionysius the tyrant], was declared his enemy, and fled through fear out of Sicily, Dionysius sent for his sister, and reproached her with being privy to her husband's escape, without letting him know it. Theste answered, without fear or hesitation: "Do you think me, Dionysius, so bad a wife, or so weak a woman, that if I had known of my husband's flight I would not have accompanied him, and shared in the worst of his fortunes? Indeed, I was ignorant of it. And I assure you that I should esteem it a higher honor to be called the wife of Philoxenus the exile than the sister of Dionysius the tyrant." The king, it is said, admired her spirited answer; and the Syracusans honored her so much that she retained her princely retinue after the dissolution of the tyranny; and the citizens, by public decree, attended the solemnity of her funeral.—PLUTARCH.

**6100. — — —.** *Mary Stuart Queen of Scots.* She brought with her the voluptuous refinement of the French Renaissance; she would lounge for days in bed, and rise only at night for dances and music. But her frame was of iron, and incapable of fatigue; she galloped ninety miles after her last defeat without a pause, save to change horses. She loved risk and adventure and the ring of arms; as she rode in a foray to the north the swordsmen beside her heard her wish she was a man "to know what life it was

to lie all night in the fields, or to walk on the cawsey with a jack and knapschalle, a Glasgow buckler, and a broadsword.—HIST. OF ENG. PEOPLE, § 721.

**6101. WOMAN, Supremacy of.** *Veturia.* [Caius Marcius, surnamed Coriolanus, was a Roman senator and traitor. He was condemned to exile.] He now proposed to himself a plan of vengeance, in the last degree ignominious, and which no injuries an individual can receive are sufficient to justify. He repaired to the camp of the Volscians, and offered his services to the determined enemies of his country. They were accepted; and such was the consequence of his abilities as a general, that Rome, in the space of a few months, was reduced to extremity. . . . He appeared again with his army under the walls of the city. The Senate maintained an inflexible resistance to the demands of the traitor, and to the popular clamor. At length a band of Roman matrons, at the head of which was Veturia, the mother of Coriolanus, with his wife and children, repaired to the camp of the enemy, and suddenly presented themselves at the feet of Coriolanus. The severity of his nature was not proof against this last appeal. He consented to lay down his arms; he ordered his troops to retire; and thus Rome owed her safety to the tears of a woman. [This story is doubted.]—TYTLER'S HIST., Book 3, ch. 4, p. 323.

**6102. WOMAN, Taste of.** *Abraham Lincoln.* [He was on his way to Washington to be inaugurated President.] At Northeast station he took occasion [at a welcome gathering] to state that during the campaign he had received a letter from a young girl of the place in which he was kindly admonished . . . to let his whiskers grow; as he had acted upon that piece of advice, he would now be glad to welcome his fair correspondent, if she were among the crowd. In response to the call, a lassie made her way through the crowd, was helped on the platform, and was kissed by the President.—RAYMOND'S LINCOLN, ch. 5, p. 141.

**6103. WOMAN, Taught by.** *Religion.* The Goths owed their first knowledge of Christianity to a young girl, a prisoner of war; she continued in the midst of them her exercises of piety; she fasted, prayed, and praised God day and night. When she was asked what good could come of so much painful trouble, she answered: "It is thus that Christ, the Son of God, is to be honored."—NOTE IN GIBBON'S ROME, ch. 16, p. 74.

**6104. WOMAN, Tenderness of.** *Joan of Arc.* [At the battle of Patay.] The French men-at-arms did not wait for the English leaders to make up their minds, but, coming up at a gallop, encountered but slight resistance. Talbot [the British commander] would fight, seeking, perhaps, to fall; but he only succeeded in getting made prisoner. The pursuit was murderous; and the bodies of two thousand of the English strewed the plain. At the sight of such numbers of dead La Pucelle shed tears; but she wept much more bitterly when she saw the brutality of the soldiery, and how they treated prisoners who had no ransom to give. Perceiving one of them felled dying to the ground, she was no longer mistress of herself, but threw herself from her horse, raised the poor man's head, sent for a priest,

comforted him, and smoothed his way to death.  
—MICHELET'S JOAN, p. 18.

**6105.** ——. *Lucy Hutchinson.* [During the civil war the teachers of religion were cruel and revengeful, but female tenderness and courage were not wanting, as seen in the conduct of Lucy, wife of Colonel Hutchinson, after the attack upon Nottingham Castle.] There was a large room, which was the chapel, in the castle; this they had filled full of prisoners, besides a very bad prison, which was no better than a dungeon, called the "Lion's Den;" the new Captain Palmer and another minister, having nothing else to do, walked up and down the castle yard, insulting and beating the poor prisoners as they were brought up. . . . After our hurt men were dressed, as she stood at her chamber-door, seeing three of the prisoners sorely cut, and carried down bleeding into the Lion's Den, she desired the marshal to bring them in to her, and bound up and dressed their wounds; which while she was doing Captain Palmer came in and told her his soul abhorred to see this favor to the enemies of God; she replied she had done nothing but what she thought was her duty, in humanity to them, as fellow-creatures, and not as enemies.—KNIGHT'S ENG., vol. 4, ch. 2, p. 19.

**6106. WOMAN, Transformation of.** *Constantinople.* Constantinople is said to have been originated from the effect of a vision which appeared to the Emperor Constantine while he slept. A venerable matron, sinking under the weight of many years and infirmities, was suddenly transformed into a blooming maid. The monarch awoke, interpreted the auspicious omen, and obeyed without hesitation the will of Heaven, and there established a city.—GIBBON'S ROME, vol. 2, ch. 17, p. 95.

**6107. WOMAN, Value of.** *Exchanged.* [Placidia, the] daughter of the great Theodosius, had been the captive and the queen of the Goths; she lost an affectionate husband; she was dragged in chains by his insulting assassin; she tasted the pleasure of revenge, and was exchanged, in the treaty of peace, for six hundred thousand measures of wheat.—GIBBON'S ROME, ch. 33, p. 363.

**6108. WOMAN, Weakness of.** *Wife of James II.* [Tyrrconel wished to be lord-lieutenant of Ireland.] Mary of Modena herself was not free from suspicion of corruption. There was in London a renowned chain of pearls which was valued at ten thousand pounds. It had belonged to Prince Rupert, and by him it had been left to Margaret Hughes, a courtesan, who, toward the close of his life, had exercised a boundless empire over him. [Lord] Tyrrconel loudly boasted that with this chain he had purchased the support of the queen.—MACAULAY'S ENG., ch. 6, p. 146.

**6109. WOMAN, Wickedness of.** *Fredegonda.* Chilperic of Neustria, who had already a concubine named Fredegonda, a woman of remarkable beauty and talent, became a suitor for the hand of Galeswintha, sister to Brunehaut. The marriage took place; but such was the influence of the abandoned Fredegonda, that she persuaded Chilperic to acknowledge her publicly as his mistress, and assign her a residence in the palace. Galeswintha refused to submit to this indignity, and demanded a separation. Chilperic contrived

to soothe her by protestations of amendment; but within a few weeks the unhappy queen was found strangled in her bed, and the crime was universally attributed to the instigation of Fredegonda. In defiance of all decency, the king, immediately after his wife's death, married his guilty favorite. . . . In Neustria Fredegonda pursued her career of cruelty, treachery, and bloodshed. She caused Clovis, a son of Chilperic by his first marriage, to be condemned and executed on a charge of sorcery; his young wife was consigned to torture and the stake. Soon afterward Chilperic himself closed his agitated reign by a violent death. He was assassinated at Chelles, near Paris, in 584. . . . The general weight of testimony lays the guilt upon Fredegonda. The king, it is said, had lately discovered her criminal intercourse with one of the officers of the palace; fearing the consequences of his anger, she resolved to secure her own life by sacrificing her husband. . . . This extraordinary woman died in 597, having had reason to congratulate herself on the complete success of her political ambition, if not on the full gratification of her private vengeance. History records few similar examples of atrocious and, at the same time, triumphant wickedness. Writers of all ages concur in holding up the memory of Fredegonda to the execration of posterity.—STUDENTS' FRANCE, ch. 4, § 4.

**6110. WOMAN, A wise.** *Artemisia.* A woman of a singularly heroic character, Artemisia, queen of Halicarnassus, from a pure spirit of enterprise had joined the fleet of Xerxes with a small squadron, which she commanded in person. The prudence of this woman's counsels, had they been followed, might have saved the Persian monarch the disaster and disgrace that awaited him. She recommended Xerxes to confine his operations to the attack of the enemy by land, to employ his fleet only in the supply of the army, and to avoid all engagement with the Grecian galleys, which now contained the chief force of the enemy. But Xerxes and his officers disdained to follow an advice which they judged the result of female timidity; and the compressed position of the Grecian fleet seemed to offer a favorable opportunity for a decisive blow to their armament. The fleet of the Greeks consisted of 380 ships, that of the Persians amounted to 1200 sail. The latter, with disorderly impetuosity, hastened to the attack; the former waited their assault in perfect order, and with calm and deliberate resolution. A wind sprang up which blew contrary to the fleet of the Persians; and as it thus became necessary to ply their oars with the greater part of their men, their active force was diminished, their motions impeded, and a confusion ensued which gave their enemy a manifest advantage. It was then that the Greeks became the assailants; they raised the *paan*, or song of victory, and, aided by the wind, dashed forward upon the Persian squadron, the brazen beaks of the triremes overwhelming and sinking every ship which they touched. The Persians suffered a complete and dreadful defeat. Artemisia, with her galleys, kept the sea, and fought to the last with manly courage; while Xerxes, who had beheld the engagement from an eminence on the shore, no sooner saw its issue, than he precipi-



tately fled, upon the circulation of a false report that the Greeks designed to break down his bridge of boats upon the Hellespont. The Greeks, landing from their ships, attacked the rear of the Persian army, and made a dreadful carnage, so that the coast was thickly strewn with the dead bodies.—*TYTLER'S HIST.*, Book 2, ch. 1, p. 135.

**6111. WOMAN worshipped.** *Joan of Arc.* Chivalry was in every one's mouth as the protection of afflicted dames and damsels. Marshal Boucicaut had just founded an order which had no other object. Besides the worship of the Virgin, constantly extending in the Middle Age, having become the dominant religion, it seemed as if virginity must be an inviolable safeguard. . . . The religion of this epoch was less the adoration of the Virgin than of woman; its chivalry was that portrayed in the *Petit Jehan de Saintré*—but with the advantage of chastity, in favor of the romance over the truth.—*MICHELLET'S JOAN*, p. 26.

**6112. WOMAN wronged.** *In Property.* [In 1474 Parliament divided the great fortune of the Earl of Warwick—the king-maker. His two brothers received nearly all, leaving his widow but a wretched provision].—*KNIGHT'S ENG.*, vol. 2, ch. 11, p. 172.

**6113. WOMEN, Zeal of.** *Rebellion of Monmouth.* That an attack was to be made under cover of the night was no secret in Bridgewater. The town was full of women, who had repaired thither by hundreds from the surrounding region, to see their husbands, sons, lovers, and brothers once more. There were many sad partings that day, and many parted never to meet again. The report of the intended attack came to the ears of a young girl who was zealous for the king. Though of modest character, she had the courage to resolve that she would herself bear the intelligence to Feversham [the commander for James II.]. She stole out of Bridgewater, and made her way to the royal camp; but that camp was not a place where female innocence could be safe. Even the officers, despising alike the irregular force to which they were opposed and the negligent general who commanded them, had indulged largely in wine, and were ready for any excess of licentiousness and cruelty. One of them seized the unhappy maiden, refused to listen to her errand, and brutally outraged her. She fled in agonies of rage and shame, leaving the wicked army to its doom.—*MACAULAY'S ENG.*, ch. 5, p. 561.

**6114. ———.** *In Devonshire.* [William of Orange invaded England by invitation.] The acclamations redoubled when, attended by forty running footmen, the prince himself appeared, armed on back and breast, wearing a white plume and mounted on a white charger. With how martial an air he curbed his horse, how thoughtful and commanding was the expression of his ample forehead and falcon eye, may still be seen on the canvas of Kneller. Once his grave features relaxed into a smile. It was when an ancient woman, perhaps one of those zealous Puritans who through twenty-eight years of persecution had waited with firm faith for the consolation of Israel, perhaps the mother of some rebel who had perished in the carnage of Sedgemoor, or in the more fearful carnage of the

bloody circuit, broke from the crowd, rushed through the drawn swords and curvetting horses, touched the hand of the deliverer, and cried out that now she was happy.—*MACAULAY'S ENG.*, ch. 9, p. 451.

**6115. WOMEN, Co-operation of.** *Revolution, September, 1776.* [Washington evacuated New York in great haste. A few hours was of utmost value.] The respite [in the pursuit] which saved [Israel] Putnam's division was due to Mary Lindley, the wife of Robert Murray. When the British army drew near her house on Inleberg, as Murray Hill was then called, Lord Howe and his officers, ordering a halt, accepted her invitation to a lunch; and by the excellence of her viands and old Madeira wine, and by the good-humor with which she parried Tryon's jests at her sympathy with the rebels, she whiled away two hours or more of their time, till every American regiment had escaped.—*BANCROFT'S U. S.*, vol. 9, ch. 6.

**6116. WOMEN, Courtesy to.** *Ancients.* [When the Romans and Sabines were reconciled to each other, many] honorable privileges were conferred upon the women, some of which were these: That the men should give them the way, wherever they met them; that they should not mention an obscene word or appear naked before them; that, in case of their killing any person, they should not be tried before the ordinary judges; and that their children should wear an ornament about their necks, called *Bulla*, from its likeness to a bubble, and a garment bordered with purple.—*PLUTARCH'S ROMULUS*.

**6117. WOMEN, Culture of.** *Unappreciated.* [Swift wrote a paper on] "The Education of Ladies" [early in the eighteenth century], in which he says: "There is a subject of controversy which I have frequently met with in mixed and select companies of both sexes, and sometimes only of men—whether it be prudent to choose a wife who has good natural sense, some taste of wit and humor, able to read and relish history, books of travels, moral or entertaining discourses, and be a tolerable judge of the beauties in poetry? This question is generally determined in the negative by women themselves, and almost universally by we men."—*KNIGHT'S ENG.*, vol. 5, ch. 27, p. 421.

**6118. WOMEN degraded.** *Roman Law.* Women were condemned to the perpetual tutelage of parents, husbands, or guardians; a sex created to please and obey was never supposed to have attained the age of reason and experience. Such, at least, was the stern and haughty spirit of the ancient law, which had been insensibly mollified before the time of Justinian.—*GIBBON'S ROME*, ch. 44, p. 355.

**6119. WOMEN, Devotion of.** *Piety.* [That Camillus, the Roman general, might perform his vow to Apollo, the Senate and citizens were called upon to assist him. They] all produced their proportion, and it was resolved that a vase of massy gold should be made and sent to Delphi. But as there was a scarcity of gold in the city, while the magistrates were considering how to procure it, the Roman matrons met, and having consulted among themselves, gave up their golden ornaments, which weighed eight talents, as an

offering to the god. And the Senate, in honor of their piety, decreed that they should have funeral orations as well as the men, which had not been the custom before.—PLUTARCH'S CAMILLUS.

**6120. WOMEN, Ferocious, Barbarians.** [When the Romans defeated the Ambrones, they fled through their camp, where] the women meeting them with swords and axes, and setting up a horrid and hideous cry, fell upon the fugitives as well as the pursuers, the former as traitors, and the latter as enemies. Mingling with the combatants, they laid hold on the Roman shields, caught at their swords with their naked hands, and obstinately suffered themselves to be hacked in pieces.—PLUTARCH'S CAIUS MARIUS.

**6121. WOMEN in Government. Revolutions.** It is somewhat extraordinary that most of the revolutions of the Roman State should have owed their origin to women. To a woman Rome owed the abolition of the regal dignity and the establishment of the republic. To a woman she owed her delivery from the tyranny of the decemviri, and the restoration of the consular government; and to a woman she owed that change of the constitution by which the plebeians became capable of holding the highest offices of the commonwealth. [See No. 5716.]—TYTLER'S HIST., Book 3, ch. 6, p. 348.

**6122. WOMEN and Government. Injuries.** Arbitrary power spoils the shape of the foot in China; hurries the Indian woman to her husband's funeral pile; makes the daughters of Eve in Persia mere chattels; gives a woman the twelfth share of a husband in the dominions of the Grand Turk; and renders them slaves of duennas and governantes in Spain and Italy.—KNIGHT'S ENG., vol. 5, ch. 27, p. 418.

**6123. WOMEN, Hard-hearted. Reign of James II.** [The property of the defeated rebels, under the Duke of Monmouth, was confiscated, and extortion applied to all who could be suspected of sympathy; their families were left destitute, while the unfortunate men were sold into slavery.] The ladies of the queen's household distinguished themselves pre-eminently by rapacity and hard-heartedness. Part of the disgrace which they incurred falls on [Mary] their mistress, for it was solely on account of the relation in which they stood to her that they were able to enrich themselves by so odious a trade; and there can be no question that she might, with a word or a look, have restrained them; but, in truth, she encouraged them by her evil example, if not by her express approbation.—MACAULAY'S ENG., ch. 5, p. 605.

**6124. WOMEN, Heroic. For Reform.** [In 1642, when the despotism of Charles I. was being broken,] women took part in this great question of the time with an ardor in which there is nothing really ridiculous. The cavaliers laughed at "the zealous sisterhood;" but in a juster point of view there is something as heroic as the royalist Countess of Derby's defence of Latham House in the demeanor of the Puritan Ann Stagg, a brewer's wife, when she went to the door of the House of Commons, at the head of a great number of women of the middle class, and presented a petition, which said: "It may be thought strange and unbecoming our sex to show ourselves here, bearing a petition to this honorable assembly; but Christ purchased us at as dear

a rate as He did men, and therefore requireth the same obedience, for the same mercy, as of men; we are sharers in the public calamities." Pym, the speaker, replied: "Repair to your houses, we entreat, and turn your petitions into prayers at home for us."—KNIGHT'S ENG., vol. 3, ch. 30, p. 489.

**6125. ——. Flora MacDonald.** [After the battle of Culloden, in 1746, Charles Edward, the grandson of James II., who there lost all hope of gaining the British crown, wandered among the Highlands, seeking an escape to France. Thirty thousand pounds had been offered for his apprehension, and the country was full of those who were eager to find him.] He wandered alone among the hills, till he was enabled to escape to Skye. This he effected through the compassionate courage and sagacity of Flora MacDonald. Charles was dressed as a female, when, with Flora and a faithful Highlander, he went to sea in an open boat. They landed at last in the country of Sir Alexander MacDonald, who was opposed to the Jacobite cause. Flora boldly appealed to the sympathy of the Jacobite chief, Lady Margaret MacDonald, and through her aid Charles was enabled to escape from the danger which he might have encountered in this hostile district.—KNIGHT'S ENG., vol. 6, ch. 9, p. 175.

**6126. WOMEN honored. Ancient Germans.** [The German Barbarians] treated their women with esteem and confidence, consulted them on every occasion of importance, and fondly believed that in their breasts resided a sanctity and wisdom more than human. Some of the interpreters of fate, such as Velleda, in the Batavian war, governed, in the name of the Deity, the fiercest nations of Germany. The rest of the sex, without being adored as goddesses, were respected as the free and equal companions of soldiers, associated even by the marriage ceremony to a life of toil, of danger, and of glory. In their great invasions the camps of the Barbarians were filled with a multitude of women, who remained firm and undaunted amid the sound of arms, the various forms of destruction, and the honorable wounds of their sons and husbands.—GIBBON'S ROME, ch. 9, p. 268.

**6127. WOMEN, Injustice to. By Nobility.** The statute of thirty-first Henry VI. shows how "unsatiable covetousness" had moved "divers people of great power against all right, gentleness, truth, and good conscience." Their offence was the "great abusing of ladies, gentlewomen, and other women sole, having any substance of lands, tenements, or movable goods." To such they come "promising faithful friendship;" and perceiving their great innocence and simplicity, "carried them off by force, or inveigled them to places where they were of power, and compelled them to sign obligations for money for their liberty. Also . . . they will many times compel them to be married to them, contrary to their likings."—KNIGHT'S ENG., vol. 2, ch. 8, p. 113.

**6128. WOMEN, Insults from. Cowards.** [When the Goths surrendered Ravenna to the Romans, after a protracted siege,] multitudes of tall and robust Barbarians were confounded by the masculine females, spitting in the faces of their sons and husbands, most bitterly reproached them for betraying their dominion and freedom



to these pigmies of the south, contemptible in their numbers, diminutive in their stature.—GIBBON'S *ROME*, ch. 41, p. 181.

**6129. WOMEN, Patriotic.** *Boston*, 1770. The determination to keep clear of paying the Parliament's taxes spread into every social circle. One week three hundred wives of Boston, the next a hundred and ten more, with one hundred and twenty-six of the young and unmarried of their sex, renounced the use of tea till the revenue acts should be repealed. How could the troops interfere?—BANCROFT'S *U. S.*, vol. 6, ch. 43.

**6130. WOMEN in Politics.** *Cicero's Wife*. Terentia was by no means of a meek and timid disposition, but had her ambition, and (as Cicero himself says) took a greater share with him in politics than she permitted him to have in domestic business.—PLUTARCH'S *CICERO*.

**6131. WOMEN, Power of.** "*Soap*." [In London great ado was made about soap when Charles I. sold the monopoly of its manufacture. Women complained that the new soap burned the linen, scalded the laundresses' fingers, and wasted in keeping. The king commands the Lord Mayor of London to be reprimanded for] his pusillanimity in this business, being afraid of a troop of women that clamorously petitioned him against the new soap.—KNIGHT'S *ENG.*, vol. 3, ch. 26, p. 416.

**6132. WOMEN, Preaching by.** *Methodism*. [Mr. Wesley permitted Miss Mary Bosanquet, Miss Crosby, and Miss Tripp to exhort in rustic assemblies. His mother had held similar meetings at the Epworth Rectory, and had thereby filled the parish church.] Also in later years Mary Fletcher had a seat elevated a step or two above the level of the floor, whence she addressed the people in the several chapels which she and her husband erected in the vicinity of Madeley.—STEVENS' *METHODISM*, vol. 2, p. 268.

**6133. WOMEN, Reform by.** *Church*. [In 1637, when Charles I. attempted by his ministers to force the liturgy upon the Scots, they experienced great trouble from the women. In Glasgow, when the Bishop of Argyle began to officiate in the use of the ritual,] the servant-maids began such a tumult as was never heard since the Reformation in our nation [says a witness of the scene]. Jane or Janet Geddes flung a little folding-stool whereon she sat at the dean's head, saying, "Out, thou false thief! dost thou say the mass at my lug?" . . . At Edinburgh preachers who defend the liturgy are maltreated, and mostly "by enraged women of all qualities." . . . From the date of this violent defiance of the principles and habits of the Scottish people, the reign of Charles becomes the turning-point in English history.—KNIGHT'S *ENG.*, vol. 3, ch. 17, p. 430.

**6134. WOMEN, Rights of.** *Mahometan*. Mahomet said: . . . "O men! you have rights over your wives, and they have equally rights over you. . . . Remember that they are in your houses like captives submitted to a master, and who have nothing reserved to themselves. They have delivered you their body and their soul on the faith of God. They are a sacred deposit that God has intrusted to you."—LAMARTINE'S *TURKEY*, p. 145.

**6135.** ——. *Mrs. Anne Hutchinson*. Most prominent among those who were said to be "as bad as Roger Williams, or worse," was Mrs. Anne Hutchinson, a woman of genius who had come over in the ship with Sir Henry Vane. She desired the privilege of speaking at the weekly debates, and was refused. Women had no business at these assemblies, said the elders. Indignant at this, she became the champion of her sex, and declared that the ministers who were defrauding women of the gospel were no better than Pharisees. She called meetings of her friends, spoke much in public, and pleaded with great fervor for the full freedom of conscience. The liberal doctrines of the exiled Williams were reaffirmed with more power and eloquence than ever. Many of the magistrates were converted to the new belief; the governor himself espoused the cause of Mrs. Hutchinson, and a majority of the people at Boston inclined to her opinions. For a while there was a reign of discord; but as soon as Sir Henry's term of office expired a call was issued for a meeting of the synod of New England. The body convened in August of 1637; a decree was proposed; Mrs. Hutchinson and her friends were declared unfit for the society of Christians, and banished from the territory of Massachusetts. With a large number of friends the exiles wended their way to the house of Roger Williams. Miantonomoh, a Narragansett chieftain, made them a gift of the beautiful island of Rhode Island. There, in the month of March, 1641, a little republic was established, in whose constitution freedom of conscience was guaranteed and persecution for opinion's sake forbidden.—RIDPATH'S *U. S.*, ch. 13, p. 131.

**6136. WOMEN, Rivalry of.** *Cleopatra*. [Antony's wife] Octavia . . . had quitted Rome to join him, and was already arrived at Athens. Cleopatra rightly perceived that she came only to dispute Antony's heart with her. She was afraid that with her virtue, wisdom, and gravity of manners, if she had time to make use of her modest, but lively and insinuating attractions, to win her husband, that she would gain an absolute power over him. To avoid which danger, she affected to be dying for love of Antony, and with that view made herself lean and wan, by taking very little nourishment. Whenever he entered her apartment she looked upon him with an air of surprise and amazement, and when he left her seemed to languish with sorrow and dejection. She often contrived to appear bathed in tears, and at the same moment endeavored to dry and conceal them, as if to hide from him her weakness and disorder. Antony, who feared nothing so much as occasioning the least uneasiness to Cleopatra, wrote letters to Octavia to order her to stay for him at Athens, and to come no farther, because he was upon the point of undertaking some new expedition. . . . That virtuous Roman lady, dissembling the wrong he did her, sent to him to know where it would be agreeable to him to have the presents carried which she had designed for him, since he did not think fit to let her deliver them in person. Antony received this second compliment no better than the first; and Cleopatra, who had prevented his seeing Octavia, would not permit him to receive anything from her.

Octavia was obliged therefore to return to Rome without having produced any other effect by her voyage than that of making Antony more inexcusable.—ROLLIN'S HIST., Book 24, § 2.

**6137. WOMEN, Ruined by. Spartans.** Amid all that rigid austerity of manners which the laws of Lycurgus seem calculated to enforce, how astonishing is it that public decency and decorum should have been totally overlooked! The Spartan women were the reproach of Greece for their immodesty; and Aristotle imputes chiefly to their licentiousness and intemperance those disorders which were ultimately the ruin of the State. The men and women frequented promiscuously the public baths; the youth of both sexes ran, wrestled, and fought naked in the palaestra. . . . The laws of Lycurgus permitted one citizen to borrow another's wife, for the purpose of a good breed, and held it no dishonor for an aged man who had a handsome wife to offer her to a young man, and to educate as his own the issue of that connection. The chief end of marriage, according to the lawgiver's notions, was to furnish the State with a vigorous and healthy race of citizens.—TYTLER'S HIST., Book 1, ch. 9, p. 94.

**6138. WOMEN rule Men. Cato.** Cato the Censor, speaking of the power of women, said: "All men naturally govern the women, we govern all men, and our wives govern us."—PLUTARCH'S CATO.

**6139. WOMEN, Testimony of. First in Court.** When Tarquinia, a vestal, gave another adjacent field to the public, she was honored with great privileges, particularly that of giving her testimony in court, which was refused to all other women; they likewise voted her liberty to marry, but she did not accept it.—PLUTARCH.

**6140. WOMEN, Warriors of. Dahomey.** In Abomey, the capital of the kingdom of Dahomey, there are within the palace barracks five thousand Amazons of the king's army which live in celibacy under the care of eunuchs.—APPLETON'S CYCLOPEDIA, "ABOMEY."

**6141. ——. Arabian.** [In the bloody battle between the Christians and Mahometans near the Lake Tiberias, in the army of the Mussulmans, the last] line was occupied by the sister of Derar, with the Arabian women who had enlisted in this holy war, who were accustomed to wield the bow and the lance, and who in a moment of captivity had defended, against the uncircumcised ravishers, their chastity and religion. The exhortation of the generals was brief and forcible: "Paradise is before you, the devil and hell-fire in your rear." Yet such was the weight of the Roman cavalry, that the right wing of the Arabs was broken and separated from the main body. Thrice did they retreat in disorder, and thrice were they driven back to the charge by the reproaches and blows of the women.—GIBBON'S ROME, ch. 51, p. 208.

**6142. WOMEN, Warriors of. Second Crusade.** [The second crusade was led by the sovereigns Conrad III. and Louis VII.] Under the banners of Conrad a troop of females rode in the attitude and armor of men; and the chief of these Amazons, from her gilt spurs and bus-

kins, obtained the epithet of the Golden-footed Dame.—GIBBON'S ROME, ch. 59, p. 6.

**6143. WONDER, Superstitious. San Salvador.** [The natives,] when they had still further recovered from their fears, approached the Spaniards, touched their beards, and examined their hands and faces, admiring their whiteness. Columbus was pleased with their gentleness and confiding simplicity, and suffered their scrutiny with perfect acquiescence, winning them by his benignity. They now supposed that the ships had sailed out of the crystal firmament which bounded their horizon, or had descended from above on their ample wings, and that these marvellous beings were inhabitants of the skies.—IRVING'S COLUMBUS, Book 4, ch. 1.

**6144. WORDS, Backing for. Lysander.** When a citizen of Megara treated Lysander with great freedom, in a certain conversation, he said, "My friend, those words of thine should not come but from strong walls and bulwarks."—PLUTARCH'S LYSANDER.

**6145. WORDS, Hasty. Henry II.** [Archbishop Thomas] Becket gloried in his heart at this triumph, which served only to increase his ambition, insolence, and presumption. The condescension of Henry convinced him of his own superiority and of his sovereign's weakness. He began to make triumphal processions through the kingdom, and to exercise his spiritual and judicial powers with the most arbitrary increase of authority. The Archbishop of York, who, in his absence, crowned the king's eldest son, was suspended from his function, as were several other prelates who had officiated at the solemnity. Deposition and excommunication were daily occurrences, and Henry, who was then in Normandy, heard with surprise and indignation that his whole kingdom was in a flame from the turbulent and tyrannical conduct of the primate. A few hasty words which he uttered upon the first intelligence of these disorders were interpreted by some of his servants into a mandate. Four of them immediately embarked for England, where they arrived next day, and finding Becket in the act of celebrating vespers in the cathedral church of Canterbury, they beat out his brains before the altar. Thus the man who ought to have fallen by public justice as a traitor was, from the mode of his death, considered as a saint and martyr. The murder of Becket gave the king unfeigned concern; he saw that his death would produce those very effects with regard to the church which he most wished to prevent; and that the bulk of his subjects, blinded by the influence of their priests and confessors, would consider him as his murderer. He made the most ample submissions to the pope, who pardoned him on assurance of sincere repentance.—MACAULAY'S ENG., Book 6, ch. 8, p. 140.

**6146. WORDS, Origin of. "Sandwich."** The reputation of Lord Sandwich has survived as one of the most profligate in his private life, and one of the meanest in his public career. His club-gambling has given a name to "a bit of beef between two slices of bread," the only food he took for four-and-twenty hours without ever quitting his game.—KNIGHT'S ENG., vol. 7, ch. 6, p. 104.



**6147. WORDS, Thrilling.** *At the Stake.* No monument is necessary to commemorate an event which will be remembered, through the power of a few thrilling words, as long as the English language shall endure. Stripped of his prison dress, the aged Latimer—the bent old man—“stood bolt upright, as comely a father as one might lightly behold.” He stands bolt upright in his shroud. Ridley and he “stand coupled for a common flight,” and he says, “Be of good comfort, Master Ridley, and play the man! We shall this day light such a candle, by God’s grace, in England, as shall never be put out.”—KNIGHT’S ENG., vol. 3, ch. 6, p. 91.

**6148. WORK, Change in.** *Southey.* It was part of Southey’s regimen to carry on several works at once; this he found to be economy of time, and he believed it necessary for the preservation of his health. Whenever one object entirely occupied his attention, it haunted him, oppressed him, troubled his dreams. The remedy was simple—to do one thing in the morning, another in the evening. To lay down poetry and presently to attack history seems feasible, and no ill policy for one who is forced to take all he can out of himself.—DOWDEN’S SOUTHEY, ch. 5.

**6149. WORK, Dignity in.** *Royalty.* We read in Homer of princesses themselves drawing water from springs, and washing, with their own hands, the linen of their respective families. Here the sisters of Alexander—that is, the daughters of a powerful prince, are employed in making clothes for their brother. The celebrated Lucretia used to spin in the midst of her female attendants. Augustus, who was sovereign of the world, wore, for several years together, no other clothes but what his wife and sister made him. It was a custom in the northern parts of the world, not many years since, for the princes who then sat upon the throne to prepare several of the dishes at every meal. In a word, needle-work, the care of domestic affairs, a serious and retired life, is the proper function of women, and for this they were designed by Providence.—ROLLIN’S HIST., Book 15, § 9.

**6150. WORK, End of.** *Bæda, the English Monk.* The noblest proof of his love of England lies in the work which immortalizes his name. In his “Ecclesiastical History of the English Nation,” Bæda was at once the founder of mediæval history and the first English historian. . . . Bæda longed to bring to an end his version of St. John’s Gospel into the English tongue and his extracts from Bishop Isidore. “I don’t want my boys to read a lie,” he answered those who would have had him rest, “or to work to no purpose after I am gone.” A few days before Ascension-tide his sickness grew upon him, but he spent the whole day in teaching, only saying cheerfully to his scholars, “Learn with what speed you may; I know not how long I may last.” The dawn broke on another sleepless night, and again the old man called his scholars round him and bade them write. “There is still a chapter wanting,” said the scribe, as the morning drew on, “and it is hard for thee to question thyself any longer.” “It is easily done,” said Bæda; “take thy pen and write quickly.” Amid tears and farewells the day wore on to eventide. “There is yet one sentence unwritten, dear master,” said the boy. “Write

it quickly,” bade the dying man. “It is finished now,” said the little scribe at last. “You speak truth,” said the master, “all is finished now.” Placed upon the pavement, his head supported in his scholar’s arms, his face turned to the spot where he was wont to pray, Bæda chanted the solemn “Glory to God.” As his voice reached the close of his song he passed quietly away.—HIST. OF ENG. PEOPLE, § 61.

**6151. WORK, Life.** *Columbus.* It is a curious and characteristic fact . . . that the recovery of the holy sepulchre was one of the great objects of his ambition, meditated throughout the remainder of his life, and solemnly provided for in his will. In fact, he subsequently considered it the main work for which he was chosen by Heaven as an agent, and that his great discovery was but a preparatory dispensation of Providence to furnish means for its accomplishment.—IRVING’S COLUMBUS, Book 2, ch. 6.

**6152. WORK, Silent.** *Stephen A. Douglas.* If any man could get a bill through Congress, he could. He did not care much to shine as a speaker, and, indeed, he did not excel as a speaker in Congress. What he prided himself upon was his skill and success in getting a troublesome measure passed, and in effecting this, he was quite willing that others should have all the glory of openly advocating it. He has been known to spend two years in engineering a bill, devoting most of his time to it, and yet never once speaking upon it. This was the case with the long series of measures which resulted in the Illinois Central Railroad.—CYCLOPEDIA OF BIOG., p. 200.

**6153. WORKERS wanted.** *Colonists.* [The London Company, which colonized Virginia,] thought that the unskilled and idle, who would starve at home, might prosper in another hemisphere. [John] Smith wrote to the corporation that when they sent again, they should rather send but thirty carpenters, husbandmen, gardeners, fishermen, blacksmiths, masons, and even diggers up of the roots of trees, than a thousand such as had last come out.—KNIGHT’S ENG., vol. 3, ch. 22, p. 345.

**6154. WORK, Worth by.** *Oxen.* They share with man in the labors of husbandry, and spare him the greatest part of the toil. Hence it was that the ox, the laborious companion of man in tilling the ground, was so highly regarded by the ancients, that whoever had killed one of them was punished with death, as if he had killed a citizen; no doubt, because he was esteemed a kind of murderer of the human race, whose nourishment of life stood in absolute need of the aid of this animal.—ROLLIN’S HIST., Book 24, art. 4.

**6155. WORKS, Good.** *Zoroaster.* [By the teaching of Zoroaster the] saint, in the Magian religion, is obliged to beget children, to plant useful trees, to destroy noxious animals, to convey water to the dry lands of Persia, and to work out his salvation by pursuing all the labors of agriculture. We may quote from the Zend-avesta a wise and benevolent maxim, which compensates for many an absurdity. “He who sows the ground with care and diligence acquires a greater stock of religious merit than he could

gain by the repetition of ten thousand prayers."—GIBBON'S *ROME*, ch. 8, p. 235.

**6156. WORKS, Justification by.** *Luther.* No matter how much he studied and prayed, no matter how severely he castigated himself with fasting and watching, he found no peace to his soul. Even when he imagined that he had satisfied the law, he often despaired of getting rid of his sins and of securing the grace of God.—REIN'S *LUTHER*, ch. 3, p. 33.

**6157. WORLD, Origin of the.** *Thales.* The metaphysical opinions of Thales are but imperfectly known. He supposed the world to be framed by the Deity out of the original element of water, and animated by His essence as the body is by the soul; that the Deity therefore resided in every portion of space; and that this world was only a great temple, where the sight of everything around him reminded man of that Great Being which inhabited and pervaded it.—TYTLER'S *HIST.*, Book 2, ch. 9, p. 261.

**6158. WORLDLINESS rebuked.** *Socrates.* [At his trial he made a noble defence.] Should you resolve to acquit me, on condition that I keep silence for the future, I should not hesitate to make answer, "Athenians, I honor and love you, but I shall choose rather to obey God than you, and to my latest breath shall never renounce philosophy, nor cease to exhort and reprove you according to my custom, by telling each of you when you come in my way, My good friend, and citizen of the most famous city in the world for wisdom and valor, are you not ashamed of having no other thoughts than that of amassing wealth and of acquiring glory, credit, and dignities, while you neglect the treasures of prudence, truth, and wisdom, and take no pains in rendering your soul as good and perfect as it is capable of being?"—ROLLIN'S *HIST.*, Book 9, ch. 4, § 6.

**6159. WORSHIP, Apostates from.** *Samaritans.* [Nearly two hundred years before Christ Antiochus Epiphanes bitterly persecuted the Jews at Jerusalem. (See No. 6166.) The Samaritans] presented a petition to the king, in which they declared themselves not to be Jews, and desired that their temple, built on Mount Gerizim, which till then had not been dedicated to any deity in particular, might henceforward be dedicated to the Grecian Jupiter, and be called after his name. Antiochus received their petition very graciously, and ordered Nicanor, deputy-governor of the province of Samaria, to dedicate their temple to the Grecian Jupiter as they had desired, and not to molest them in any manner.—ROLLIN'S *HIST.*, Book 19, ch. 2, § 3.

**6160. WORSHIP, Cheerful.** *In Adversity.* [When Hannibal had slaughtered the Roman army and endangered the capital, the grief was universal.] Fabius Maximus fixed both the place and time for mourning, allowed thirty days for that purpose in a man's own house, and no more for the city in general. And as the feast of Ceres fell within that time, it was thought better entirely to omit the solemnity, than by the small numbers and the melancholy looks of those that should attend it, to discover the greatness of their loss; for the worship most acceptable to the gods is that which comes from cheerful hearts.—PLUTARCH'S *FABIUS MAXIMUS*.

**6161. WORSHIP, Constrained.** *Heathen.* It appears that Numa's religious institutions in general are very wise, and that this in particular is highly conducive to the purposes of piety—namely, that when the magistrates or priests are employed in any sacred ceremony, a herald goes before, and proclaims aloud, "*Hoc age*"—i.e., "be attentive to this;" thereby commanding everybody to regard the solemn acts of religion, and not to suffer any business or avocation to intervene and disturb them; as well knowing that men's attention, especially in what concerns the worship of the gods, is seldom fixed, but by a sort of violence and constraint.—PLUTARCH'S *CAIUS MARIUS*.

**6162. WORSHIP, Dreadful.** *Druids.* "There is," says he [Lucian], "without the walls of Marseilles a sacred grove, which had never been touched by axe since the creation. The trees of it grew so thick, and were so interwoven, that they suffered not the rays of the sun to pierce through their branches; but a dreary damp and perfect darkness reigned through the place. Neither nymphs nor sylvan gods could inhabit this recess, it being destined for the most inhuman mysteries. There was nothing to be seen there but a multitude of altars, upon which they sacrificed human victims, whose blood dyed the trees with horrid crimson. If ancient tradition may be credited, no bird ever perched upon their boughs, no beast ever trod under them, no wind ever blew through them, nor thunderbolt did ever touch them. These tall oaks, as well as the black water that winds in different channels through the place, fill the mind with dread and horror. The figures of the god of the grove are a kind of rude and shapeless trunks, covered over with a dismal yellow moss. It is the genius of the Gauls," continues he, "thus to reverence gods of whom they know not the figure; and their ignorance of the object of their worship increases their veneration. There is a report that this grove is often shaken and strangely agitated, and that dreadful sounds are heard from its deep recesses; that the trees, if destroyed or thrown down, arise again of themselves; that the forest is sometimes seen to be on fire, without being consumed, and that the oaks are twined about with monstrous serpents. The Gauls dare not live in it, from the awe of the divinity that inhabits it, and to whom they entirely abandon it. Only at noon and at midnight a priest goes trembling into it, to celebrate its dreadful mysteries; and is in continual fear lest the deity to whom it is consecrated should appear to him."—TYTLER'S *HIST.*, Book 5, ch. 6, p. 34.

**6163. WORSHIP enforced.** *New England Puritans.* The magistrates insisted on the presence of every man at public worship; [Roger] Williams reprobated the law; the worst statute in the English code was that which did but enforce attendance upon the parish church. . . . "An unbelieving soul is dead in sin," such was his argument; and to force the indifferent from one worship to another, "was like shifting a dead man into several changes of apparel."—BANCROFT'S *U. S.*, vol. 1, ch. 9.

**6164. WORSHIP, Idolatrous.** *Ancient Germans.* They adored the great visible objects and agents of nature, the sun and the moon, the fire



and the earth, together with those imaginary deities who were supposed to preside over the most important occupations of human life. They were persuaded that, by some ridiculous arts of divination, they could discover the will of the superior beings, and that human sacrifices were the most precious and acceptable offering to their altars.—GIBBON'S *ROME*, ch. 9, p. 269.

**6165. WORSHIP of Images.** *Ancient Christian.* One great article of dissension was the worship of images, which had been gradually gaining ground for some centuries. It arose first from the custom of having crucifixes in private houses, and portraits of our Saviour and His apostles, which sometimes being of considerable value, were, among other religious donations, bequeathed by dying persons to the church, where they were displayed on solemn festivals. The clergy at first took pains to repress that superstition. In the year 393 we find St. Epiphanius pulled down an image in a church of Syria, before which he found an ignorant person saying prayers. Others, however, of his brethren were not so circumspect or scrupulous, and in time the priests even found their interest in encouraging the practice; for particular images in particular churches, acquiring a higher degree of celebrity than others, and getting the reputation of performing miraculous cures, the grateful donations that were made to the church were a very considerable emolument to the ecclesiastics.—TYTLER'S *HIST.*, Book 6, ch. 3, p. 82.

**6166. WORSHIP, Perilous.** *Jerusalem.* Antiochus, at his return from Egypt, exasperated to see forcibly torn from him by the Romans a crown which he looked upon already as his own, made the Jews, though they had not offended him in any manner, feel the whole weight of his wrath. . . . Apollonius [his officer] arrived there [at Jerusalem] just two years after this city had been taken by Antiochus. At his first coming he did not behave in any manner as if he had received such cruel orders, and waited till the first Sabbath-day before he executed them. But then, seeing all the people assembled peaceably in the synagogues, and engaged in paying their religious worship to the Creator, he put in execution the barbarous commission he had received, and setting all his troops upon them, he commanded them to cut to pieces all the men, and to seize all the women and children, in order that they might be exposed to sale. These commands were obeyed with the utmost cruelty and rigor. Not a single man was spared, all they could find being cruelly butchered, insomuch that the streets streamed with blood. The city was afterward plundered, and fire set to several parts of it, after all the riches that could be found had been carried off. [See No. 6159.]—ROLLIN'S *HIST.*, Book 19, ch. 2, § 3.

**6167. WORSHIP, Retreat from.** *Jefferson Davis.* The church bells [of Richmond] called, as usual, the inhabitants to the house of worship, and Davis, among the rest, and all was peaceful and quiet. . . . In the midst of the service a messenger approached the pew in which the Confederate President sat and handed him a slip of paper. It was from the War Department, containing a despatch from Lee, to have every-

thing ready for the evacuation of Richmond by eight o'clock at night. Had a thunderbolt fallen from a cloudless sky he could not have been more appalled. Crushing back the emotions of his heart, he rose and left the church.—HEADLEY'S *GRANT*, p. 223.

**6168. WORSHIP of Science.** *Timour.* [Timour the Tartar] went to pray indifferently on the tombs of the Christian saints and on those of the noted dervishes. His worship of science and virtue was impartial; was it philosophy, was it policy? Nothing in history explains this mystery in the life of the conqueror.—LAMARTINE'S *TURKEY*, p. 314.

**6169. WORSHIP, Substitute for.** *To Samuel Johnson.* Dr. John Campbell, the celebrated political and biographical writer, being mentioned, Johnson said: . . . "Campbell is a good man, a pious man. I am afraid he has not been in the inside of a church for many years; but he never passes a church without pulling off his hat. This shows that he has good principles."—BOSWELL'S *JOHNSON*, p. 115.

**6170. WORTH, Moral.** *Louis IX.* Louis IX. stands forth in history an ever-memorable instance of the inherent power of high moral and religious principle, when faithfully and consistently carried out through a whole life. . . . Voltaire, no partial panegyrist in such a case, has said of him that "it is not given to man to carry virtue to a higher point." Louis was canonized on the 11th of August, 1297, by Pope Boniface VIII.—STUDENTS' *FRANCE*, ch. 9, § 6.

**6171. WOUNDS, Honorable.** *Timour.* [Timour the Tartar bore the] name of Timour Lenk, or Timour the Lame. This surname, which alluded both to his infirmity and precocious glory, was given him in consequence of a wound on the leg received in fighting for his country. He paraded it as a title of honor, and added it himself to his name.—LAMARTINE'S *TURKEY*, p. 304.

**6172. — — —.** *Soldier.* [Sertorius was a soldier from his youth.] Nor did his martial intrepidity abate when he arrived at the degree of general. His personal exploits were still great, and he faced danger in the most fearless manner; in consequence of which he had one of his eyes struck out. This, however, he always gloried in. He said others did not always carry about with them the honorable badges of their valor, but sometimes laid aside their chains, their truncheons, and coronets, while he had perpetually the evidences of his bravery about him, and those who saw his misfortune at the same time beheld his courage. The people, too, treated him with the highest respect.—PLUTARCH'S *SERTORIUS*.

**6173. — — —.** *In the Front.* "Young Siward" perished in the battle-field where Macbeth fell. "Where were his wounds?" said the stout old earl [his father]. "In front." "Then I could wish no better fate."—KNIGHT'S *ENG.*, vol. 1, ch. 12, p. 163.

**6174. WRITING, Substitute for.** *Cords.* An invention . . . approaching still nearer to writing was the Peruvian quipos, or cords of various colors, with certain knots upon them of different size, and differently combined. With these they

contrived to accomplish most of the purposes of writing; they formed registers which contained the annals of their empire, the state of the public revenues, the account of their taxes for the support of government, and by means of them they recorded their astronomical observation.—TYTLER'S HIST., Book 1, ch. 3, p. 25.

**6175. WRONGS redressed, Imaginary.** *War.* Alexander arrived at a little city inhabited by the Branchidæ. These were the descendants of a family who had dwelt in Miletus, whom Xerxes, at his return from Greece, had formerly sent into Upper Asia, where he had settled them in a very flourishing condition, in return for their having delivered up to him the treasure of the temple of Apollo Didymæus, the keepers of which they were. They received the king with the highest demonstration of joy, and surrendered both themselves and their city to him. Alexander sent for such Milesians as were in his army who preserved an hereditary hatred against the Branchidæ, because of the treachery of their ancestors. He then left them the choice either of revenging the injury they had formerly done them, or of pardoning them in consideration of their common extraction. The Milesians being so much divided in opinion that they could not agree among themselves, Alexander undertook the decision himself. Accordingly, the next day, he commanded his phalanx to surround the city; and a signal being given, they were ordered to plunder that abode of traitors, and put every one of them to the sword, which inhuman order was executed with the same barbarity as it had been given. All the citizens, at the very time that they were going to pay homage to Alexander, were murdered in the streets and in their houses, no manner of regard being paid to their cries and tears, nor the least distinction made of age or sex. . . . But of what crimes were those ill-fated citizens guilty? Were they responsible for those their fathers had committed upward of one hundred and fifty years before? I do not know whether history furnishes another example of so brutal and frantic a cruelty.—ROLLIN'S HIST., Book 15, § 12.

**6176. YEAR lengthened, The.** *Julius Cæsar.* The Alexandrian observers had discovered that the annual course of the sun was completed in three hundred and sixty-five days and six hours. The lunar twelve was allowed to remain to fix the number of the months. The number of days in each month were adjusted to absorb three hundred and sixty-five days. The superfluous hours were allowed to accumulate, and every fourth year an additional day was to be intercalated. An arbitrary step was required to repair the negligence of the past. Sixty-five days had still to be made good. The new system, depending wholly on the sun, would naturally have commenced with the winter solstice. But Cæsar so far deferred to usage as to choose to begin, not with the solstice itself, but with the first new moon which followed. It so happened in that year that the new moon was eighty days after the solstice; and thus the next year started, as it continues to start, from the 1st of January. The eight days were added to the sixty-five, and the current year was lengthened by nearly three months.—FROUDE'S CÆSAR, ch. 25, p. 62.

**6177. YEAR, The new.** *Samuel Johnson.* How seriously Johnson was impressed with a sense of religion, even in the vigor of his youth, appears from the following passage in his minutes, kept by way of diary: "September 7, 1736. —I have this day entered upon my twenty-eighth year. Mayest thou, O God, enable me, for Jesus Christ's sake, to spend this in such a manner that I may receive comfort from it at the hour of death, and in the day of judgment! Amen."—BOSWELL'S JOHNSON, p. 13.

**6178. YOUNG MAN, Unpromising.** *"Pale."* [One of the sayings of Cato was,] that he liked a young man that blushed more than one that turned pale; and that he did not like a soldier who moved his hands in marching, and his feet in fighting, and who snored louder in bed than he shouted in battle.—PLUTARCH'S CATO THE CENSOR.

**6179. YOUNG MEN, Conquest by.** *Colonies.* Dionysius of Halicarnassus informs us of the manner in which a State, when it became overstocked, transplanted its colonies. They consecrated to a particular god all the youth of a certain age, furnished them with arms, and after the performance of a solemn sacrifice, dismissed them to conquer for themselves a new country. These enterprises were, no doubt, often unsuccessful; but when they succeeded, and an establishment was obtained, it does not appear that the mother State pretended to have any rights over them, or claims upon the country where they settled.—TYTLER'S HIST., Book 3, ch. 1, p. 285.

**6180. YOUNG MEN, Deeds of.** *Bonaparte.* Napoleon Bonaparte, who had not yet completed his twenty-seventh year, was appointed general-in-chief of the army of Italy.—STUDENTS' FRANCE, ch. 27, § 13.

**6181. YOUNG MEN, Energetic.** *Brutus.* Brutus had so much influence with Cæsar that he reconciled him to his friend Cassius; and when he spoke in behalf of the King of Africa, though there were many impeachments against him, he obtained for him a great part of his kingdom. When he first began to speak on this occasion, Cæsar said: "I know not what this young man intends, but whatever it is, he intends it strongly."—PLUTARCH'S BRUTUS.

**6182. YOUNG MEN, Patriotism of.** *Rebellion.* [When General Grant visited Hamburg he attended a banquet in his honor, and was spoken of as having saved his country.] Grant replied: ". . . I must dissent upon one remark, . . . that I saved the country during the recent war. If our country could be saved or ruined by any one man, we should not have a country, and we should not now be celebrating our Fourth of July. . . . If I had never held command—if I had fallen—if all our generals had fallen, there were ten thousand behind us who would have done our work just as well. . . . What saved the Union was the coming forward of the young men. . . . So long as our young men are animated by this spirit there will be no fear for the Union."—GENERAL GRANT'S TRAVELS, p. 232.

**6183. — — —.** *Resisting the Stamp Act.* [Patrick Henry presented resolutions to the Virginia legislature sustaining the independence of colonies, which were carried by small majorities



—the fifth by one vote.] But Henry “carried all the young members with him.” [And so] Virginia gave the signal for the continent.—BANCROFT’S U. S., vol. 5, ch. 13.

**6184. YOUNG MEN, Success of. *Timour the Tartar.*** From the twelfth year of his age Timour had entered the field of action; in the twenty-fifth he stood forth as the deliverer of his country; and the eyes and wishes of the people were turned toward a hero who suffered in their cause. . . . At the age of thirty-four, and in a general diet, or *couroultaï*, he was invested with imperial command; but he affected to revere the house of Zingis; and while the emir Timour reigned over Zagatai and the East, a nominal khan served as a private officer in the armies of his servant. A fertile kingdom, five hundred miles in length and in breadth, might have satisfied the ambition of a subject; but Timour aspired to the dominion of the world; and before his death the crown of Zagatai was one of the twenty-seven crowns which he had placed on his head.—GIBBON’S *ROME*, ch. 65, p. 249.

**6185. YOUNG MEN, Triumphant. *Isaac Newton.*** Young men, it has been often remarked, do the greatest things. Newton was but twenty-three when he made his greatest discovery. In the autumn of 1665, the college having been dismissed on account of the prevalence of the plague, he spent several weeks at home. Seated in his mother’s orchard one day, while the ripe fruit was falling from the trees, he fell into one of his profound meditations upon the nature of the force that caused the apples to fall.—PAR-TON’S *NEWTON*, p. 81.

**6186. YOUNG MEN, Visions of. *John Adams.*** At Worcester [Mass.] . . . he was the master of the town school, where the highest wages were sixty dollars for the season. A young man of hardly twenty, just from Harvard College, and at that time meditating to become a preacher, would sit and hear [the general political conversation], and escaping from a maze of observations, would sometimes retire, and by “laying things together, form some reflections pleasing” to himself. . . . If we can remove the turbulent Gallics, our people, according to the exactest calculations, will in another century become more numerous than England itself. All Europe will not be able to subdue us. The only way to keep us from setting up for ourselves is to disunite us.” . . . Within twenty-one years he shall assist in declaring his country’s independence; in less than thirty . . . shall stand before the King of Great Britain the acknowledged envoy of the free and United States of America.—BANCROFT’S U. S., vol. 4, ch. 9.

**6187. YOUNG MEN, Work of. *Chinese Gordon.*** Gordon had just turned thirty—a young man, truly, for a task so arduous [the command of the Chinese army]. But men of his stamp are not to be judged by their years. The art of war, perhaps more than any other art, demands experience in its successful practitioners. But sometimes, although rarely, soldiers move to the front in whom an innate genius for war dispenses with the tuition of experience. Sheridan, when he sent Early “whirling up the Shenandoah Valley,” had not Gordon’s years when the latter took the command of the

“Ever Victorious Army.” Ranauld Mackenzie at twenty-one was pronounced by General Grant the finest cavalry division commander of the Union armies. Skobelev had conquered Khokand before he reached eight-and-twenty. To cite a more illustrious example, Napoleon was but twenty-seven when he carried the Bridge of Lodi. Gordon was in the prime of mental and physical vigor. He had been a constant student of the art military; his nature was at once enterprising and cautious; he seemed to control his fellow-men by an intuitive influence; and the buoyancy of his temperament sustained him in every situation.—CHINESE GORDON, p. 35.

**6188. YOUTH, Ardor of. *Lafayette.*** He was scarcely nineteen years of age when he sought a secret interview with Silas Deane, the American envoy, and offered his services to the Congress. Mr. Deane, it appears, objected to his youth. “When,” says he, “I presented to the envoy my boyish face, I spoke more of my ardor in the cause than of my experience; but I dwelt much upon the effect my departure would excite in France, and he signed our mutual agreement.” His intention was concealed from his family and from all his friends, except two or three confidants. While he was making preparations for his departure, most distressing and alarming news came from America—the retreat from Long Island, the loss of New York, the battle of White Plains, and the retreat through New Jersey. The American forces, it was said, reduced to a disheartened band of three thousand militia, were pursued by a triumphant army of thirty-three thousand English and Hessians. The credit of the colonies at Paris sunk to the lowest ebb, and some of the Americans themselves confessed to Lafayette that they were discouraged, and persuaded him to abandon his project. He said to Mr. Deane: “Until now, sir, you have only seen my ardor in your cause, and that may not prove at present wholly useless. I shall purchase a ship to carry out your officers. We must feel confidence in the future; and it is especially in the hour of danger that I wish to share your fortune.”—CYCLOPEDIA OF BIOG., p. 476.

**6189. YOUTH, Attractive. *Mahomet.*** He seems to have cultivated . . . his moral qualities with equal assiduity as the intellectual. His beauty, his modesty, his sequestration from the profane pleasures of the Khoreishite youth, his assiduity to prayer in the temple, his respect for the aged, his attention to treasuring up the sayings of the wise, his filial affection for his adopted father, Aboutaleb, his deference toward the son of his uncle, of whom he was the guest, without affecting to be the equal, his taste for solitude, his reveries—a sort of cloud under which he veiled the splendor of his intellect—in fine, his sober eloquence, which never spoke until interrogated, but which flowed from the soul rather than the lips, and which had the gift of persuading others, because it was persuasion in himself—all these qualities of birth, of body, of mind, of character, esteemed everywhere, even among barbarians, drew the esteem, the affection, the eyes of Mecca upon the orphan of Amina. They attracted, above all, the heart of an opulent and influential woman of Mecca,

named Kadidje, or Kadidjah.—LAMARTINE'S *TURKEY*.

**6190. YOUTH, Backwardness in.** *Washington Irving.* Master Irving was not a prodigy; for at the first school, kept by a woman, to which he was sent in his fourth year, and where he remained upward of two years, he learned little beyond his alphabet; and at the second, where boys and girls were taught, and where he remained until he was fourteen, he was more noted for his truth-telling than for his scholarship.—STODDARD'S *IRVING*, p. 12.

**6191. YOUTH, Capacity in.** *Washington.* At the age of sixteen he was sent by his uncle to survey a tract of land on the South Potomac, and for three years his life was in the wilderness.—RIDPATH'S *U. S.*, ch. 38, p. 302.

**6192. YOUTH corrected.** *Aristotle.* Aristotle was born at Stagyræ, a Thracian city, then under the dominion of Macedonia. His father was physician to Philip, the father of Alexander the Great. After a youth of dissipation he betook himself with indefatigable ardor to the study of philosophy, and was for twenty years a favorite disciple of Plato.—TYTLER'S *HIST.*, Book 2, ch. 9, p. 273.

**6193. YOUTH corrupted.** *By Catiline.* The party of revolution was as various as it was wide. Powerful, wealthy men belonged to it, who were politically dissatisfied; ambitious men of rank, whose money embarrassments weighted them in the race against their competitors; . . . and, finally, Catiline's own chosen comrades, the smooth-faced patrician youths with curled hair and redolent with perfumes, as yet beardless or with the first down upon their chins, wearing scarves and veils and sleeved tunics reaching to their ankles, industrious but only with the dice-box, night-watches but in the supper-rooms, in the small hours before dawn, immodest, dissolute boys, whose education had been in learning to love and to be loved, to sing and to dance naked at the midnight orgies, and along with it to handle poniards and mix poisoned bowls. Well might Cicero be alarmed at such a combination; well might he say that if a generation of such youths lived to manhood there would be a commonwealth of Catilines.—FROUDE'S *CÆSAR*, ch. 11.

**6194. YOUTH, Enemies in.** *William, Prince of Orange.* The able and experienced ministers of the [Dutch] Republic, mortal enemies of his name, came every day to pay their feigned civilities to him and to observe the progress of his mind. The first movements of his ambition were carefully watched; every unguarded word uttered by him was noted down; nor had he near him any adviser on whose judgment reliance could be placed. He was scarcely fifteen years old when all the domestics who were attached to his interest, or who enjoyed any share of his confidence, were removed from under his roof by the jealous government. He remonstrated with energy beyond his years, but in vain. Vigilant observers saw the tears more than once rise in the eyes of the young State prisoner. His health, naturally delicate, sank for a time under the emotions which his desolate situation had produced. Such situations bewilder and unnerve the weak, but call forth all the strength of the strong. Surrounded by snares in which an or-

dinary youth would have perished, William learned to tread at once warily and firmly. Long before he reached manhood he knew how to keep secrets, how to baffle curiosity by dry and guarded answers, how to conceal all passions under the same show of grave tranquillity.—MACAULAY'S *ENG.*, ch. 7, p. 150.

**6195. YOUTH, Folly of.** *Edgar Allan Poe.* The acquisition of knowledge was easy to him, and he could without serious effort have carried off the highest honors of his class. But he drank to excess; and as drink is the ally of all the other vices, he gambled recklessly, and led so disorderly a life that he was expelled from the college. His adopted father refusing to pay his gambling debts, the young man wrote him a foolish, insulting letter, took passage for Europe, and set off, as he said, to assist the Greeks in their struggle for independence.—*CYCLOPEDIA OF BIOG.*, p. 739.

**6196. YOUTH, Fountain of.** *Florida.* Juan Ponce de Leon, who had been a companion of Columbus on his second voyage, fitted out a private expedition of discovery and adventure. De Leon had grown rich as governor of Porto Rico, and while growing rich had also grown old. But there was a fountain of perpetual youth somewhere in the Bahamas—so said all the learning and intelligence of Spain—and in that fountain the wrinkled old cavalier would bathe and be young again. . . . A landing was effected a short distance north of where, a half century later, were laid the foundations of St. Augustine. The country was claimed for the King of Spain, and the search for the youth-restoring fountain was eagerly prosecuted. The romantic adventurer turned southward, explored the coast for many leagues, discovered and named the Tortugas, doubled Cape Florida, and then sailed back to Porto Rico not perceptibly younger than when he started.—RIDPATH'S *U. S.*, ch. 3, p. 57.

**6197. YOUTH, Genius in.** *Isaac Newton.* See No. 6185.

**6198. YOUTH, Hardships in.** *George Washington.* Son of a widow, . . . to read, to write, to cipher—these had been his degrees in knowledge. And now at sixteen years of age, in quest of an honest maintenance, encountering intolerable toil; . . . "himself his own cook, having no spit but a forked stick, no plate but a large chip" [while engaged as a surveyor], . . . rarely sleeping in a bed, . . . this stripling surveyor of the woods . . . God had selected . . . to give an impulse to human affairs, and, as far as events can depend on an individual, had placed the rights and destinies of countless millions in the keeping of the widow's son.—BANCROFT'S *U. S.*, vol. 3, ch. 24.

**6199. ———.** *Chauncey Jerome.* [The inventor of brass clocks.] At fifteen he was bound apprentice to a carpenter, and was soon able to do a man's work at the business. Apprentices at that day were not much indulged. Chauncey Jerome, when he visited his mother, had to walk all night, so as not to use his master's time, and he had sometimes to trudge a whole summer's day on foot, with his tools on his back, in order to get to the work he had to do. Several times during his apprenticeship he carried his tools thirty miles in one day. There were few



vehicles then except farmer's wagons.—CYCLOPEDIA OF BIOG., p. 211.

**6200.** ———. *Lincoln.* In 1816 his father removed to Spencer County, Indiana—just then admitted into the Union—and built a cabin in the woods near the present village of Gentryville. Here was the scene of Lincoln's boyhood—a constant struggle with poverty, hardship, and toil. At the age of sixteen we find him managing a ferry across the Ohio, at the mouth of Anderson Creek, a service for which he was paid *six dollars per month*. In his youth he received in the aggregate about one year of schooling, which was all he ever had in the way of education.—RIDPATH'S U. S., ch. 61, p. 482.

**6201. YOUTH, Hope in.** *Mahomet.* Mahomet labored to attach to him all that portion of his family which did not yet profess his religion. "What are you afraid of?" said he to them at the end of a repast. "Never did Arab make an offer to his nation of advantages to be compared to those I bring you. I offer you happiness in this transitory life, and eternal felicity in the life to come. God has commissioned me to bring Him back mankind. Let me see which of you is willing to aid me in this work; to become my second, my brother, my substitute upon the earth." Astonishment, terror, backwardness, incredulity, kept all of them to silence and their seats. No one arose; all sat in mute embarrassment. Mahomet was going to be left alone, when the youngest of the guests, Ali, as yet almost a child, coming to the aid of his second father, rose with the naïve generosity of his years, and exclaimed, "I, prophet of God! I will, in default of others." Mahomet, affected to tears, and seeing in this burst of a mere youth, the least considerable of the guests, a designation of the finger of God, who marks where men are not observing, clasped the boy to his heart. "Very well," said he, no more ashamed of this disciple than the disciple had been of him, "behold ye Ali, my son, my second, my brother, my other self; obey him!" This election of a child by the inspired prophet scandalized the company to even laughter.—LAMARTINE'S TURKEY, p. 73.

**6202. YOUTH, Humble.** *Romulus—Remus.* . . . rose to distinction from very small beginnings. For the two brothers were reputed slaves and sons of herdsmen; and yet, before they attained to liberty themselves, they bestowed it on almost all the Latins; gaining at once the most glorious titles, as destroyers of their enemies, deliverers of kindred, kings of nations, and founders of cities, not transplanters.—PLUTARCH'S ROMULUS AND THESEUS.

**6203. YOUTH an Index.** *Charles I. and Cromwell.* The future monarch and future Protector met [at Hinchinbrook House], and engaged each other in childish sport, in which Charles got the worst of it. For what fixed the attention of the lovers of prognostications in that and succeeding ages, was that "the youths had not been long together before Charles and Oliver disagreed; and, as the former was then as weakly as the latter was strong, it was no wonder that the royal visitant was worsted; and Oliver, even at this age, so little regarded dignity, that he made the royal blood flow in copious streams from the prince's nose." "This," adds the author, "was looked upon as a bad presage for the king

when the civil wars commenced."—HOOD'S CROMWELL, ch. 2, p. 31.

**6204. YOUTH, Manhood out of.** *Peter Cooper.* He found, after long searching, a place in the carriage shop of Burtis & Woodward, on the corner of Broadway and Chambers Street, where a great marble structure was afterward raised by A. T. Stewart, and there he bound himself out as an apprentice until he should reach the age of twenty-one. He was to receive his board and a salary of \$25 a year. Here he began life in earnest, and he attributed his after success in a great degree to those four years of steady, hard work, with the economy which his little earnings enforced; and during the whole time he not only did not run in debt one cent, but he always had a little money laid by.—LESTER'S LIFE OF PETER COOPER, p. 13.

**6205. YOUTH, Mental Bias in.** *Gibbon.* The subject he selected was a curious one for a youth in his sixteenth year. It was an attempt to settle the chronology of the age of Sesostris, and shows how soon the austere side of history had attracted his attention. "In my childish balance," he says, "I presumed to weigh the systems of Scaliger and Petavius, of Marsham and of Newton; and my sleep has been disturbed by the difficulty of reconciling the Septuagint with the Hebrew computation." Of course his essay had the usual value of such juvenile production—that is, none at all, except as an indication of early bias to serious study of history.—MORRISON'S GIBBON, ch. 1.

**6206. YOUTH neglected.** *Peter the Great.* The education of Peter, the destined monarch of a prodigious empire, was almost totally neglected. Russia did not much value knowledge at that time, but Peter was even more ignorant than was usual with Russian boys of high rank, for his sister Sophia, an ambitious and bad woman, purposely kept him in ignorance, that she might the more easily retain an ascendancy over him, and over Russia through him. Notwithstanding this, he had picked up a little knowledge, since he had that sure sign of intellect which we call curiosity. He was a great asker of questions, fond of looking on while work was doing, and of trying his own hand at it.—CYCLOPEDIA OF BIOG., p. 426.

**6207. YOUTH, Perfecting.** *Swedenborg says.* Children in heaven grow up into young men and women, and the aged return to the freshness of early manhood. They who are in heaven are continually advancing to the spring-time of life, and the more thousands of years they live the more delightful and happy is the spring to which they attain; and this progression goes on to eternity. Good women who have died old and worn out with age, after a succession of years come more and more into the flower of youth, and into a beauty which exceeds all the conceptions of beauty which can be formed from what the eye has seen. In a word, *to grow old in heaven is to grow young.* — WHITE'S SWEDENBORG, ch. 13, p. 115.

**6208. YOUTH, Preparation in.** *Washington.* To the encomiums which he [Lafayette] lavished upon his hero and paternal chief, she [the mother of Washington] replied in these words: "I am not surprised at what George has done, for he

always was a good boy."—CUSTIS' WASHINGTON, vol. 1, ch. 1.

**6209. YOUTH, Presumption of.** *Louis XIV.* [The famous French minister] Mazarin had died in the year 1661, with the honor of having brought about the peace of Westphalia and the treaty of the Pyrenees; and Louis, whom he had hitherto led about as a child, assumed himself the reins of government. He had borne the yoke of Mazarin with great impatience, and in some instances had shown that impetuosity of temper which strongly characterized his disposition. Upon occasion of a meeting of the parliament of Paris, where some of the royal edicts were called in question, Louis, then a boy of sixteen years of age, entered the hall of parliament in boots, with a whip in his hand; and, confident of the powers of an absolute prince, told them, with an air of high authority, that he was acquainted with the audacity of their procedure, and would take care to restrain them within the bounds of their just prerogatives. Upon the death of Mazarin the first acts of the administration of Louis were rather violent than politic.—TYTLER'S HIST., Book 6, ch. 34, p. 457.

**6210. YOUTH, Regard for.** *"Rising Sun."* When Pompey arrived at Rome [from his victories in Africa] he demanded a triumph, in which he was opposed by Sylla. The latter alleged that the laws did not allow that honor to any person who was not either consul or prætor. Hence it was that the first Scipio, when he returned victorious from greater wars and conflicts with the Carthaginians in Spain, did not demand a triumph; for he was neither consul nor prætor. He added that if Pompey, who was yet little better than a beardless youth, and who was not of age to be admitted into the Senate, should enter the city in triumph, it would bring an *odium* both upon the dictator's power and those honors of his friend. These arguments Sylla insisted on, to show him he would not allow of his triumph, and that, in case he persisted, he would chastise his obstinacy. Pompey, not in the least intimidated, bade him consider that more worshipped the rising than the setting sun; intimating that his power was increasing, and Sylla's upon the decline. Sylla did not well hear what he said, but perceiving by the looks and gestures of the company that they were struck with the expression, he asked what it was. When he was told it he admired the spirit of Pompey, and cried, "Let him triumph! Let him triumph!"—PLUTARCH'S POMPEY.

**6211. YOUTH, Studious.** *John Milton.* If Milton's genius did not announce itself in his paraphrases of Psalms, it did in his impetuosity in learning, "which I seized with such eagerness that from the twelfth year of my age I scarce ever went to bed before midnight." Such is his own account. . . . Aubrey's words are: "When he was very young he studied very hard, and sate up very late, commonly till twelve or one o'clock at night; and his father ordered the maid to sit up for him."—PATTISON'S MILTON, ch. 1.

**6212. YOUTH, Training of.** *Persians.* The education of children was looked upon as the most important duty and the most essential part of government; it was not left to the care of fathers and mothers, whose blind affection and fondness often rendered them incapable of that

office; but the State took it upon themselves. Boys were all brought up in common, after one uniform manner, where everything was regulated, the place and length of their exercises, the times of eating, the quality of their meat and drink, and their different kinds of punishment. The only food allowed either the children or the young men was bread, cresses, and water; for their design was to accustom them early to temperance and sobriety; besides, they considered that a plain, frugal diet, without any mixture of sauces or ragouts, would strengthen the body, and lay such a foundation of health as would enable them to undergo the hardships and fatigues of war to a good old age. Here boys went to school to learn justice and virtue, as they do in other places to learn arts and sciences; and the crime most severely punished among them was ingratitude. The design of the Persians in all these wise regulations was to prevent evil, being convinced that it is much better to prevent faults than to punish them; and whereas in other States the legislators are satisfied with enacting punishments for criminals, the Persians endeavored so to order it as to have no criminals among them.—ROLLIN'S HIST., Book 4, art. 1, § 1.

**6213. YOUTH, Unpromising.** *Abraham Lincoln.* One of his teachers, . . . Mr. Dorsey, . . . tells how his pupil came to the log-cabin school-house arrayed in buckskin clothes, a raccoon-skin cap, and provided with an old arithmetic, which had somewhere been found for him, to begin his investigations into the higher branches.—RAYMOND'S LINCOLN, ch. 2, p. 21.

**6214. YOUTH, Wildness in.** *George Müller.* After obtaining from his tutor leave of absence under false pretences, he set off on a pleasure excursion to Magdeburg, went afterward to Brunswick, and lived at both places in an expensive manner at hotels, until all the money he had managed to scrape together for the journey was expended. On his way back to Heimersleben, he stopped at Wolfenbuttel, went to an hotel there, and again began to live as though he had plenty of money at his command; but having been suspected, he was followed, and when he walked quietly out of the yard, without having settled his account, and afterward attempted to run away, he was arrested and sent to prison, where, when only sixteen years of age, he found himself shut up with the most depraved characters, such as thieves, murderers, etc. From December 18, 1821, to January 12, 1822, he was detained in prison, when his father, having sent money to discharge his debt at the hotel, to defray the cost of his maintenance in jail, and to pay his travelling expenses, he was set at liberty.—MÜLLER'S LIFE OF GEORGE MÜLLER, p. 10.

**6215. ZEAL for Art.** *Protopogenes.* Rhodes was . . . the residence of a celebrated painter, named Protopogenes, who was a native of Caunus, a city of Caria, which was then subject to the Rhodians. The apartment where he painted was in the suburbs, without the city, when Demetrius first besieged it; but neither the presence of the enemies who then surrounded him nor the noise of arms that perpetually rung in his ears could induce him to quit his habitation or discontinue his work. The king was surprised at his conduct, and he one day asked him his reasons for such a proceeding. "It is," replied he



"because I am sensible you have declared war against the Rhodians, and not against the sciences." Nor was he deceived in that opinion, for Demetrius actually showed himself their protector. He planted a guard round his house.—*ROLIN'S HIST.*, Book 16, § 8.

**6216. ZEAL, Christian.** *George Whitefield.* [During the thirty-four years of his ministerial life Rev. George Whitefield preached eighteen thousand sermons, travelled through England, Scotland, Ireland, and Wales, and traversed the American colonies from Maine to Georgia. His last sermon was two hours long. The same evening,] while at supper, the pavement in front of the house, and even its hall, were crowded with people, impatient to hear a few words from his eloquent lips; but he was exhausted, and rising from the table, said to one of the clergymen who were with him, "Brother, you must talk to this dear people; I cannot say a word." Taking a candle, he hastened toward his bedroom; but before reaching it he was arrested by the suggestion of his own generous heart that he ought not thus to desert an anxious crowd, hungering for the bread of life from his hands. He paused on the stairs to address them. He had preached his last sermon, and this was to be his last exhortation. He lingered on the stairway, while the crowd gazed at him with tearful eyes, as Elisha at the ascending prophet. His voice, never, perhaps, surpassed in its music and pathos, flowed on until the candle which he held in his hand burned away and went out in its socket! The next morning he was not, for God had taken him! He died of asthma, September 30, 1770.—*STEVENS' METHODISM*, vol. 1, p. 466.

**6217. ZEAL encouraged.** *Abraham Lincoln.* [He was not jealous of a member of his cabinet who was also a candidate for the presidency, and showed vigor and energy in his department.] "My brother and I . . . were once ploughing corn on a Kentucky farm, I driving the horse and he holding the plough. The horse was lazy, but on one occasion rushed across the field, so that I, with my long legs, could scarcely keep pace with him. . . . I found an enormous *chin-fly* fastened on him, and knocked it off. . . . My brother asked me what I did that for. I told him I didn't want the old horse bitten in that way. 'Why,' said my brother, *that's all that made him go.*" Now," said Mr. Lincoln, "if Mr. — has a presidential *chin-fly* biting him, I'm not going to knock it off; it will only make his department go."—*RAYMOND'S LINCOLN*, p. 720.

**6218. ZEAL, Imprudent.** *Execution of Charles I.* In no long time it became manifest that those political and religious zealots, to whom this deed is to be ascribed, had committed, not only a crime, but an error. They had given to a prince, hitherto known to his people chiefly by his faults, an opportunity of displaying, on a great theatre, before the eyes of all nations and all ages, some qualities which irresistibly call forth the admiration and love of mankind, the high spirit of a gallant gentleman, the patience and meekness of a penitent Christian; nay, they had so contrived their revenge, that the very man whose whole life had been a series of attacks on the liberties of England now seemed

to die a martyr in the cause of those very liberties.—*MACAULAY'S ENG.*, ch. 1, p. 120.

**6219. ZEAL, Ineffective.** *John Milton.* [The restoration of monarchy was foreshadowed.] A fury of utterance was upon him, and he poured out, during the death-throes of the republic, pamphlet upon pamphlet, as fast as he could get them written to his dictation. These extemporized effusions betray in their style, hurry, and confusion the restlessness of a coming despair. The passionate enthusiasm of the early tracts is gone, and all the old faults, the obscurity, the inconsecutiveness, the want of arrangement, are exaggerated. In the "Ready Way" there is a monster sentence of thirty-nine lines, containing three hundred and thirty-six words.—*MILTON*, by M. PATTISON, ch. 11.

**6220. ZEAL misdirected.** *Ladies.* [Addison, in the *Freeholder*, says the lady politicians of his time] are so taken up with zeal for the Church that they cannot find time to teach their children the catechism.—*KNIGHT'S ENG.*, vol. 5, ch. 27, p. 417.

**6221. ZEAL punished.** *Rev. Charles Wesley.* He had charge of the curacy of Islington, but "was ejected from it, not so much because of his doctrine, as for the earnestness with which he uttered it."—*STEVENS' METHODISM*, vol. 1, p. 110.

**6222. ZEAL, Sectarian.** *James II.* He seems . . . to have been seized with an unusually violent fit of zeal for his religion; and this is the more remarkable because he had just relapsed, after a short interval of self-restraint, into debauchery. . . . Lady Dorchester had returned from Dublin, and was again the king's mistress. Her return was politically of no importance. She had learned by experience the folly of attempting to save her lover from the destruction to which he was running headlong. She therefore suffered the Jesuits to guide his political conduct, and they, in return, suffered her to wheedle him out of money. She was, however, only one of several abandoned women who at this time shared, with his beloved Church, the dominion over his mind. He seems to have determined to make some amends for neglecting the welfare of his own soul by taking care of the souls of others.—*MACAULAY'S ENG.*, ch. 6, p. 139.

**6223. ZEAL, Unrewarded.** "*The Pretender.*" In the evening [Mary, wife of James II.,] sat playing cards at Whitehall till near midnight. Then she was carried in a sedan to Saint James' Palace, where apartments had been very hastily fitted up for her reception. Soon messengers were running about in all directions to summon physicians and priests, lords of the council, and ladies of the bedchamber. In a few hours many public functionaries and women of rank were assembled in the queen's room. There, on the morning of Sunday, the 10th of June, a day long kept sacred by the too faithful adherents of a bad cause, was born the most unfortunate of princes [James Francis Edward Stuart, the Pretender,], destined to seventy-seven years of exile and wandering, of vain projects, of honors more galling than insults, and of hopes such as make the heart sick.—*MACAULAY'S ENG.*, ch. 8, p. 334.





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